NĀRADA-PAÑCARĀTRA

ŚRĪ NĀRADAPAÑCARĀTRAM

श्रीनारदपञ्चरात्रम्

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NĀRADA-PANCARĀTRAM

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INTRODUCTION

Sri Nārada Pañcarātram, published by the Asiatic Society of Bengal, contains the Saṁhitā called Jñānāmṛtasāra. It is one of the oldest, if not the very first, specimen of Vaiṣṇava literature in Sanskrit. It deals with Śrī Kṛṣṇa, Śrī Gopāla, and Śrī Rādhā cult. One is to have faith and devotion towards Śrī Kṛṣṇa. The *Vyūhas* are also mentioned but not with any stress, as if they are not so very important. It tries to solve the problem of life and death, pleasure and pain, this world and the next and holds out the idea of *śānta and dāsya* (servitude) to Hari as the chief means of getting rid of these mundane troubles. *Sakhya* (friendship), vātsalya (thinking God as Gopāla), and mādhurya (looking God as the Husband) are not treated here at all. It deals mainly with the first three of the four-fold objects of human existence, having for its goal ultimately the attainments of Śrī Vaikuṇṭhadhāma the region where Śrī Nārāyaṇa resides. Śrī Kṛṣṇa resides in *Goloka* , the highest heaven. It should be noted here that when Śrī Kṛṣṇa is attained, everything is attained. Vairāgyam and Sannyāsa are not preached in this treatise,though Śiva is mentioned as speaking everything to Nārada. Two chapters in the end are devoted to certain Yoga practices, how to churn the fire, to control the breath and how to let the Soma juice flow over and thus how to have a perfect mind.

The leading theme is devotion and love towards Śri Kṛṣṇa, who is verily the God, but not of the same standard as is preached in the Bhagavat Gītā; the love preached in the Pañcarātra does not go to so high a level as the love of the Gopīkās, pure and unselfish amounting totally to self surrender or the love of the Gopas, the cow-herdsmen who knew Śrī Kṛṣṇa their all in all. Just as Śrī Rāma Kṛṣṇa Parama Hamsa Deva used to say :—

"Verily, verily I say unto you that he who wants to see Him (God) finds Him". He who has faith has all ; he wants faith wants all." Sacrifice everything unto the feet of God and you will be saved. You will then be able to realise ;— "chinmaya nāma, chinmaya dhāma, chinmaya Śyāma."

The glories of the boy Kṛṣṇa's are sung in the treatise. Nārada desiring to know Kṛṣṇa's greatness and the methods of his worship is recommended to go to Śaṁkara or Śiva, and seek instructions from Him. Nārada repairs to Kailāśa and enters the place of Śaṁkara which has seven gates. At these gates there are pictures and sculptures relating the scenes of Kṛṣṇa's childhood, and his various deeds in the cow-settlement. such as Vrindavan, Yamunā, Kṛṣṇa's sitting on the Kadamba tree with the garments of the cowherdesses and their return from bath in the Yamunā river in a naked condition, the destruction of the serpent Kāliya, the holding up of the Goverdhana mountain on the palm of his hand, the journey to Mathura and the lamentations of the Gopīs and his foster parents etc. Sculptures

representing some of these events were discovered on a pillar excavated at Mandor near Jodhpur at about 1911 A.D. The age of the pillar has been considered not earlier than the fourth century A.D. The idea of imagining such sculptures on the gates of Śiva's palace could have occurred to a writer only when the practice of adorning gates and pillars with such sculptures had become general. The Jñānāmṛtasāra, therefore could not have been earlier than the fourth century and appears so be considerably later as will present be shown. Goloka or the world of cows in the heaven in which Kṛṣṇa dewells and which is reached by those who adore him, and several Mantras are given in this book the reciters of which are rewarded with a place in that heaven.

The servitude of Hari through devotion is the highest-Mukti or absolution according to this work. There are six modes of adoring Hari, viz. (1) remembrance of him, (2) utterance of his name and glory. (3) salutation, (4) resorting to his feet, (5) constant worship of him with devotion, and (6) surrender of the whole soul to him. The Bhāgavata Purāṇa adds three more viz. hearing his praise, servitude, and companionship (sakhyam). These last two are preliminary to the surrendering of the whole soul.

In this book Rādhā is mentioned as the highest of the women whom Kṛṣṇa loved, and She is represented to have been formed by the original and becoming two, one of which was Rādhā. The exaltation of the women is thus one of the main objects of this Saṁhitā.

The Saṁhitā we have been considering, seems thus to be entirely devoted to the advancement of the cult of the Kṛṣṇa of the cow settlement or Go-loka and of this beloved Śrī Rādhā, his eternal consort. The Vyūhas when form a peculiarity of the Pañcarātra school are mentioned in it very rarely, save in some mantras. The creed afterwards promulgated by Vallabhācārya is exactly similar to that set forth in the book. This Saṁhitā, therefore, must have been written a short time before Vallabha, that is about the beginning of the sixteenth century. The Rāmānujīyas consider this Saṁhitā to be apocryphal.

An Avatara or incarnation of a god differs from more identification of two-gods in this, that in the former case the god that is cosidered an incarnation acts like a human being, or even a brute, at the same time that he has the miraculous powers of a god. The transition however, form the idea of identification to that of incarnation is easy. The pesson in the flesh is identified with the god who is a mere spirit so that the habit of thought which in Vedic times led to the identification of some of the Vedic deities with Agni, haṣ been at work even in this conception of the Avatāras. The Avatāras of Nārāyaṇa or Viṣṇu are variously given by the various authorities.

In the passage in the Nārāyaṇīya, six only are given, viz. the bear, the man-lion, the dwarf. Rāma of the Bhṛgu race, Rāma Dāśarathi: and that assumed for the destruction of Kaṁsa (Vāsudeva Kṛṣṇa). This passage followed after a short interval

by another in which the incarnations are given as ten, the additions being Haṁsa (swan), Kūrma (tortoise), and Matsya (fish) in the beginning and Kalkin at the end. The one preceding Kalkin is called Sātvata i.e. Vāsudeva Kṛṣṇa.

The Bhagavad Gītā mentions:--

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

Śrī Kṛṣṇa is recognised as the full Avatāra of the Supreme in all his sixteen Kalās, the greatest Avatāra of all. Besides these primary Avatāras, there are other minor Avatāras e.g. Sanatkumāra, Nārada, Kapila who explained to Āsuri the Sāmkhya system which determines the collection of principles; Dattātraya who is represented to have taught Ānvikṣikī to Alarka and Prahrāda and the attainment of excellance by means of Yoga to Yadu and Haihaya; Ṛṣabha, and lastly Dhanvantari, the teacher of the science of medicine. Kṛṣṇa's worship over the widest area is due, not to his having been considered an Avatāra but to his being the peculiar object of adoration to the followers of a new religion or religious reform which first took its rise among the Sātvatas,

Of the three select divinities, Brahmā, Viṣṇu, and Śiva, Brahmā had never become an object of especial adoration, having been guilty of an incestuous attempt on his own daughter. The incident is thus accounted for in the work now preseated to the public.

"Hearing his father's (Brahmā's) words the Muni Nārada became angry. He immediately cursed his

father saying, Thou shall be unadored in the world. Thou shalt have no votaries. Thou shalt be a prey to unlawful lusts." Brahmā being thus incapacited for receiving worship, the other two Viṣṇu and Śiva have shared among themselves the adoration of the Hindus. It would appear from certain legends recorded in the Itihāsas and Purāṇas that Śiva was the god of the aboriginal inhabitants of the country. He was worshipped by Daityas and Rākṣasas who are represented as mortal enemies of the Āryas or Brāhmaṇas, and all their institutions. The Brāhmaṇas did not bear any hostility to Śiva but their enemies, the Daityas, the aborogines of the country were decidedly opposed to the worship of Viṣṇu, held in reverence by Brāhmins. Kaṁsa, Hiraṇya kaśipu, Rāvaṇa and other enemies of the Āryas were devout worshippers of Śiva but hostile to Viṣṇu.

Viṣṇu is represented as a god of civilisation. It is remarkable the Śaṁkara or Śiva should be impressed to inculcate the supremacy of his rival Viṣṇu, or Kṛṣṇa. The Mahābhārata relates a curious fact about Nārada, here represented as receiving a voice from Heaven. The divine sage had seen from the top of Mount Meru, the Śveta dvīpa, or white continent, on the north side of the ocean of milk. Nārada repaired to that fair land, and obtained a vision of Viṣṇu such as was never vouchsafed elsewhere, or to any but ekāntins, or worshippers of one exclusive God, which the inhabitants of that white land were, and which was a peculiar characteristic of Nāṟada himself.

There has been an animated discusion among certain scholars on the geography of this "white land"--some have maintained that the anecdote relates to a visit paid by some Brāhmins to a Christian country from which was introduced, the doctrine of "salvation by faith"in a divine manifestation such as an incarnation of the supreme Viṣṇu was held to be---others protest against the theory of any Brahminical doctrine, having been ever suggested from external sources.

It is curious no one has referred to the possibility of the story about the ekāntins, or Unitarians, having been suggested by the followers of Mahomet in the nighbouring countries of Central Asia. The scene of the inculcation of the doctrine of salvation by faith in Viṣṇu's divine supremacy was the South of India and conjeveram is considered to this day as the original seat of Rāmānuja, the Brahmin who acted on the above doctrine, by instituting a sect, professing faith in Visnu as the only means of eternal salvation.

Several hundred years before the initiation of this novel doctrine by a voice from heaven, Christian communities had been formed in the South of India professing the doctrine of salvation by faith, and contradicting the old theory of sacrificial rites.

The doctrine of Viṣṇu opened the door of salvation to all classes of men (Yavanas and Mlecchas not exespted. The primitive Brahmins would row allow the right of religious exercises to

the Śūdras, whose caste duty was servility of the higher orders. the Vaiṣṇavas, however, not only received them as brethren in the faith, but promoted them also to the dignity of spiritual guides and tutors, when any were found worthy of such dignity by reason of learning and zeal.

Of course now it is a settled fact that the doctrine of Christianity, in fact, all the later religions of the world, owed their origins in the parent religion Hinduism; but, failing to grasp it, they have now become awfully materialistic, and are destined ultimately to come under the embrace of the ever tolerant Hinduism.

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ŚRĪ NĀRADA-PAÑCARĀTRAM

CHAPTER I

OM NAMO BHAGAVATE VĀSUDEVĀYA

After saluting Nārāyaṇa, Nara, the best of human beings, and the Devī Sarasvatī, let the author utter "Jayam" (victory), so that his work may be completed with success.

Gaṇeśa, Śeṣa, Brahmā, Maheśvara, Ādityas and the other Devas, Kumāras (Sanaka, Sanat, etc), Munis, Kapila and the other Siddhas, Lakṣmī, Sarasvatī, Durgā, Sāvitrī, and Rādhikā, the highest and greatest of the Devīs, these all bow down incessantly with greatest devotion to Śrī Kṛṣṇa, the Most High, whose beautiful blue (Śyāmasundara) form, that has no equal, the saints, Yogis, and the Vaiṣṇavas meditate within that (formless) Effulgent Light (the glory of God). (1-3).

This Para Brahma, the Supreme Soul, the God of all gods is free from all desires, beyond the Guṇas of Prakṛti, perfectly unattached and is the Highest, higher than Prakṛti. (4)

He is the Lord of all, He is the form of all, He is the cause of all causes, He is true, eternal, ancient and He is the Puruṣa (Person), undecaying and Supreme. (5).

He is auspicious, He is the only one fit to be named as doing or faring well to others ; He is the abode of all auspicious and lucky things ; He does what He likes or desires ; He is the highest place, the Eternal Bhagavān. (6).

The Vedas sing always His glory but fail to find His end ; therefore I am chanting my hymns to Śrī Nandanandana, Kṛṣṇa, who is all joy, and full of superabundance of highest bliss. (7).

He is dear to His devotees. the Lord of His Bhaktas, He incarnates for blessing His devotees ; He is the Lord of Śrī, He is the giver of wealth, He is the repository and abode of wealth, He is Śrī Kṛṣṇa, the Lord of Rādhikā. 'He is looking after the increase of wealth and prosperity of all. (8).

I havs now got the nectar-like knowledge from Śrī Guru Śankara who is the ocean of knowledge from the highest to the lowest and who is the Guru of the Gurus (spiritual teachers), and of the adepts in Yoga. (9).

I, the Ṛṣi Nārada, the son of Brahmā, now begin to write this treatise on Pañca Rātra, duly bowing down before the lotus feet of Maheśvara and after extracting fresh knowledges in the shape of fresh butter by churning the four Vedas, the ocean of curds, with the rod of knowledge. (10-11).

Om ! Under a banyan tree, near its root, in the perfected, sanctified Nārāyaṇa Kṣetra. endowed with the supernatural powers situated in the Nārāyaṇa Āśrama in the auspicious place of Bhāratavarṣa. Kṛṣṇa Dvaipāyana (Maharṣi Vyāsa Deva), who is a part of Śrī Kṛṣṇa and extremely devoted to Śrī Kṛṣṇa and eagerly intent in the meditation of the lotus feet of Kṛṣṇa, sat in sukhāsana posture and was repeating silently the two-lettered mantra Kṛṣṇa, that was equivalent to Paramam Brahman. (12-14)

This Maharṣi Vyāsa was vary ancient, highest, undecaying and the author of all Purāṇas now the thoughtful Śuka Deva asked his father Vyāsa who was omniscient. (15).

Śrī Śuka said :—O Bhagwan ! Thou knowest fully the Vedas and Vedāntas and art well conversant with all the Tattvas (the real nature of God, Soul, and the Universe).

Therefore, be gracious enough to reveal to me the secret knowledges embodied in the Vedas, their varieties and classifications, and again the essential path that in contained in them and that is the Light to the darkness of ignorance as Thou art the only one who art capable to make me understand these fully. (16-17).

He is termed father who gives knowledge and that is the true Knowledge by which devotion the lotus feet of Śrī Kṛṣṇa is

obtained and that is the pure and holy Love by which one becomes a servant of Śrī Kṛṣṇa. (18).

Again that is the best case of becoming a servant when one serves the lotus feet of His Vigraha (the body taken in His incarnation). To recite hymns before Śrī Hari is equivalent to one's living constantly in the region of Go-loka. (19).

To look without winking the lotus feet of Śrī Kṛṣṇa, to constantly talk about him and His glorious deeds and to dedicate oneself, to His service, and to remain with Him without any separation are the highly cherished desires ; most agreeable and pleasing to His devotees. This I have heard in the Vedas as the greatest essence. (20-21).

Hearing the words of his son Śuka, Vyāsa smiled and became very glad to see that his son is the hightest Jñānī (one who has acquired supreme wisdom. (22).

Then that omniscient great Muni full of all Bhāvas blessed his son and began to say as he heard from the mouth of his Guru. (23).

Śrī Vyāsa said :—O' Śuka ! you are blessed, honoured, and you are the incarnate of good merits ; O Son ! it is through you that our family has become sanctified and become mukta (freed from the bonds of birth and death). (24)

He is the true son who is devoted to Kṛṣṇa and he acquires good fame in Bhārata and sanctifies hundred generations no sooner he is born. (25)

He frees his mother, grand-mother, mother's father, his brothers, friends, servants, and hundreds of other persons as well his wife and daughters. (26).

The three generations of his father-in-law's family, his father-in-laws and mother-in-laws become Jivanmuktas (liberated while living in their bodies). (27)

Bhagavān Brahmā Himself is extremely devoted to Kṛṣṇa and his son Vasiṣṭha was also a Bhakta of Kṛṣṇa and a Vaiṣṇava. (28)

Śakti, the son of Vasiṣṭha was also a Vaiṣṇava, his mind being wholly absorbed in the meditation of Kṛṣṇa ; Parāśara, the son

of Śaktri, became the Gurus of the Gurus and of the Yogīndras and became Jivan mukta and great Jñānī by serving the lotus feet of Kṛṣṇa. And I, too, have divided the Vedas and classified them by serving the feet of Śrī Kṛṣṇa. (29-30)

My Guru is Bhagavān Nārada, the Yogīndra ; and the Guru of my Guru is Śambhu, the Guru of the Gurus of Yogīndras. (31)

As a result of those merits you are born to me as my son, the incarnate and store of all Puṇyams ; as the Sun is to the lotuses, so are you illustrious in my family. (32)

Bowing down to the lotus, feet of Śrī Kṛṣṇa, Nārada and Śambhu, and saluting the Devī Sarasvatī, I will now dwell on the eternal knowledge. (33)

Hear now the Pañca Rātram, the essence of the Vedas and desired by the Bhaktas (devotees) ; it is their Iṣṭam (dear and beneficial) ; now hear these five gospels. (34)

This is dearer than life and body, auspicious and the nectar of highest knowledge ; in ancient times, in the region of Go-loka, on the mountain of Śataśṛinga Śrī Kṛṣṇa spoke this to Brahmā in the presence of Śrl Rādhikā on the banks of the holy Virajā river, on the root of the beautiful banyan tree. O Son ! Brahmā showed his intense bhakti to Śrī Kṛṣṇa and chanted hymns to Him and saluted Him. Hearing this holy Pañca Rātram, Brahmā bowed down to Śrī Rādhikā and Śrī Kṛṣṇa and went to Śiva where he was much honoured. (35-38)

[*N. B.*—What are the signs of a great Bhakta ? He who finds taste and relishes in the words of Śrī Kṛṣṇa, sheds tears of joy and the hairs of his body stand on their ends ; who knows in mind, word, and deed that his wife, son, etcs, all belong to Śrī Hari, who shews mercy and kindness to all the beings, as they are all images of Śrī Kṛṣṇa ; he is known as a Mahābhakta amongst the Vaiṣṇavas].

Then Mahādeva, seated in sukhāsana posture, enquired with modesty the pleasant news of Brahmā who was a Bhakta, cheerful, and duly honoured. (39)

On being thus questioned he narrated all the auspicious news

of Pañcarātram to Śaṁkara, sitting under a banyan tree on the banks of the celestial Ganges. (40)

Thus narrating Pañcarātrām to Mahādeva, the fittest person to be praised by Siddhendras and Munindras, Brahmā repaired to Brahmaloka. (41)

Śambhu, again related this to. His own disciple, the Muni Nārada ; and Nārada, on the occasion of the solar eclipse, repeated this at the Puşkara tīrtha. (42)

On that auspicious day I was very eager to hear the above from the Muni. For this holy Pañcarātram is the lamp to destroy the darkness of error and delusion. (43)

The word "Rātram" means Jñāna, knowledge. This knowledge is of five kinds. Therefore, the seers denominate the above as Pañcarātram. (44)

(It is somewhat curious that the true meaning of the word Pañcarātra is a matter of considerable doubt. One Śaṁhitā states that the system is so called because it consists of five lectures delivered by God Nārāyaṇa to five deities Ananta, Garuḍa, Vişvakṣena, Brahmā and Rudra respectively, during five nights. Another Saṁhitā derives the name from the idea that five other systems Sāṁkhya, Yoga, Pāśupata, Baudha, and Arhata are obscured by it, and therefore, it is made mighty.

पंचेतराणि शास्त्राणि रात्रीयन्ते महान्त्यपि ।
तत्सन्निधौ समारव्यासौ तेन लोके प्रवर्तते ।।

Another derivation is that रात्र means knowledge and the system treats of five kinds of knowledge *i,e.* (Tattva) truth, Mukti (liberation) Bhakti (devotion), Yoga (concentration) and Viṣaya (material things). A fresh derivation reverses this and says that Pañcarātra means destroys of ignorance.

रात्रिरज्ञानमित्युक्तं पचेत्थ ज्ञाननाशकं ।

Another interpretation is by reference to the five forms, Para, Vyūha, Vibhava, Hārda, and Arcā. As these interpretations, some of them evidently fanciful, are all contained in some of the

Saṁhitās themselves, we could infer that even in the time of composition of some of the later Saṁhitās, the older Saṁhitās had become so old that the true meaning of the name of the system had become lost in obscurity.

Dr. Schrader of the Adyar Library has, in his very learned and informing introduction to the Pañcarāta Āgamas, and the Ahirbudhnya Saṁhitā, recently published at Adyar, brought together a considerable body of information on the nature and tennets of the Pañcarātra Tantra. The learned Doctor is of the opinion that the Saṁhitās must be older than the 8th century A.D. but later than the 3rd, or the 4th century A.D. This is of course not going far enough for us, but it must be mentioned that some of the Saṁhitās contain probably recent matter).

This knowledge is the highest reality and is destructive of birth, death, and old age. Śambhu, the conqueror of Death, heard this from the mouth of Kṛṣṇa. (This is the first kind). (45)

Now the second kind of knowledge is that excellent knowledge which is desired by the Mumukṣus (those who are desirous of liberation), This is exalting and pure and holy ; it yields liberation and leads one to be dissolved in the feet of Hari. (46)

The third knowledge is pure, auspicious and gives Bhakti towards Kṛṣṇa. By this knowledge one gets desired objects and becomes a servant devotee (Dāsya bhakti) of Śrī Kṛṣṇa. (47)

The fourth knowlede is Yaugika Jñāna (knowledge relating to or derived from Yoga) and blissful to the Siddhas and gives all desired objects. (48)

1. Aṇimā, 2. Laghimā, 3. Vyāpti, 4. Prākāmyam, 5. Mahimā, 6. Īṣitvam, 7. Vaśitvam, 8. Kāmāvasāyitā, 9. Sarvajñatva, 10. Dūrasravaṇam, 11. Parakāyapraveśanan, 12. Kāya Vyūha, 13. Jīvadāna, 14. Para Jīvaharnam, 15. Sṛṣṭi Kartṛtvam, Śilpitvam and 16. Sargasamhārakāraṇam, are sixteen varieties of Siddhi (success) acquired by the Jñānins. (those who possess this knowledge). (49-51)

Notes on the obove 49-50 :—

1. Aṇimā—The superhuman power of becoming as small as an atom.

2. Laghimā—The supernatural power of assuming excessive lightness at will.

3. Vyāpti—Pervading, extending over all.

4. Prākāmyam—Irresisitible will.

5. Mahimā—The power of increasing size at will.

6. Īṣitvam—Superiority ; greatness : becoming complete master of anything.

See Patañjali's Yoga Sūtras on Powers.

N.B.—45. By making Samyama on the elements, taking up suceessively their gross form, specious, fine form, qualities and utility comes mastery of the elements.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजय: । 3.45

The Yogi makes samyama on the five common manifestations of the elements, namely, on their gross form, species, fine form. qualities and utility successively. This Samyama is taken up generally by a sect of the Buddhists. They take a lump of clay and make Samyama on that and gradually begin to see the fine materials of which it is composed ; and when they have known all the fine materials in it, they get power over that element. So with all the elements. The Yogi can conquer them all.

ततोऽणिमादिप्रादुर्भाव: कायसम्पत्तद्धर्मानभिघातश्च । 3.46

रूप-लावण्य-बल-वज्रसंहननत्वानि कायसम्पत् । 3.47

By making Samyama (on the five general manifertations or states of the organs, namely objectivity, the power of illuminating or making things perceived, the fact of being followed by egoism. qualities and utility successively, comes the conquest of the organs.

7. Vaśitvam—Reducing to subjection ; winning over ; fascinating ; bewitching,

8. Kāmāvasāyitā—Fulfilment of all desires at one's will.

The above are the eight Mahāsiddhis.

A Yogi can make himself as minute as a particle, or as huge as a mountain ; as heavy as the earth or as light as the air ; he

can rule and conquer everything he wants. A lion will sit at his feet like a lamb and all desires will be fulfilled at his will.

9. Sarvajñam—Omniscience.

10. Dūraśravanaṃ—Clairaudience ; hearing from a long distance.

11. Parakāyapraveśanam—Entering simultaneously into the bodies of many persons.

12. Kāyavyūhaṃ—Arranging and disposing one's body. The glorification or wealth of the body is beauty, complexion, strength and adamantine hardness. The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogī wishes so. "Breaking the rod of time he lives in this universe with his body." In the Vedas it is written that for that man there is no more disease, death or pain.

13. Jivadānam—Giving life to any body ; duty of a physician.

14. Parajīvaharam—Taking away one's life ; becoming an enemy.

15. Sargakartṛtvasilpam—Power of creating and becoming an artist.

16. Sargasaṁhārakāraṇam—Power of destroying what is created.

In perception of external objects the organs leave their place in the mind and go towards the object : this is followed by knowlodge and egoism. When the Yogī makes Samyama on these, by gradation, he conquers the organs, Take up. anything that you see or feel, a book. for instance ; first concentrate the mind on it, then on the knowledge that is in the form of a book and then on the ego that sees the book and so forth. By that practice all the organs will be conquered.

From that comes to the body the power of rapid movement like the mind, the power of the organs independent of the body and conquest of nature.

By making Samyama on the discrimination between the Sattva and the Puruṣa, comes omnipresence and omniscience.

The fifth kind of knowledge is the knowledge of the so-called

wordly people ; to these, that is the highest knowledge whereby the Māyā, their Iṣṭa Devī becomes the cause of their greatest delusion. (52)

By this knowledge the Jīvas become wholly absorbed in the enjoyment of the objects of senses, in serving their Indriyas (organs of senses) and in maintaining their relatives and acquaintances. (53).

The first and second class of knowledge are Sāttvika : the third class of knowledge is the highest of all and is called Nairguṇya Jñāna (knowledge transcending the guṇas). (54)

The fourth class of knowledge is Rājasika ; the Bhaktas do not like it ; the fifth kind of knowledge is Tāmasika and ought not to be aspired by the wise. (55).

The Paṇdita (learned men) and professors in learning call these five kinds of knowledge as Pañca Rātram ; moreover. this Pañca Rātram, going to increase the knowledge of the Jñānins is of seven different denominations. (6)

These seven Pañca Rātrams are Brahmā, Śaiva, Kaumāra, Vāsiṣṭha, Kāpila, Gautamīya, and Nāradīya. (57)

After examining the first six Pañca Rātrams, the Vedas, Purāṇas, Itihāsas, Dharmasâstras as well as the Siddhi and Yoga Śāstras and after getting the knowledge from Mahā Deva, Nārada Muni has compiled this Pañca Rātram, the nectar of knowledge. (58), (59).

O Son ! This destroys sin and other obstacles and begets Dāsya Bhakti (devotion of a servant towards his master) to Śrī Hari ; therefore it is dearer than life to Śrī Vaiṣṇavas and the whole property, the be-all and end-all of their lives, leading to all their successes. (60)

This Nāradīya Pañca Rātram is the essence of all the Vedas and has wonderful efficacies and is the most rare thing in the Purāṇas. (61)

As the Eternal Bhagavān of the nature of the Effulgent Light of Brahmā, the Inner Soul of all, the Most Full, Śrī Kṛṣṇa is amongst the Devatās. (62)

As that adorable Mūla Prakṛti Īsvarī is amongest the Devīs as Mahādeva is amongst the Vaiṣṇavas, Siddhas, and Jñānins (63)

As mind is amongst the trustworthy Indriyas (organs of senses) and in the quick moving bodies ; as Brahmā is amongst the knowers of the Vedas and as Gaṇeśa is amongst those who are worshipped. (64)

As Bhagavān Sanat Kumāra is amongst the Munis, as Bṛhaspati is amongst those who are powerful in their intellects ; as Kapila is amongst the Siddhas. (65)

As the holy Nārāyaṇa Ṛṣi is amongst the yogīndras as Śukra is amongst the kavis and Bṛhaspati is amongst the Paṇḍits. (66)

As the river Ganges is amongst the rivers, as Arṇava is amongst the oceans ; as Vṛndāban is amongst the forests ; as Bhārata Varṣa is amongst the Varṣaṣ. (67)

As Puṣkara is amongst the Tīrthas : as a Vaiṣṇava is amongst the worshipped, as the manifestation of the soul is amongst the souls ; as Benares is amongst all the Dhāmas or cities. (68)

As Kalpavṛkṣa (a tree yielding the fruits of all desires) is amongst the trees, as Surabh-cow is amongst the Kāmadhenus (cows yielding the plenty of desires), as Pārijāta is amongst the flowers, and as Tulasī is amongst the leaves. (69)

As "Kṛṣṇa" Mantra is amongst all the mantras, as learning is amongst the riches, as the Sun is amongst the fiery and energetic things, and aṣ nectar is amongst the sweets. (70)

As Mahā Viṣṇu is amongst all the gross Ādhāras (receptacles or sheltor on which other things rest), as atmos are amongst the fine particles, as the spiritual preceptor, who initiates with mantraṣ is amongst the general spiritual teachers. (71)

As son is amongst the objects of affection and tenderness, as Moon is amongst the stars, as ghee is amongst those got from a cow (milk, curd, etc.), and as rice or wheat is amongst the grains. (72)

As the Vedas is amongst the Śāstras, as a Brāhmaṇa is amongst the Āśramis (different stations or orders in the life), as a gem is amongst the preciou s stones. (73)

As Gāyatrī is amongst the Chhands (or sacred verses), as Durgā Devī is amongst those who have got power, as Lakṣmī is amongst the chaste, as the earth is amongst those who are patient and forgiving. (74)

As Śrī Rādhikā, the beloved of Kṛṣṇa, is amongst the fortunate and beautiful ladies, as Hanumān is amongst the monkeys, as Garuḍa is amongst the birds. (75)

As the Bull of Śaṅkara is amongst the powerful Vāhanas (carriers), as Śalagrāma (ammonite stone pieces representing Viṣṇu) is amongst the Yantras (charms or incantations, instruments, bodies that restrain or fasten), as the worship of Śrī Kṛṣṇa is amongst all other worships. (76)

As Ekādaśī vow is amongst all the vows, as fasting is amongst the tapasyās, as muttering sacred mantras is amongst the Yajñas (sacrifices) ; as truth is amongst all the Dharmas. (77)

As modesty and good behaviour is amongst the qualifications aschanting the name of Śrī Kṛṣṇa is amongst the holy meritorious services, as lovely sight is amongst the beauties. as luminosity is amongst the Tejas (fiery things). (78)

As mother is amongst those who do good and the friends, as Viṣṇu is amongst the Regents of the Lokas (regions), as Śeṣa is amongst the Nāgas (serpents). (79)

As Śudarśana is amongst the weapons, as Viśvakarmā is amongst the architects, as the merciful man is amongst the virtuous, as the great devotee of Viṣṇu is amongst the Devarṣis, as Nārada Muni is amongst the wise, so is Pañcha Rātra worshipped amongst all the Śāstras. (80)

One who has got the knowledge of Pañca Rātra, does not want any other knowledge, as one who has drunk the nectar does not want any other thing.

This Pañca Rātra is the seed of all exertions and knowledge ; it is the lamp to the darkness of ignorance ; it is the pith and essence of the Vedas and every one will take it as what he likes best. (82)

Here ends the First Chapter on praising the treatise and reciting its merits in course of the dialogue between Śrī Vyāsa and Śuka Deva in the first Rātram or the Śrī Nārada-Pañca-Rātra.

CHAPTER II

ON EULOGISING THE OFFERING TO ŚRĪ KṚṢṆA

Śrī Śuka said ;—O Father ! kindly tell me where the Pañca Rātram, was communicated to the intelligent Nārada by Śaṁbhu. (1)

Śrī Vyāsa said :—After studying from his father all the Vedas and the limbs of the Vedas (the Vedāṅgas :—Śikṣā, Kalpa, Vyākraṇam, Nirukta, Chanda, and Jyotiṣa), Nārada went to that celebrated Tīrtha, Kedāra, so highly praised. (2)

This Nārāyaṇa Kṣetra, most lovely and enchanting, desired by all, is situated on the east bank of the river Ganges. (3)

Here Nārada practised tapasyā for one thousand divine years, always keeping himself holy and attentive to the rules dictated by his father. (4)

At the expiry of his tapasyā, that great Muni heard a celestial voice in short sentences, deeply pregnant of meaning and leading to happiness in the end. (5)

The Incorporeal voice said :— (6)

If Hari be worshipped, what need is there for tapasyā (asceticism) ; What purpose will Tapasyā serve if Hari be not worshipped ? If Hari be (realised) within and without, then what need there is for tapasyā ? Of what avail will one's tapasyā be, if Hari be not (realised) within and without. (6)

Note :—This verse inculcates the doctrine of devotion to Hari as highly superior to Tapasyā. The fruits derived from practising tapasyā (purification etc.) are all to be found where Hari is worshipped ; whereas mere tapasyā will not lead one to one's goal. if one fails to worship Hari. Again what is the worship of Hari ? Realising Him within and without, seeing Him actually that He is

within the hearts and outside in this Universe. The Prāṇa is Hari. The sun is Hari ; the moon is Hari, the cup is Hari, the cot is Hari, every thing is Hari. This whole Universe is made up of Hari. The soul is Hari, and Hari is the Supreme Self. This Tapasyā will not yield.

Cease, Cease ; O Brāhmaṇā, what will you gain by Tapasyā ?

O Child ! go ere long to Śankara, the ocean of knowlege and get from Him the nature Hari bhakti (devotion to Hari) as spoken by Śrī Vaiṣṇava, that will sever like an axe, the hard bonds of Saṁsāra. (7)

[Note :—Therefore, one should not pay undue importance to asceticism. One should be absorbed in one's devotion and love towards God. It is love, love, that is the quintessence of this universe and of this body (the macrocosm and the microcosm). Love to God, love to man. Thus humanity willfind its goal].

Hearing this, on the banks of the Mandākini, the celestial Ganges the Muni became sadly depressed and being absent-minded. began to find out the deep meaning of these words ; but his mind was not satisfied. (8)

There, on the banks of the Mandākinī, he began to weep, thinking of the feet of Hari ; and he saw before him Brahmā with His son. (9)

The Muni Nārada seeing his brother and father, bowed down at once and offered them quickly with great love, water (Pādya) and Arghya (flowers, etc.) for their reception. (10)

And when they became free of their troubles of the journey and when they sat down smiling with pleasure, then Nārada wiped out his tears and his body became filled with joy ; bowing down his head with devotion, he asked the Creator of the world, Brahmā, the highest Guru of the Jñānins who revel in their selves and who have all their desires fulfilled, and the Kumāra (his brother) of the meaning of the two verses (celestial). (11—12)

Hearing the words of Nārada. Brahmā embraced him deeply and began to expound the meaning of the verses. (13)

Brahmā said :—O child ! The learned people, versed in the Vedas, explain the above verses in two ways, in accordance with the Vedas, whose meanings are hidden and mysterious. (14)

If Hari be worshipped by any person, with his own devotion and love, then O Nārada, he becomes sanctified and made holy ; what use then. is there of his Tapasyā, who has been already holy. (15)

[Note :—Tapasyā will purify ; but his devotion has already purified him].

In this Bhāratavarṣa, the worshipper of Kṛṣṇa mantra is Jīvanmukta (liberated while living in this body) ; his practising Tapasyā becomes a laughable stock like a masticated thing going again to be masticated (a repetition of the same thought ; vain and tedious reiteration). (16)

O Soṇ ! being just initiated into the Kṛṣṇa mantra, one purifies hundred persons and one's devotees and friends and acquaintances. (17)

Dharma, (doing one's duty) and Tapaḥ (asceticism) are not superior to the Sevā of Śrī Kṛṣṇa ; the labour in practising tapasyā goes in vain to one who is a Śrī Vaiṣṇava. (18)

O Son ! so a worshipper who is purified by the Tīrtha of Śrī Kṛṣṇa mantra, bathings in other trīthas, fasting and studying the Vedas are mere mockery and vexation. (19)

Whatever sins, due to past Karmas are found in a Vaiṣṇva, they are all burnt and destroyed at once on his being initiated in the Kṛṣṇa mantra as heaps of straw are consumed in a burning fire. (20)

The great Fire is holy ; the pure clean water is holy ; this Bhārata Varṣa is holy ; the Tulasī leaves are holy. (21)

But the person devoted to Kṛṣṇa easily purifies all these ; and they again, in their turn, want eagerly to have a touch of the Bhaktas. (22)

The earth becomes purified at once by the dust of the feet of the Kṛṣṇa Bhaktas. Nothing is purer, holier in this world than a person who serves the feet of Śrī Kṛṣṇa. (23)

He who daily worships Kṛṣṇa on the Śālagrāma Śilā (stone ammonite) and drinks and eats the water washing His feet and offerings offered to Him is highly sacred. (24)

On his being born in this world, the worshipper of the Kṛṣṇa mantra purifies hundreds of persons with friends and acquaintances. (25)

O Child ! Thus I have explained the first foot of the verse in accordance with Āgama (the Vedas) : I would now explain to you the meaning of the other foot according to my knowledge. Hear: (26)

If Hari be not worshipped by a vile man, what will be derived by his performing tapasyā ? His labour goes in vain. (27)

As a wine bottle cannot be purified the Ganges, so one who is not a Bhakta cannot be purified by vows, gifts, tapasyā, fasting, yajñas according to the Vedas and all other auspicious acts. (28)

All the Tīrthas tremble at the touch of a non-devotee. Even the Earth trembles at the load of a non-devotee (Abhakta). (29)

O Son ! Thus the meaning of half the verse is explained a little in accordance with the Āgama. I now explain the other half of the verse. (30)

This cult of Kṛṣṇa is the essence of the Vedas ; it is not my mere fancy. To that high-souled man within whose hearts and without him Śrī Hari resides in his waking and dreaning state, tapasyā is quite useless. O Muni ! That man who is a part of Viṣṇu is equivalent to Viṣṇu. (31)

For his protection Sudarśana Cakra watches, guards him always ; and he, by the meditation of Kṛṣṇa, becomes sinless and purifies the three worlds. (33)

Janārdana does not remain free from anxiety, though Sudarśan a Cakra is guarding the devotee ; He Himself goes to him to see that he is safe. (34)

Nothing is dearer to Kṛṣṇa, the Supreme Spirit than His devotee ; Even Self, Prāṇa, Bodies, Lakṣmī, Rādhikā, Sarasvatī, Svyambhū, Sambhu are not superior to His devotee. Śrī Kṛṣṇa

is the life and soul of His bhakta ; and Śrī Vaiṣṇava is the life and soul of Śrī Kṛṣṇa. Śrī Vaiṣṇavas meditate on Śrī Kṛṣṇa ; and Śrī Kṛṣṇa too meditates on the Śrī Vaiṣṇavas. (35-36)

O Best of munis ! Thus I have explained the third foot in accordance with the Āgama. Now I will explain the fourth *i.e.*, the last foot. (37)

O. Nārada ! If Hari do not exist within and without those filthy and polluted persons, the asceticism (tapasyā) of these go in vain. (38)

What fruits will the knowledge, tapasyā, vows, ordinances, tīrthas, and the bathings and meritorious services of these persons bear ? (39)

Even a Cāṇḍāla, hog and Mlecchas are superior by doing their Svadharma (duty) to a Brāhmaṇa who is devoid of any Bhakti to Śrī Kṛiṣṇa. (40)

A Brāhmaṇa, void of his own Dharma (duty), falls down and degrades himself lower than a Cāṇḍāla by eating uneatables and commiting himself daily to acting contrary to his Dharma. (41)

[Note :—Cāṇḍāla—A general name for the lowest and most despised of the mixed castes originating from a Śūdra father and a Brāhmaṇa mother.

A man of this caste ; an outcast].

The Svadharma (one's duty) of the Brāhmaṇas is always to serve Kṛṣṇa ; they become saints by daily eating His Naivedya (an offering of eatables to a deity) and His Pādodaka (water with which the feet of a deity are washed). (42)

The food that the vile Brāhmaṇa eats without previously offering the food to Hari is like feces and the water that he drinks is like urine. So the Paṇḍits say. (43)

The Kolas, Mlecchas, Cāṇḍālas eat what they ought to eat according to their Dharma : but a Brāhmaṇa becomes fallen by daily eating what he ought not to eat. (44)

O Nārada ! Thus I have explained, as far as my knowledge goes, one śloka. Now I will explain the other sloka. (45)

O Brāhmaṇa ! Cease from the performance of your austerities ; O devoted one, your asceticism is certainly fruitless. Go and adopt Śankara as your Guru and get ere long from Him the Dāsyabhakti (devotion of a servant to God) of Śrī Hari. (46)

Well-matured devotion to Śri Hari is a boat to carry one across this ocean of wood. The Guru is Parabrahma and the Guru is the helmsman. (47)

Thus saying to you, the Devī Sarasvatī went away ; Her opinion is thus explained to you. What more do you want me to say ? (48)

O Śuka ! Hearing the words of Brahmā, Bhagvān Sanat Kumara, the best amongst the Yogis, smiled and addressed to his father :— (49)

Sanat Kumāra said :—I am a boy ; so I cannot understand the meaning of the previous Śloka. A son, a disciple, if unable to understand at once, ought to be explained again. (50)

Tapasyā is useless to a man who has worshipped Śri Hari and his tapasyā is also useless who has not worshipped Śrī Hari. Now if the tapasyās of both persons such as those above-mentioned be useless then where is the room for tapasyā. (51)

O Father ! I am a boy ; kindly explain to me who are the persons that ought to perform tapasyā ; and how ? (52)

Hearing the querries of His son, Brahmā, the World Teacher became doubtful and began to meditate the lotus feet of the Highest, Śrī Kṛṣṇa who is like a Kalpataru tree (that yields the fruits of all one's desires). (53)

Thus meditating for a moment the lotus feet of Śrī Kṛṣṇa, He found out the meaning and began to explain confidently :— (54)

Brahmā said :—Certainly I am blessed in getting you as my son, the Guru of the Gurus of the Jñānins. For a father becomes happy when he gets a good son devoted to Viṣṇu and religions. (55)

O son ! You are blessed ; you are Pandit; you are devoted to

Hari ! O learned one ! In getting you as my son my birth and life are certainly fruitful and have been crowned with success. (56)

Listen ! I am explaining again the meaning of the second Śloka. If you are not satisfied with that, you can then explain yourself. (57)

The letter Ā means completely and the word 'Rādhita' means "acquired". Therefore the meaning is the labour of performing tapasyā is in vain to him who has acquired fully Śrī Hari (in every way). (58)

He who has realised fully Śrī Hari in all his Bhāvas finds his labour in tapasyā, whether waking or dreaming, to no purpose. (59)

Going to Tirthas, gifts, tapasyā, Punyam and vow cannot purify a Brāhmaṇa who turns his face away from Śrī Hari. He is so stupid and mean. (60)

The two classes of people are happy ; those who have attained the highest Hari Bhakti and those who are quite dull and stupid. For this reason the middle class persons are fit to perform tapasyā. (61)

The middle class persons are those who worship other Devas and eagerly believe in Śrī Hari and do practise tapasyā (asceticism) to get Him. What more can such persons desire ? (62)

If any householder, engaged in household affairs owing to his past Karma wants eagerly the lotus feet of Śrī Kṛṣṇa and for that purpose performs tapasyā, he must be considered highly fortunate. In other words he is the follower of the above school. (63).

Worshipping Śrī Kṛṣṇa, meditating on Him, reciting His name, drinking His Pādodaka (water with which His feet are washed) and eating offerings of food dedicated to Him are all excellent Dharmas and desired by all. (64)

There are certain Brāhmaṇas who are very stupid and dull and due to their past Karmas or due to some fallacy of the feet of their Gurus, do not understand Śrī Kṛṣṇa, who is beyond the three Guṇas, as they are entirely under the away of the Tamoguṇas. (65)

If, knowingly or unknowingly, or out of the association with the saints or out of good fortune, any person eats the food offered to Śrī Kṛṣṇa, the God, the Supreme Spirit, he becomes freed of all his sins and goes to Go-loka on a divine chariot (the higher vehicle) or to any other region if he likes so. (66-67)

O child ! Listen ; there is an ancient anecdote on this point wellworth-hearing, beautiful and leading to the highly excellent Mukti (liberation). (68)

There was a Brāhmaṇa of Kanouj doing the office of a priest in the village Sukṣubḍha, subsisting upon the offerings made to the images which he attends driving the bulls, very stupid and awfully sinful. (69)

(Note : Sukṣubdha means also afraid, distracted).

Never did he do, knowingly or dreamingly, any virtuous act or worship Śrī Kṛṣṇa ; he used not also to see, converse or make friends with the devotees of Śrī Kṛṣṇa. (70)

Now owing to a little of his past good Karma, a rare good opportunity came to him for a while ; he ate a portion of the food (Naivedyam) offered to Śrī Kṛṣṇa. (71)

Seeing a little such Naivedyam lying on the roadside his boy ate that, due to the good deeds of his father ; and the father, the above Brāhmaṇa also got a little of the remnant of that Naivedya already eaten by another Vaiṣṇava. (72)

Washing those grains of rice for a long time from dirt and dust, that Brāhmaṇa ate that ; though worn out and wasted, it appeared a good food to him. (73)

But the Brāhmaṇa, out of haste, mixed his remnant with Śrī Kṛṣaṇ's Naivedyam and ate that ; the remnant was found lying on the Naivedyam. (74)

And his good son too, was very much hungry and ate that also. Both then returned home. Then the Brāhmaṇa's chaste wife took whatever was left of that Naivedyam. (75)

Thus, the Brāhmaṇa's wife became pure and holy ; and through each other's connection, that Brāhmaṇa and his son became Jīvanmukta (liberated whilst living.) (76)

Now once on an occasion that Brhmāaṇa who ate a portion of Śrī Kṛṣṇa's Naivedyam was eaten up by a tiger ; on account of this merit that tiger went to Go-loka along with that Brāhmaṇa and his son. His chaste wife died a satī and she also went along with them to the region of Goloka. (77)

Here ends the second chapter of Śrī Nārada Pañcarātram
in the first Rātra on eulogizing Śrī Kṛṣṇa's Naivedyam
in course of a dialogue between Brahmā and
Śanatkumāra.

CHAPTER III

Sanat Kumāra said :—O Sire ! O ! What a wonder today I have heard about the 'greatness of eating the excellent Naivedyam of the Supreme Soul, Śrī Kṛṣṇa : kindly explain this in detail. (1)

Brahmā spoke :—Once on a time, that Brāhmaṇa went to a friend's house, with a gladdened heart and cheerful mind, his eyes opening wide with joy. (2)

This invitation was on a marriage ceremony ; and the Brāmaṇa with his son ate a lot of diverse good dishes and sweetmeats and drank nice cool water and then was on his return way to home. (3)

On the way the Brāhmaṇa and his son felt themselves very much afflicted with hunger and thirst ; they then saw the exceedingly lovely Candrabhāgā river. (4)

The son, then, exclaimed to his father :—"O father ! I am very hungry and thirsty. Therefore I take my bath in this river and then eat something. (5)

Hearning the words of the son, the Brāhmaṇa addressed him :— "O son ! This is a place of great danger ; and a river is also seen so close. (6)

Therefore let us march on quickly to a village ; there we will certainly see a beautiful tank and we will bathe there and then eat and drink. O son ! let us now go on. (7)

Hearing the above words, the Brāhmaṇa's son laughed a little and expressed his anger too, and with eyes, reddened like a red lotus, looked at his father and began to reply thus :— (8)

The boy said : – I am ten years old and you are aged, experienced, and my instructer ; morever it is the rule everywhere that fathers instruct their sons. (9)

But alas ! Such is the nature of insurmountable time that an aged and experienced man talks like a child ; O father ! Why do you speak contrary words, taking no notice of what we call "Fate" (adrișța). (10)

O Father ! It is Fate that brings us pleasure, pain, disease, sorrow, fear, a good and happy death, long life, and short life. (11)

No one can avert the time when birth, death, or an auspicious act will take place ; no one can act to the contrary. (12)

What has been ordained by the Creator, in whose hand one would meet one's death, cannot be averted even by Vișņu or Mahādeva. (13)

O father ! Out of your dulness of understanding, your birth and your study of the Śāstras are in vain and have borne no fruit ; good understanding makes one's life happy and fruitful. (14)

He will save me Who has made the swans of a white colour, Who, has made parrots green, Who has made the peacocks of variegated colour. (15)

Will He not save me Who has created endless infinite Universe, Who is protecting all these beings, moveable and non-moveable. (16)

There are some persons who sleep in the deep jungles protected by Śrī Kṛṣṇa ; again there are others who are dying in their homes, due to the curse of Fate. (17)

Persons, by virtue of their previous good, sleeping on snakes, do not lie, though bitten by snakes, and they again on account of their bad luck quit their lives though they live in company with Garuḍa (the bird out of whose fear the serpents fly away). (18)

Again persons do not die in oceans, fire, and out of poisons, weapons and arrows ; their longevity protects them. (19)

Until the proper time comes, one's death does not take place, even pierced by hundreds of arrows ; again when time comes one dies by the edge of a straw. (20)

Rather some die in wombs, some die just after being born,

some die in their vigorous youth and some die in their good old age. (21)

By virtue of their karmas some are long-lived, some are diseased, some are healthy, some wealthy and some again are poor. (22)

Some by their luck live till the end of a Kalpa ; some live very long ; some again are immortal. So Fate is the strongest. (23)

Some, again, on account of their karmas become Kings of kings and drive on divine chariots ; some again become worms and insects ; some are born as animals. (24)

Some, again, by virtue of their karmas, become Sannyāsins ; some again kill men; some go on Gajendras ; some again go on vehicles dragged by animals. (25)

Some again make presents of gems and jewels ; some again subsist by begging ; some put on silken and fine garments, some others wear tattered clothes. (26)

Some are naked and do not get food ; some drink nectar ; some are beautiful and prosperous and some are lepers. (27)

Some are haunch-backed ; some are deformed ; some are deaf ; some blind ; some tall, some of mediocre size ; some dwarfish and some are lame. (28)

Some are of black complexion ; some fair, some pretty fair and some again by their respective karmas get rare devotion to Kṛṣṇa, as His servant. (29)

Some acquire the highest place of Brahmā free from birth, death and old age ; some others acquire the highest region of Brahmā, free from all diseases. (30)

Some go to Heaven and become Indra ; some others acquire Śivaloka; some again by virtue of their karmas acquire Yamaloka, Indraloka or Paradise. (31)

Some again suffer endless troubles in hell ; some others are chastised by the servants of Yama and suffer terribly from hunger and thirst. (32)

Some again eat insects of urine and foeces and the dirt excreted by insects ; some again eat fat and marrow ; some again suffer terribly

from the edges of swords, hot oils, from fire, cold water and cold place. (33)

O Father ! The sinners thus get endless terrific pains till the end of a Kalpa ; then after the expiry of their karmic effects, quit that life by the grace of God. (34)

By the will of God the people become attacked with disease and go themselves again freed from disease. It is through the terror of God that wind blows, the Sun radiates heat, Indra rains, Fire burns and Death occurs amongst the beings. By the command of God Kūrma (Tortoise supports the infinite Brahmāṇḍa, the Universe) (35—36)

That Śrī Kṛṣṇa pervades everywhere and protects all ; thus He sports it is by His will that the earth is very afraid and is the support of all. (37)

That Earth yields all sorts of grains ; the Mount Himālayas has stored up gems and the Creator Brahmā is meditating whom day and night. (38)

Whom Mṛtyuñjaya Mahādeva (Conquerer of Death) is meditating and worshipping ; Indra too meditates on Him and worships Him always. (39)

The Devī Sarasvatī Herself too chants hymns to Him (Śrī Kṛṣṇa) O Father, Lakṣmi, residing on lotuses, serves His feet always. (40)

Him the Māyā Śakti fears and therefore chants hymns ; and Durga the Destroyer of all evils and dangers and Sāvitrī, the mother of the four Vedas praise Him. (41)

The Siddhendras, the Munindras, the Yogīndras, Sanaka, etc. Rājendras, Surendras, Asūrendras, the fourteen Manus all praise and chant hymns to Him incessantly ; the saints and Bhaktas meditate on Him and worship Him always and some call Him as the Eternal Bhagavān. (42)

Some denominate Him as the Origin and Chief (Pradhāna) of all ; some others name Him as Jyotirmaya (full of light) and some others call Him as embodying all forms (Sarvarūpi) and some mention Him as the cause of all causes. (43—44)

Some call Him as Svecchāmaya Rūpadāri, as assuming forms at His will, for favouring His Bhaktas ; some call Him as exceedingly beautiful blue and extremely lovely and charming Govinda Nandanandana, Sānanda Paramānanda (son of Nanda, with highest bliss.) (44)

O Father ! So remember and worship that Pūrṇa Brahmā Śri Kṛṣṇa, the God of the Immortals. (46)

Thus speaking to his father, the boy bathed in the Candrabhāgā river and drank the pure clear water and ate some good sweet modakas (Laddus ; sweet balls). (47)

The father too became gladdened in his heart to hear the words of his son and, shedding tears of joy, embraced and kissed his son. (48)

Then his father finished his bath and began to perform Sandhyā and worship. Seeing his father have had a good bath, the boy went to the forest. (49)

That restless boy cut readily five broad leaves on which they would eat their edibles. (50)

He collected beautiful forest flowers for the worship by his father ; He then saw nice ripe jujube fruits (plums) and collected them ; then He took ripe Āmalakī fruits and ripe Āmrā fruits. (51-52)

He then culled full blown Kadamba flowers, the beautiful ripe pomegranate, Bel fruits, nice jack fruits, nice dates, Karanjas, Jambīras, beautiful Chikuras, etc (53-54)

When he had thus collected various fruits, he saw a tank in front and close to its pure water beautiful white lotuses and red lotuses (Rakta kahlāras) keeping all what he had collected close by on a pure spot, the boy drank the crystal-like water ; he collected the red lotuses and ripe seeds of lotuses (Padma-Vījas). (55-56)

Collecting all these, he became ready to go to his father. That joyous and prosperous lad, the Brāhmaṇa boy smilingly and fearlessly saw before a nice Champaka tree and Mallikā, Mālatī, Kunda, Yuthikā and Mādhavi creeper. He then got a load of the

various beautiful flowers and fruits from the above mentioned trees. (57-60)

That load was somewhat heavy for the boy and he went on slowly and thought within himself whether it would be right or not to eat any fruit on the way and he did not a eat single fruit even. (61)

Then he saw a terrible cave of a tiger and became panic stricken and exclaimed frequently "Father !" "Father !" (62)

He did not see his father but he saw a tiger. He became very much afraid and began to remember firmly but distressedly the lotus feet of Śrī Govinda. (63)

He who repeats like the above boy the ten names of Śri Hari, Nara Hari, Rāma, Śrī Kṛṣṇa, Viṣṇu Mādhava, Dāmodara, Hṛṣikesa, Mukunda, Srī Madhusūdana, is saved from fear. So remembering those names, the boy again went to the tank. (64-65)

Knowing Śrī Kṛṣṇa as Bhagavān, the Supreme Self, endowed with six Aiśvaryas (supernatural lordly powers) he offered to Him those flowers and fruits with great devotion. (66)

In the meanwhile the tiger came there, but, seeing the boy in contemplation of the lotus feet of Śrī Kṛṣṇa, could not come close to him. (67)

The boy then saw the terrible face, fierce teeth, ferocious eyes and belly ; and meditated again the lotus feet of Śrī Kṛṣṇa that takes away birth, death and old age ; thus becoming the object of prey he remained at a distance. (68-69)

He thought on the six chakras Mūlādhāra, Svādhiṣṭhāna, Manipūra, Anāhata, Viśuddha, and Ājñā and then began to meditate in his heart on the Supreme Spirit, the Lord, situated in the thousand petalled lotus in the head united with His own Śakti and Kuṇḍalini. (70-71)

He saw within his heart Śrī Kṛṣṇa, two armed, wearing yellow silken garment, smiling, beautiful, pure, and looking like fresh rainclouds. (72)

He looked exceedingly beautiful like Koṭi Kandarpas (gods of love) ; He is the source of all Lilās and radiant like a Koṭi full moons. (73)

It is extremely pleasant to look at Him ; all His limbs are so proportionate and lovely ; He was sandal-pasted and wore ornaments, gems and jewels all over His body ; He was ready to show His grace to His devotees. (74)

His lotus like eyes, looked beautiful ; He was lying on the breast of Śrī Rādhā ; His hair was tied to a tuft on His head ; and was encircled with a garland of Mālatī flowers and looked very charming. (75)

On His right hand was the excellent pure Ratna Padma (the lotus made of jewels) ; and on His left hand was the luminous looking-glass decked with brilliant gems and jewels. (76)

Two jewelled ear-rings were adoring His cheeks; and His breast was illumined with brilliant Kaustubha gem, the prince of gems. (77)

His rows of teeth defied the row of pearls ; He was garlanded with Mālatī flowers and forest flowers ; thus His neck had a remarkable beauty all round it. (78)

He was praised by Sarasvatī whose mouth was represented by the Vedas ; Brahmā and Mahādeva were worshipping Him and Lakṣmi and Māyā were serving Him (champooing His lotus like feet). (79)

Thus the boy saw the Lord as the Highest Brahman, the Supreme Spirit, Full, Unattached, Witness, the Eternal Bhagavān, the Lord of all, the Form of all, the Cause of all causes, the Puruṣa, beyond Prakṛti, and Paramātmā Vibhu. (80-82)

Thus the boy saw the Lord and saluted Him and fell prostrate before Him mentally with great devotion and with folded palms began to chant hymns to Him.—(82)

Śrī Subhadra said :—O Lord ! Let me behold Thee ; I am your refugee and devotee. O Thou Śrīda ! O Śrīśa; Śrī Nivāsa Śrī Nidhe ! Niketana ! (83)

Thy lotus feet are served by Śrī, the cause of Śrī; Thou can'st not be described by the Vedas ; Thou art the Supreme Lord' without any desire, tributeless and the Lord of all. (84)

The origin of all, the abode of all, the seed of all, eternal, calm and peaceful, the Lord of Sarasvatī, and the Finale of all actions. (85)

The Shelter of all, receptacle of all, Itself without any receptacle, assuming forms at will and yielding to all the objects of all their desires, and the helmsman to this ocean of world which has really no substance in it and which is very difficult to be crossed. I salute Thee. (86)

Thus saying, the boy began to weep intensely and remembered the lotus feet in meditation. (87)

Whoever reads this stotra (hymn) uttered by the Brāhmaṇa boy becomes freed of all sins and goes to Viṣṇu loka (the region of Viṣṇu). (88)

Here ends the third Chapter of the first Rātra on reciting the glories of Śrī Kṛṣṇa.

CHAPTER IV

Brahmā said :—The God of the Bhaktas (devotees) is kind to them ; Bhagavān Janārdan became pleased with the praise offered by the Brāhmaṇa and showed favour to him. (1)

In the meanwhile Nārāyaṇa Ṛṣi, the son of Nanda (some say the son of Dharma) came there out of mercy. (2)

The Brāhmaṇa son saw that Chief Muni exceedingly beautiful and lovely and very agreeable and brilliant like fire. (3)

He was wearing yellow robes, looking like fresh rain-cloud, decked with sandal-paste all over and adorned with garlands of forest flowers. (4)

His face was serene, smiling and shining, fit to be worshipped by all and he was turning his holy rosary made of crystals. (5)

Seeing him, the Brāhmaṇa suddenly bent his head low and saluted him, duly ; the Muni, the supporter of the poor and needy, touched his head and blessed him and out of favour began to speak words to him beneficial and moral and leading to his welfare in the world. (6-7)

Śrī Nārāyaṇa Ṛṣi spoke :—O fortunate Brāhmaṇa ! your birth is successful and the family in which you are born is blessed and highly praised. (8)

Now meditate most gladly on the son of Nanda, the Highest Bliss and you will go certainly to the region of Go-loka full of the Highest Bliss and desired by the Devas. (9)

You are very holy and your heart is full of Śrī Kṛṣṇa and you are all virtue. The family in which you are born is blessed, sanctified and become famous and free from danger. (10)

Such knowledge and Bhakti to Śrī Kṛṣṇa Candra have come to you by your having eaten His Naivedya lying stale on the ground, and eaten by an animal. (11)

O Child ! Who can describe the greatness of His Naiyedya. The four Vedas are unable to declare it. (12)

O Brāhmaṇa Subhadra ! now ask boon from me ; good will come to you. I can give all one can ask. (13)

Hearing thus the words of Nārāyaṇa, the boy trembled and with tears in his eyes and with folded hands spoke :—(14)

Subhadra said :—O Śrī Kṛṣṇa ! grant unto me that infallible devotion to Thy lotus feet, which is acquired by the highly fortunate and which takes away birth, death and old age and let me live at Thy holy feet. (15)

I do not want any other boon. I do not crave for the enjoyment of worldly objects and I do want no other boon which a man, drawing his salary, wants. (16)

Nārāyaṇa Ṛsi said :—What is there that is rare to a man who has got his devotion to Śrī Kṛṣṇa ? The thirty-two highest siddhis (perfections) Aṇimā, etc., come easily to him. (17)

A Śrī Vaiṣṇava does not want even if he be granted Nirvikalpa Samādhi ; for the bhaktas, want always only that devotion to Hari which is without any motive, the Ahaituki Hari bhakti (18)

Now take the Highest Mantra, that of Śrī Kṛṣṇa which like a Kalpataru (a tree yielding all objects of desires), holy and fully capable to sever the roots of Karma. This gives devotion to Śrī Kṛṣṇa as His servant. (19)

The beautiful mantra is Śrīṃ Hrīṃ Klīṃ Kṛṣṇāya Svāhā. Lakṣmī Vija is Srīm; Māya Vijā is Hrim; Kāma Vīja is Klīm ; Vahnijāyā is Svāhā. (20)

Son ! Thus saying, the great Muni, in a state of great purity repeated twice the holy Mantra on his right ear. (21)

Then Nārāyaṇa Ṛṣi ordered the boy to recite the stotram which he ere long recited in praise of Śrī Kṛṣṇa. (22)

Moreover he gave him the famous Kavaca named Jaganmangalamangalam, then the meditation mantra of Śrī Kṛṣṇa and the method of worship according to Sāma Veda. (23)

Note :—The method of worship—how and in what succession which Devas are to be worshipped.

The servantship and devotion to Hari and life in Go-loka (or Vṛndāban, if not, in Go-loka) occurs when the two births (past and future) and the effects of Karma end. (24)

Subhadra :—"O Respectful one ! If Thou likest to grant boon into me, then say truly and make a promise ; afterwards I will ask from thou the boon that I desire. (25)

Nārāyaṇa Ṛṣi said :—"Om satyam, O child ! I speak truly. I will grant you the boon you ask ; there is nothing impracticable to me ; I can give you all the wealth. (26)

Subhadra said :—What is that Kavaca, so beautiful and located within an invaluable jewel, worshipped by all. (27)

O Deva ! Now give me that Kavaca and thus fulfil your promise hearing the Brāhmaṇ's words the throat, lips, and palate of the Muni became parched and dry. (28)

And being unable to speak any word, he began to meditate on the lotus feet of Śrī Kṛṣṇa and gave him that guṭikā (the globular pebble involving Kavacam) but he did not mention to the boy any single word about Kavaca (a mystical syllable considered as a preservative like armour) Kavaca—an amulet ; a charm. (29)

O Child ! The wrath of the Devas and boon according to one's wishes look alike. Though the great Ṛṣi was angry, yet he spoke to the Vipra with a sad and absent-minded heart. (30)

Nārāyaṇa Ṛṣi said :—O Brāhmaṇa ! Enjoy the pleasures of the kingdom for three hundred thousand years and attain Lakṣmī (property) so very rare but you will be deluded with Māyā. (31)

O Brāhmaṇa ! As you are taking the Kavaca of my Iṣta Deva you will live for a period seven Kalpas (by virtue of this). (32)

And after a long, long time you will go to Go-loka ; then you will be born as the son of Mṛkaṇda Muni, and will be known far and with wide name of Mārkaṇdeya Muni. (33)

O Child ! The Kavaca, given by me, will protect you and the said Kavaca will be seen suspended from your neck in your every birth. (34)

Then the Muni, the son of Dharma and a devotee of Śrī Kṛṣṇa inclosed the Kavaca in another jewel stons and put on, on his neck, with devotion. (35)

Thus granting boon and Kavacam to the Brāhmaṇa, the Muni were back to his place, absent-minded like a cow bereft of her calf. (36)

The Muni, on his return, was reproached very much by his broth Nara, by his high souled father Dharma, and by his mother Mūrti and by his wife Śānti. (37)

The Brāhmaṇa, on the other hand, began to shine with Brahma Tej (the fire of Brāhmaṇ) no sooner he got the above Kavaca and mantra like a Kalpa tree and got up from the tank. (38)

He waited for a short time under a beautiful banyan tree; on the edge of that tank and finishing his Pcojā (worship) of Śrī Kṛṣṇa, the Lord of the three worlds, began to repeat silently that highest Mantra. (39)

Here, on the other hand, the father of the boy searched for his son for a while and unable to find him out returned home and gave vent to his sorrow and wept bitterly. (40)

His mother, hearing all this was ready, to quit her life but she desisted from doing so when she heard that her husband had seen an auspicious dream. (41)

Then both father and mother, accompanied by friends went out in the deep jungle in quest of their son. (42)

They looked every tree in the forest when at last they came to the tank and saw their son, burning like the Sun, under that banyan tree. (43)

The father and mother both embraced and kissed their son again and again. (44)

The son repeated to them all what had happened to him and his father, mother and all the friends heard him. (45)

Then they were ready to return and, crossing the river Candrabhāgā, came again to their city. (46)

The King, the Lord of that city, when he saw that fiery son, married his daughter with jewels and ornaments to that boy. (47)

That girl was young, beautiful, of Śyāma colour, like burnished gold chaste, highly fortunate and a part of Kamalā (Lakṣmī). (48)

The King also gladly gave him thousand elephants, ten lak horses and thousand jewelled ornaments as dowry. (49)

He also gave thousand slave girls very handsome, having golden ornaments round their necks and thousands of other valuable and rare clothings and jewels. (50)

Thousand slaves, three lākhs infantry, ten lākhs gold pieces, and valuable and rare garlands of gems and jewels were also offered. (51)

After giving his daughter in marriage, he with his wife began to weep, and went with his daughter to the house of the Brāhmaṇa. (52)

Going to some distance the King saw a very beautiful and lovely city as it were, the heaven of Indra. (53)

That city was very charming and adorned with pure gems. There to three crores of palatial buildings and nine crores of temples, all decked with pure gems and jewels. (54)

The city was guarded by seven enclosure walls and three diches and thus came quite impregnable to the enemies. (55)

The palace of the bridegroom was decked with excellent gems and vels and fitted with thunderbolt-like hard doors and provided with jewel jars. (56)

The brilliancy of the gems looking like mirrors and the beauty of the jewel jars added to the lustre of the place ; in addition the court-yard was carved with jewels and the steps were of the same materials. (57)

The beautiful highways were clear like red powder of vermillion and the enclosure walls were very lofty, reaching to the skies and ornamented the gems and jewels. (58)

The King was greatly surprised with the exceeding beauty of the city and the father and mother of the boy were greatly ; delighted and astonished. (59)

There had already arrived before their entrance three lakhs of elephants, one hundred lakhs of horses, four crores of infantry. (60)

Elephants, prostitutes, dancing girls, Brāhmaṇas, pitchers filled with water, and chaste women with their husbands and sons all went forward ; and lastly the prime minister succeeded, and on seeing the Brāhmaṇa boy, he descended quickly from his elephant and bowed down his head and saluted him. (61-62)

The boy entered into the temple, built of gems and jewels, and very gladly took his seat on the jewel led throne. (63)

In the same reverential way, the prime minister offered the jewel-thrones to the bride's father and to the father and the mother of the Brāhmaṇa boy respectively for their honoured seats. (64)

He began to wave chowrie fans over the head of the boy and held the jewelled umbrella bedecked with diamonds. Thus he served him with all care and attention. (65)

The Brāhmaṇa boy appeared at that time in that religious assembly as Indra looks in the assembly of the Devas. His father-in-law stayed there for a few days and then returned to his place, highly respected. (66)

The Brāhmaṇa reigned there for three hundred years. When his father went out on an occasion to a forest; a tiger devoured him. (67)

His mother was highly fortunate and chaste ; she therefore died a satī. O son ! Both father and mother went on a jewel-car to a region of Śrī Kṛṣṇa. (68)

That tiger, too, quickly assumed a holy body, due to the naive-edya of Śrī Kṛṣṇa that he ate. (69)

And attained to the beautiful region of Go-loka along with father and mother of the Brāhmaṇa boy. The boy, too sacrificed body on the banks of the celestial Ganges (Svargangā). (70)

He gave over the charge of the kingdom to his son and, as a result of his Karma, took his birth in the womb of the wife of Mṛkaṇda Muni. (71)

He thus became famous in his next birth as Mārkaṇdeya Muni and by the grace of the boon granted by Nārāyaṇa Ṛṣi, lived for a period of seven Kalpas. (72)

The Brāhmaṇa's state has thus been improved ; it is, therefore, evident that the naivedya of Śrī Kṛṣṇa, though eaten by an animal, produces such a glorious result. (73)

Naivedya was lying on the road side in a worn out state ; so a the fruit of eating the naivedya unknowingly and without any desire of fruits, produces such a glorious result, then imagine what will be the fruit when one eats the naivedya knowingly and with a desire to get excellent results, the four Vedas cannot describe the greatness of these fruits. Thus I have related to you the old history. What more beautiful sweet and wondrous thing you want to hear ! (74-75)

Śrī Nārada said :—I have heard the glory of naivedyam of Śrī Kṛṣṇa. It is so very captivating. (76)

Now I am eager to hear of the Kavacam on the neck of Śrī Nārāyaṇa Ṛṣi ; Kindly solve this doubt of mine. (77)

Sanat-kumāra said :—O Grand sire ! I have got doubts also on this point ; so, O Brāhmaṇa ! Explain to which Devatā that Kavaca belongs. (78)

He who solves the doubt and removes the error is called father and holy preceptor. O Thou ! kind to son ! O highly, fortunate One ! So say this quickly to me and to Nārada. (79)

Hearing their words, the throat, lips, and palate of Brahmā got dried. He remembered the lotus feet of Śrī Kṛṣṇa and began to say as follows : (80)

Brahmā said :—Śrī Nārāyaṇa gave to that Brāhmaṇa boy "Jaganmaṅgalamaṅgala" Kavacam and the meditation mantra of Śrī Kṛṣṇa. (81)

O highly fortunate one ! I am telling that to you and the Muni Nārada ; but at present I am unable to tell you regarding the Kavaca that was on the neck of Nārāyaṇa Ṛṣi. (12)

The Kavaca, so very secret and rare, that you see in my neck was also on the throat of Śrī Nārāyaṇa Muni in a strange manner. (83)

And the same Kavaca was on the neck of Dharma and on the high souled Nara—Nārāyaṇa and the great Muni Agastya and Lomaśa Muni. (84)

O Son ! Again that same Kavaca is on the neck of Tulasī and Sāvitrī and on the necks of other highly fortunate souls in such a rarely sacred place as Bhāratavarṣa. (85)

Nārada said :—I will hear later about the Jaganmaṅgala Kavacam and the dhyāna and worship of Śrī Kṛṣṇa. (86)

Kindly tell at present about the glory of that highly auspicious and rare kavacam that Subhadra, the Brāhmaṇa boy got. (87)

Brahmā said :—O Son ! you better hear this from your own Guru. Śrī Mahādeva and you would know then how Subhadra obtained the above kavacam. (88)

Here ends the Fourth Chapter of the first Rātra on the discourse between Brahmā and Nārada.

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CHAPTER V

Śrī Sanat-kumāra said :– Kindly say then about any kavaca and dhyāna that you like. Though what I hear is auspicious, who can feel himself gratified on hearing any auspicious thing ? (*i.e.*, he wants more to hear on greater auspicious things). (1)

Brahmā said :– The dhyāna mantras according to Sāma Veda and Kavacam, were given by Śrī Nārāyaṇa Ṛṣi to Subhadra Brāhmaṇa, knowing that he was a great soul and religious. (2)

This is the Dhyāna :—I meditate on the Lord, the God who is of Śyāma colour like fresh rain cloud, who wears yellow silken garments, whose body is decked all over with sandalpaste and who is smiling beautifully and who has got a lovely beautiful blue form. (3)

Who is garlanded with Mālatī flower, decked with jewel ornaments and praised, by the Lord of Munīndras, the great Siddhas and by Brahmā, Śiva and Ananta. (4)

Who is the form of all, the lord of all, the seed of all, eternal, the cause of all, the knower of all, the Person, who is beyond Prakṛti. (5)

Who is attributeless, without any desire, unattached to anything ; Him I meditate. Meditating thus, he should offer, repeating the Mūla mantra (the principal formulae), pādyam (water for washing feet,) etc. (6)

Then he should recite with devotion the stotra and kavacam of Śrī Kṛṣṇa and repeat silently the mantra. He is to fall prostrate on the ground. O child ! This I say to you. What more do you want to bear ? (7)

Śrī Sanat-kumāra said :—O Brhāmaṇa ! kindly speak on the holy worshipful Jaganmaṅgala Kavacam of Śrī Kṛṣṇa. (8)

Brahmā said :—O Brāhmaṇa ! Listen, I am speaking to you

of that greatly wordrous Kavacam. In ancient days, Bhagavān Śrī Kṛṣṇa told me, and showed His mercy. (9)

I told that to Dharma and Nārāyaṇa Ṛṣi and Nārāyaṇa Ṛṣi gave that to Subhadra Brāhmaṇa. (10)

This is very secret and holy ; still, out of affection to you, I communicate this to you. Whoever reads this or puts this on his body, attains to perfection attained by the Siddhas. (11)

Thus Indra and the other Devas got their respective prosperous positions. The Ṛṣi of this is Nārāyaṇa ; the Chanda is Gāyatrī and the Devatā is Śrī Nārāyaṇa. (12-13)

Its application (viniyoga) is to Dharma (religion), Artha (wealth), Kāma (desires) and Mokṣa (Liberation). Let Rādheśa protect my head ; let Rādheśvara Himself protect my neck.

Let Gopīśa protect my both the eyes ; let Bhagavān Himself protect my palate ; let Śrī Govinda protect my cheeks and let Śrī Keśava protect my ears. (14)

Let Śrī Gadādhara protect my throat ; let Śrī Kṛṣṇa protect my shoulders : let Śrī Vāsudeva protect my breast and let Śrī Acyuta protect my belly. (15)

Let Śrī Padmanābha protect my navel ; let Kāṁsasūdana protect my bones ; let Puruṣottama protect my back ; let Śrī Nityānanda protect my loins. (16)

Let Puṇḍarīka protect my feet, Śrī Hari protect my two hands, and let the Lord Nṛsiṁha Deva protect my nose and nails. (17)

Let Śrī Madhusūdana protect all over my body ; let Śrī Rāma protect my east side and let Śrī Vaṁśīdhara protect my south east. (18)

Let Śrī Dāmodara protect my south ; let Śrī Narottama protect my south-west ; let Puṇḍarīkākṣa protect my west and let Śrī Vāmana protect my north-west. (19)

Let Srī Ananta Deva protect my north and let Śrī Parameśvara protect my north-east as well as in water, earth, air and in my dreaming and waking states. (20)

The Lord of Vṛndābana Śrī Kṛṣṇa protects all his bhaktas and all those who come to him for refuge ; Let Him protect me from all my dangers. This wonderful Kavaca I have now communicated to you. (21)

This is the essence in giving happiness and Mokṣa to the saints; it gives all the Siddhis (perfections). Whoever recites this during the worship of Śrī Kṛṣṇa obtains service, devotion to Śrī Hari and becomes a resident of Goloka Śrī Vṛndāvan. That man, therefore, becomes a Jīvanmukta (liberated) while living in this present life. (22)

Here ends the Jaganmaṅgala Kavacam in course of dialogue between Brahmā and Nārada.

Nārada said :—Kindly speak unto me about that rare Kavacam which Śrī Nārāyaṇa Ṛṣi gave to Subhadra Brāhmin. (23)

Brahmā said :—How can I speak to you about that Kavacam which refers to my Iṣṭa devatā ; do you not see on my neck that Kavacam enclosed in a round thing made of jewels. (24)

Śrī Nārāyaṇa Ṛṣi handed over that Kavacam along with the guṭikā (the round thing enclosing the Kavacam) but did not disclose it as it was so ordered by Śrī Hari. (25)

On account of that Kavacam belonging to the Iṣṭadeva of the Ṛṣi, he did not give the guṭikā to me, though reprimanded much by his friends. (26)

It is not proper to hand over personally one's own Kavacam; for if it be so handed over, there is the danger of one's life. So the Ṛṣis, the knowers of the Vedas, say. (27)

O fortunate one ! go to your Guru of your other births Śrī Śambhu. He will give you certainly this kavacam. (28)

O Brāhmin ! O son ! you will soon get, owing to your good luck. that auspicious and rare kavacam· (29)

O Sanat-kumāra ! Go soon to Vaikuṇṭha and see your own Guru. Śrī Nārāyaṇa will give you this kavacam. There is no doubt in this. (30)

O son ! Hearing this, Bhagavān Sanatkumāra went to Vaikuṇṭha and got that desired excellent kavacam. (31)

And when Nārada was ready to depart as advised by Brahmā; Brahmā, too, went to the region of Brahmaloka, where there is no birth, death nor old age. (32)

Here ends the fifth chapter of the First Night on the dialouge between Śiva and Nārada.

CHAPTER VI

Śrī Śuka said :—Sanat-Kumāra went to Vaikuṇṭha and Brahmā went to Brahmaloka. O Brāhmaṇa! what did Muni Nārada do ? (1)

Vyāsa said :—When they went away, Nārada wept and wept, wandering hither and thither on the banks of the river, (2)

He became sad, and absent-minded ; he then wanted to see the lotus feet of Śrī Hari. (3)

He bowed down to his father Brahmā and brother Sanat-kumāra and went from that Āśrama towards Kailāśa. (4)

He bathed in the river Kṛtamālā and worshipped Śrī Kṛṣṇa. He then took fruits, water and other edibles and went to the mountain Gandhamādana. (5)

There he saw a Brāhmaṇa, under a beautiful banyan tree, immersed in meditation of the lotus feet of Śrī Kṛṣṇa. (6)

He was very tall, naked, of a fair complexion and his body was covered with hairs. He was shedding tears of joy and his eyes were closed. (7)

His heart was wholly absorbed with the idea of the excellent lotus feet of Śrī Kṛṣṇa worshipped and saluted by Brahmā, Ananta and the other Devas. (8)

He was so absorbed in introspection that he was completely unconscious to what occured before him. He was a disciple and a firm devotee of Śrī Mahādeva, the Guru of the Gurus of Yogīndras, expert in yoga. (9)

He was seeing in his heart-lotus the eternal Light of Brahmā (Brahmā Jyoti) in the form of a Flame, of the Highest God, the Supreme Soul, the Padmanābha (from whose navel, the lotus has come out). (10)

He was seeing also Śrī Kṛṣṇa, smiling, of a beautiful form

(Vigraha) full of joy, the great Witness, Highest of all, Bhagavān Adhokṣaja (one who has got all one's senses under control). (11)

Śri Nārada Muni wondered on seeing the above Brāhmaṇa, the great Ṛṣi, melted down with joy in meditation of Śrī Kṛṣṇa, the Highest Person and rapt with holy thoughts. (12)

He walked hither and thither and then saw a beautiful hermitage belonging to the Maharṣi ; it was very lovely and situated in a lovely place ; there were new things adding novelty to the place, (13)

There was a tank of clear, cool water where white lotuses and Kokanadas (red lotuses) were blowing and rendered the place charming, (14)

Busy bees were humming ravishingly, attracted by the sweet scent of the lotuses ; (15)

Various wild trees with fruits and branches adorned the place ; Karaja, Karanja, Vimba and Sākoṭaka trees were abundant. (16)

There were Tinṭiḍi, Kapitthya, Vaṭa, Śitusapā, Sandal, Mandāra, Sindhuvāra and beautiful Tāḍitapatra trees all round. (17)

Gubāka, Coconut, Date, Panasa, Tāla, Śala, Hintāla, Piyāla and Lakuca trees were there. (18)

There were Mango trees, Āmrātak, Jambīra, Pomegranate, Bela, Plum, Jambu and Nāgaranga trees. And the place looked exceedingly beautiful with the ripe fruits and red colours of various trees. (19-20)

There abounded flower trees Mallikā, Mālatī, Kuṅda, Ketakī. Mādhavī creepers, and beautiful Campaka trees ; white Kadambas, Nageśvaras and Mandāra flowers added romantic charm all around. (21-22)

Swans, Kāraṇḍavas, male cuckoos, sounded their clear, pure voices incessantly and the whole place beautifully resounded with their echoes. (23)

There used to wander tigers, Śarabhas, lions, gaṇḍakas, buffaloes, and beautiful Kṛṣṇasāra bucks and camarī cows. (24)

By the powerful influence of the great Muni there were no feelings of envy or enmity etc. and stealing, dacoiting or fear from fierce animals or sorrow were not found there. (25)

This Trītha yielding high merits is very famous in Bhāratavarṣa and is known as the place of siddhis (perfections). Mantras and successes are realised here at once. (26)

Seeing this, Śrī Nārada Ṛṣi went to the Muni who was found seated in his āsana but not in the meditative mood. (27)

The Devarṣi on seeing Śrī Nārada, got up, cordially gave him welcome and offered him roots and fruits. (28)

Seeing Nārada, born of a noble family, with lute in his hand, and of a pleasing countenance, asked him smiling. (29)

I think that the Muni Nārada, burning with Brahmateja and looking brilliant with the light coming out of his body, the best of the Brāhmaṇas, has come as a guest to my āśram as a result of my good fortune and he has been offered due worship and given a cordial welcome. (30)

Lomaśa Muni said :—O Brāhmaṇa ! What is your name ? Whence are you coming ; and whither are you going ? What is the name of your father ? where does he live and where is your birth place and what is your native village ? (31)

Are you come to sanctify this āśrama ? I hope it is my good fortune that brings you here, the incarnate of Brahmateja the glory or lustre of Brahman that is supposed to surround a Brāhmaṇa). (32)

The Tīrthas of water or the Devas made up of earth or stone take very long time to purify a thing ; but the sight of a Vaiṣṇava purifies that at once which was not purified by the above for a long time. (33)

The tīrthas and the sea-girt earth with forests and islands are purified at once by the touch of the feet of the Vaiṣṇava's (34)

I am blessed, indeed ! My birth and Karmas are blessed, as a Vaiṣṇava Brāhmaṇa has come to my house all of a sudden. (35)

The whole universe has been worshipped by him who has worshipped a Vaiṣṇava. I give over to you this Āśrama with all the articles, thereof. (36)

Now eat the nice ripe fruits and other edibles and drink scented, tasteful, cool and sparkling water. (37)

Drink cow's pure milk and beautiful honey and the juice of ripe fruits as much as you can. (38)

Now sleep within this house on this beautiful soft bedding scented and cooled by cool breeze and scented with fragrants. (39)

Hari Himself is pleased with him who has pleased his guest ; and Hari, being pleased, and Guru being pleased, the three worlds become pleased. (40)

When a guest (Atithi) remains in a house, all the Devas reside with him in that house. Therefore where a guest is not worshipped, all the Tīrthas, all puṇyas (good merits), all the Vratas (vows) tapasyā, sacrifices, truth, fame, good conduct, Dharma and righteous acts all depart from there with the guest that goes back disappointed. (41-42)

Also whence the atithi goes away disappointed, his Pitris, all the Devas, Puṇyas, Dharma, Vratas, food, self restraint, fame, Lakṣmī, the Iṣṭa Guru, leave his house and I abandon that sinful man. (43-44)

That man who does not worship a guest duly becomes like one who kills his wife, who is treacherous, who kills a Brāhmaṇa, who holds illegal interccourse with the wife of his Guru, who betrays who is wicked, who rebels against his friends, who murders truth, who is sinful, and who steals away a gift, who sells his daughter, who appropriates the boundaries of lands of others, who gives false evidence, who steals a Brāhmaṇa's property, who steals things placed under one's trust, who drives bulls, who is a Devala Brāhmin, who is a Grāmayāji (village priest), who eats the food of Śūdras,

and who eats the food on the Śrāddha days of the Śūdras, who is a Brāhmaṇa, opposed to Śrī Kṛṣṇa, who kills men, who is wicked and ferocious, who is void of devotion to his Guru, who is afflicted with diseases, who-speaks lies always, who is a Śūdra, who goes to a Brāhmaṇa's wife, who goes to his mother, who cuts Aśvattha trees, who kills her husband, who kills his father and mother. who kills those who come under his protection, who is a Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra that steals stone and gold. (45-51)

Thus saying, Lomaśa Muni worshipped Nārada with devotion and gave him sweets to eat and place to sleep. (52)

Śrī Nārada said :—"O Muni ! I am Nārada, the chief of the Munis, I am the son of Brahmā ; I am coming from my place of asceticism and will go to Kailāśa, desired by all. (53)

I have come here to see you and make my soul pure and holy ; as the sight of a Vaiṣṇava sanctifies all the beings. (54)

Who are you, sanctified by your meditation, naked, and the hairs on your head twisted into straws ? To whom belongs the Kavacam enclosed in jewel that hangs on your neck ? O Fortunate one ! What do you meditate ? Who is the highest and best Deva ? Who is a Guru ? Please tell me all this. (55)

The Lomaśa Muni said :—You are Jīvanmukta (liberated whilst living) ; you are sanctifying the three worlds ; the words and mind of a man become alike of the family in which he is born. (56)

The minds of all persons can be perceived by their sons, by their name and fame, by the water (abluations of various parts of body performed with water, libations of water to the deceased), by his poetic taste, by learning and by the good prestige that he weilds. (57)

Brahmā. the creator of the world, is earnestly intent on meditating on Brahma ; so you, His son, are the best of the Devarṣis. (58)

O purifier of the world ! O fortunate one ! My name is

Lomaśa ; I am naked, for my longevity is short, and I am not inclined towards the enjoyment of senses ; so what is the use of my clothings. (59)

I live under a tree which serves my umbrella ; what need have I for a house ? To prevent rain. heat, I am holding matted hairs on my head. (60)

These three worlds are the products of mere fancy transient like the bubble on the water or the lightning in the sky. All the things from Brahmā down to a blade of grass are all false. (61)

What is there the use in a wife, son, wealth, riches and beauty when the life is so short. (62)

My one hair falls off when one Indra dies ; then one Manu also falls ; so why shall I be deluded ? (63)

I am very short-lived ; when all my hairs will fall off and all my hairs will turn grey, I will die certainly. (64)

I meditate on the lotus feet of Śrī Kṛṣṇa, the Paramātman, beyond Prakṛti. Brahmā, Lakṣmī Devī and Mahādeva all worship the same lotus feet. (55)

Śrī Kṛṣṇa, the Cause of all, is my Iṣṭa Deva (desired and beloved Deity) the Lord of the worlds. The Guru of the Yogīndras, Bhagavān Śiva is my Guru. (66)

My Guru will say to you about the Kavaca that you see on my neck. I am ordered not to tell about this ; and who is there in this world that can speak out what is forbidden to him to say. (67)

He who does not keep to his Guru's commandments is a great sinner and reaps the furit of Brahmahatyā (Brahminicide). (68)

He who considers his own Guru Deva as different from Śiva, suffers the fruits of Brahmahatyā and obstacles come to him at his every step. (69)

Even if a Guru's commandment be such as ought not to be obeyed, that ought to be obeyed and carried out. If it be not

obeyed, hindrances occur at every moment. There is no doubt in this. (70)

A man becomes freed of all sins and becomes a Jīvanmukta, if, he gets Guru's blessing, the dust of his holy feet ; and cats what had been left after being eaten by him. (71)

So go to Kailāśa to see your own Guru Śaṅkara, by the mere sight of whom, all men are freed of all their obstacles and sins. (72)

Here ends the 6th chapter of the first night on the dialogue between Lomaśa Muni and Nārada Muni.

CHAPTER VII

Śrī Vyāsa said :—Thus addressing Lomaśa Muni, Nārada went to the beautiful banks of the Puṣpabhadrā river. (1)

Where there is the purecrystal like mountain śṛngakūṭa having within it three other tanks overgrown with various trees. (2)

And frequented by swans, Kāraṇḍavas, and other aquatic birds, made very lovely by the humming of the bees and the cooing of the male cuckoos. (3)

Sweetly scented by soft cooling breeze, and where the great Muni Mārkaṇḍeya was absorbed in deep meditation. (4)

Then that peaceful Muni, endowed with Sattva guṇa, seeing Nārada Muni there, bowed down to him with devotion and humbly asked about his welfare. (5)

Mārkaṇḍeya Muni said :—Today my birth has become successful and my life, too, has become blessed whon Nārada Muni, the son of Brahmā, the store of all punyams, has come to my hermitage. (6)

O Devarṣi Nārada Muni ! Endowed with the glory of Brahman, where are you going alone and with what purpose ? (7)

It is the mind of every being that is the sole cause (impellar) of all actions ; and this mind blooms and expands when words are uttered as the mind thinks. (8)

Hearing this, Nārada smiled and spoke true, peaceful, nectar-like words that he wanted to express, (9)

Nārada said :—'O Friend ! I will go to the Mount Kailāsa to see the God Mahādeva, the best of the Jnānins to get wisdom from him, to ask him questions and salute him by falling prostrate before His Holy Feet. (10)

Thus saying, the Muni Nārada accepted the worship offered by him and departed. Markaṇḍeya Muni became distressed with

sorrow at the separation from Nārada ; for the separation from a Sādhu is very intolerable. (11)

Nārada Muni crossed easily the insurmountable mountain. Himālayās and reached the mountain Kailāsa situated on the banks of the celestial river Mandākinī. (12)

There he saw the great banian tree having hundred branches and one yojana high and with red ripe fruits. (13)

There were on this tree-nice lovely birds and there were Siddhendras, Yogīndras, Munīndras, underneath this tree, thus enhancing the beauty thereof. (14)

After saluting them and conversing with them, Nārada went to the exceedingly beautiful Pārvatī forest, circular in shape, four Yojanas wide and coveted by all. (15)

There were seven beautiful lovely tanks where bees incessantly were bizzing over the lotus tree. (16)

There were blue and red lotuses and hundreds of lovely flower gardens. (17)

Mallikā, Mālati, Kunda, Yūthikā, Madhavilatā, Ketakī, Campaka, Aśoka, Mandāra, Vaka and many other fruit trees and creepers were there. (18)

Nāga, Punnāga, Kuṭaja, Pāṭala, Jhinṭi Jhiñjhikā, Aparājitā, Sephāli, Tulasī, Saptalā were also seen there. (19)

At other places were mango trees, Amrātaka trees, Tāla cocoanut, Piyāla, trees enhancing the beauty of the place. (20)

Date, betelnut, Palāśa Jambu, Pomegranate, Jāmbīra, Neem, banyan tree grew in abundance. (21)

At some places, there were seen Karanja, Vadarī, bright Bel, Kadamba, Tintidī trees, (22)

At other places there were Asvattha, Deodār, Śālmalī, banyan, Śākoṭaka, Kunda, Śangu, Saptaparṇa, Pichhila, Paruasāl, Gāmbhārī, Valguka, Hingula, Anjana, Valka, and Bhurjapatra trees. (23-24)

Various other wild flower trees and ordinary trees were there.

There were seen also Kalpavṛkṣas, Pārijāta trees and beautiful sandal wood trees. At other places there were nice cooling Sthala-padmas, variegated Bhūmicampakas, and other rare trees with nice flowers and leaves. (25-26)

Lions, Śarabhas, elephants. Khaḍgīndras, tigers, buffaloes, horses, wild boars were roaming at some places ; at others were seen Śallākas, bears, monkeys, hares. Kūṭas, Śakas black deer, chamaris ; and they added beauty to the place. (27-28)

Male cuckoos were maddened at some places with the advent of the spring season and were cooing melodiously, sitting on the branches of trees ; at others there were Śaka, Rājahaṁsas, peacoks Kṣemankaris and Khanjanas making the place exceedingly lovely. (29-30)

Again some places were adorned with ripened fruits and leaves of green, yellow, red, black and all sorts of colours and other fresh lovely entire leaves. (31)

The birds and animals were free from any feelings of enmity or fear ; the ferocious animals and small ones were affectionate to one another and they passed their time in mutual love. (32)

Thus the sporting place of Pārvatī and Parameśvara were made exceedingly lovely and charming by the presence there of gems and jewels. Indranīla, Padmarāga, etc. (33)

The width of this place is two miles ; it is round like the Moon's disc ; and lakhs of rows of (unfading) plantain trees were encircling the place. (34)

Those rows of plantain trees were quits fresh ; the plantain leaves were entire soft and looked very beautiful. (35)

The place was surrounded constantly by nice fresh garlands of red, yellow, and black colours. (36)

The bedding was nicely adorned with sweet campaka flowers and sandal pastes ; by their contact, the air was made fragrant. (37)

The bedding was scented with musk, saffron perfumes and beautified with sandalpaste and variegated articles. (38)

Seeing all these wonderful, he went quickly to the celestial river, looking crystal like and destroying all the sins. (39)

He bathed in that Ganges who serves as boat crossing this terrible ocean of Saṁsāra, who is young and fresh at all times, who comes out of the feet of Kṛṣṇa, who is the celestial river, saluted by the whole world and who is chaste. He then worshipped Śrī Kṛṣṇa, higher than the highest, the Highest Deity, beyond all attributes, unattached, beyond Prakṛti, the Supreme Soul, the God. (40-41)

He is the Great Witness of all actions, the luminous Eternal Brahma. After worshipping, he started on his journey and saw a beautiful highway before him. (42)

That road was built by Viśvakarmā, of exceedingly valuable crystal like gems and jewels; and it was quite cleared of any foreigin dust and dirt. (43)

He saw not far off, a beautiful chariot going with the speed of mind, capable to be seen by the virtuous saints and invisible to the sinners, measuring one hundred Dhanus, decked with pictures, the end of all Āśramas and whose length equals to one crore times the breadth. (44-05)

The chariot was built of invaluable gems and jewels, the essence of all conveyances, measuring all round one lakh Dhanus in circumference. (46)

It was exceedingly high, going high up in the air, with thousand wheels; the charioteer was situate! at a height of one lakh Dhanus and it was covered with cloths pure as fire. (Note :—Dhanu—A measure of length equal to four hastas, one hasta—about 18 inches). (47)

It was built of excellent diamonds, very brilliant with beautiful pitchers (vases), illumined by lamps made of gems and jewels, and beautified with jewel mirrors. (48)

And it was interspersed with pearls, pearl oysters, shells, beautified with white chowries (fans), and it was provided with garlands all made up of the most beautiful gems and diadems. (49)

There were three garlands of Pārijāta flowers and it looked dazzling like thousands of suns in the summer noon. (50)

It was like a Kalpa vṛkṣa, provided with all objects of enjoyments satisfying the desires of the passionate persons and built by the will of the Lord (Īśvara). (51)

It was provided with nice pleasure temples joined to one other ; and the marriage ceremony of Pārvatī and Parameśvara was performed here. It had been there already for Śankara who would hold his lovely pastimes there. (52)

And when the marriage was over. the great Muni Nārada saw the chariot, and went aside to some distance. (53)

He saw the āśrama of sankara built of very beautiful jewels and provided with one hundred koti camps (śivira). (54)

There were, in that āśrama, hundreds of beautiful temples variegated with precious stones and metals and jewelled doors. (55)

Excellent pillars decked with diamonds and nice steps decorated the temples. The Āśrama, the city of the Deva of the devas, was surrounded by three encircling discus and three enclosure walls, insurmountable to the enemies, easily accessible to the saints, one lakh dhanus (nearly 85 miles) high. (56-57)

It had seven entrance doors in succession and was guarded at each door by all soris of guards and watchmen. It was a square measuring four thousand dhanus each side. (58)

Nārada Ṛṣi saw before him the entrance door to that place; containing hundreds of square courts built of precious gems. (59)

There on a wall built of gems, he saw the paintings of the beautiful Śrī Rāsamaṇḍalam (a kind of dance practised by Kṛṣṇa and the cowherds but particularly the Gopis, or cowherdesses of Vṛndāvana) in the holy and good looking Śrī Vṛndāvana. (60)

In all the love temples (groves) there was the form of Śrī Rādhā-Kṛṣṇa and there were thousands of exceedingly lovely groves (kunjas) and cottages. (61)

There, in that gate, the Muni saw the terrible gate-keeper named

Maṇibhadra and he saw as well thousands flower beds, of scented with sandalpaste, and various other perfumes. (62)

He showed due respect to that gate-keeper wearing tiger-skin, and holding trident and paṭṭiśa. (63)

He then went to the second door where he saw the beautiful carving of the Kadamba tree and its beautiful base. (64)

He saw that on the banks of river Yamunā, built of precious gems, Śrī Gopīs became entirely naked and were bathing freely and at perfect case in the river. (65)

Śrī Kṛṣṇa stole away all their clothes and went up to the top of the Kadamba tree. There he saw the gate-keeper Mahākāla, with trident in his hand. (66)

Śrī Nārada Muni then addressed duly the kind gate-man and went quickly to the third door. (67)

He saw in front at the foot of the artificial Vaṭa tree Śrī Kṛṣṇa wearing yellow clothes in the midst of the Gopas, (68)

There Śrī Kṛṣṇa was represented as enacting. His Bālyalilā (pastimes in His boy-hood) and He was eating the Pāyasa (boiled rice with ghee and sugar) presented by the Brāhmaṇa ladies. (69)

He was at the same time answering objections by his left hand. Obtaining permission, the Muni repaired to the fourth gate. (70)

When he went there, he saw the Govardhana mountain raised on the finger of Śrī Kṛṣṇa. (71)

Thereby the cows and the Gopikās, in fact, the village Gokula were saved from the rains caused by Indra ; thus they were freed of the fear and anxiety. (72)

And Śrī Kṛṣṇa raised his right hand, thus making sign that there is no fear to them. Then Nārada saw the gateman Nandī smiling and with trident in his hand. (73)

He then went to the fifth gate guarded by Vīrabhadra and saw there various paintings. (74)

He saw Kālīyadamana, the foot of the Kadamba tree (or the mountain), the banks of the Yamunā and various other things. (75)

Then he became very glad and went to the sixth gate where he saw the gateman Ekbāla, with four hands and trident in his hand. (76)

There he saw the Gaṇādhipa sitting, with smiling countenance and also the advent of Hari into the city Muttra (Mathurā). (77)

He saw the Gopikās, Yasodā, and Nanda giving vent to their sorrows and the whole Gokula, presenting a very anxious sight; and he saw also the protector Śrī Kṛṣṇa on the chariot. (78)

Seeing Akrura, sorrowful from bereavement, Nanda and others' the Muni arrived at the seventh gate. (79)

He saw Śrī Kṛṣṇa, entering into Mathura with Baladeva and Gopa and various other amusement pictures. (80)

The boys and the whole people of Mathurā were incessantly seeing Him with eager affection. (81)

He saw the breaking of the bow of Mahādeva, the slaying of Kaṁsa and the freeing of Vāsudeva and Devakī from the prison. (82)

There he saw Gaṇeśa. shining with Brahma Jyoti (the light of Brahman, muttering his mantra, beyond attributes, unattached, beyond Prakṛti, eternal, most holy, having a garland of pure crystals, the lord of the Devas and in mediation. He was the guard there. (83-84)

The munīndra Nārada became delighted to see Gaṇeśa and began to shed tears of joy and chant hymns to him with devotion according to the Sāma Vedas. (85)

Nārada said :—Oh Gaṇeśa ! the chief of the Devas, with belly protruding, higher than the highest, O Heramba (boastful hero), maker of the auspicious beginning, elephant faced and three eyed. (86)

Thou art the giver of liberation, the bestower of auspiciousness, wealth and prosperity, ever ready to remeber Śrī Kṛṣṇa, the receptacle of highest bliss, and the son of Pārvatī. (87)

Fit to be worshipped by all, the Lord of all. fit to be worshipped by the whole world, O highly intelligent one ! the Guru of the world, the Lord of the world, I salute Thee. (88)

Thy worship is performed first, before that of all other Devas, worshipped by all the Yogis, Surendras and Munīndras, I salute Thee. (89)

The chaste Pārvatī got Thee as son ! by worshipping incessantly Śrī Kṛṣṇa, the highest spirit, and by performing vows. I salute Thee. (90)

I salute Thee again and again, the chief of the Devas, the chief of all, the most heavy one, the highest Jñānin, and liberal minded Gaṇeśa. (91)

Thus chanting hymns, Nārada quickly entered into the inner apartment of īsvara ; and Gaṇeśa vanished also from there. (92)

He who recites daily during the time of worship this hymn of Nārada, gets every where success and victory. (93)

Firmly concentrated and making resolve (Saṅkalpa) he who recites this with devotion for one year, becomes extremely devoted to Śrī Kṛṣṇa and obtains a son qualified with highest attributes. (94)

He gets a good son, long lived, wealthy, learned and well celebrated. All his obstacles disappear and he gets in this world the property, unalloyed fame, constants bliss and in the next world the region of Hari. (95)

Here ends the seventh chapter of the first night in Śrī Nārada Pañcarātram, on Nārada's entering into Kailāśa and the chanting of hymns to Gaṇeśa.

CHAPTER VIII

Śrī Vyāsa said :—Nārada, very much delighted, went inside and saw the hermitage of Mahādeva, exceedingly beautiful and captivating. (8)

He saw the Ratnamandirs (the jewel temples), provided with nice beddings perfectly white, like bubbles of water, decked with Maṇistambhas (pillars) looking like the bright yellow pigment (prepared from cow's urine or bile), beautified with garlands of gems, pearls, diamonds and with doors and entrance steps made of excellent jewels. (2-3)

He saw the courtyard decorated with pure crystal-like gems and as, well the nice temples, beaming with radiance on account of the jewelled pitchers present there. (4)

All the openings were covered with screens. built of jewel leaves ; the place was provided with hundreds of pitchers filled with nectar and honey beaming with radiance like fire. (5)

The Āśrāma was full of servants and maid servants busy in their own respective duties ; they were ever desirous of the welfare of Pārvatī and decked with jewel ornaments. (6)

Thus seeing the Āśrama, Nārada then went more into the inside and saw Śaṅkara sitting on the jewel throne. (7)

Wearing tiger skin, sweetly smiling, moon in His forehead, pleasant face, pure and spotless, calm, prosperous, the Lord of all. His whole body besmeared with ashes, having the Gangā and matted hairs on His head, the Chief, dear to the bhaktas, the Lord of the devotees, and beaming with the light of Brahman. (8-9)

Having three eyes, five faces, looking like one crore of moons clustered together, the Highest spirit, Brahmā, full of Light, Eternal, and always reciting mantra. (10)

And meditating, Śrī Kṛṣṇa who is unattached, without any desire, giver of wealth and prosperity, doing as He wills, the seed of all, and beyond Prakṛti. (11)

Mahādeva was attended and served by Siddhendras, Munīndras Devendras, Pārśadas (attendants) and the best of all persons ; He was fanned with white chowries. (12)

His lotus feet were served by Śrī Durgā Devī ; He was praised by Bhadra Kālī ; Gaṇeśa and Kārtikeya were sitting before Him. (13)

Nārada saw Mahādeva thus and, with cloth round his neck fell prostrate with firm devotion before the Lord Śambhu, his own Guru. (14)

And the Devarṣi began to chant hymns most fervently to the Lord of the Universe, as stated in the Vedas. (15)

Nārada said :—O Lord of the Universe ! Thou art my Lord, my All in All ! Thou art the seed of this tree of world ; Thou art the bestower of all fruits ; I salute Thee. (16)

Thou art sprung of Thyself, without any seed ! O Thou Unborn, the Husband (the seed giver), Thou art the Impellor, the Seed of all, Thou art the Highest Void and the Receptacle of all Bhāvas (feelings), I salute Thee. (17)

The Lord of the world ! The Lord who caused the bondage of this world ! the helmsman in crossing the boat to the other side of this sea of transmigratory existence, the Support of all, requiring no support, with all supports and the Upholder of this Earth ! (18)

The Holders of the Vedas, Vidyās and world ! Thou art Gangādhara (the holder of the Ganges). Thou art Jayeśa, Vijayādhāra, the Seed of victory, all composed of victory. I salute Thee. (19)

O Thou, the Origin of this world ! Thou art Jayānanda and Sarvānanda ! I salute Thee. Saying thus, Nārada stood in front. And Śrī Mahādeva, the Lord of the world spoke to him with a smiling face : —(20)

O highly fortunate One ! Ask boon from me whatever you like. O son ! Certainly I will give that to you ; I can give you all the wealth. (21)

Be it happiness, freedom, permanent and undestructible, or service devotion to Hari, devotion to Hari, the region and position of Hari, or the four fold mukti, Sālokya etc. (22)

Or Indrahood, or Immortality, or Yamahood, or Anilesvara-hood (Vāyuhood), or Prajāpatihood, Brahmāhood, or Siddha state. These all are the outcome of Sādhanā (practice). (23)

Or, if you like, the seed of perfection (Siddhi) leading to the state of Siddhaiśvarya ; the Lord of the Vedas and Vidyās, or the perfections Aṇimā, etc. or going wherever one likes, with the speed of mind. (24)

O Son ! Or, if you like, going to the region of Hari in this body, and without any obstacles. What do you want from all these ? (25)

O best of the Munis ! Give out your intention ; I can give all. Hearing this, Nārada said : (26)

Let me have Haribhakti (devotion to Hari) and love to repeat His name, and give me a mind to praise His glory incessantly. (27)

Hearing the words of Nārada, Mahādeva Himself, Pārvatī, Bhadrakālī, Kārtikeya, and Gaṇapati all began to smile. (28)

Mahādeva gave everything to the intelligent Nārada. He is the highest of all, the Cause of all causes, and the Donor of all things. (29)

He who recites this stotra framed by Nārada with a holy mind, will acquire devotion to Śrī Hari ; and he will obtain love to recite His glories. (30)

Success (Siddhi) and perfection in this stotra are attained by persons by repeating (making Japam) ten times the above ; and to him every thing comes, when there occurs the siddhi of the above stotra (hymn). (31)

In this world he attains wealth and prosperity, firm and steady, for one lakh generations and, in the next, he attains the world of Śrī Hari, full of great Aiśvaryas (divine glories and powers). (32)

One devoted to Śrī Hari begets good sons, having, restraint over his senses. Chaste, observing vows, and humble daughters are also born to him. (33)

Lands, fame, renown and name, learning and poetic powers all he gets and even a sterile woman, if she hears the stotra for one year delivers good sons. (34)

Even a leper and one suffering from a severe disease become freed of their diseases within a very short time and a poor man becomes rich and a miser speaks truth. And one who has fallen into a great difficulty and under a royal warrant to be imprisoned, becomes freed of danger certainly. (35)

Here ends the eighth Chapter in the first night in
Śrī Nārada Pañcarātra.

CHAPTER IX

Śrī Vyāsa said :—Thus granting boon to Nārada, Mahādeva Himself, the Highest of the knowers of the Vedas, honoured Nārada. according to the Vedic ceremonies and worshipped him, (*i.e.*, made him eat, drink and sleep). (1)

Thus finishing his meals, at the temple of Mahādeva, Nārada began to perform devotional services to Pārvatī and Parameśvara. (2)

Thus when some days passed, Śankara, the ocean of mercy, addressed to Nārada before an assembly. (3)

Śrī Mahādeva said :—O son ! speak out what you desire ; I have already granted boon to you ; what more do you want. (4)

Hearing this from Mahādeva, in the midst of an assembly in Kailāsa, expressed what he wanted to say. (5)

Śrī Nārada said :—The beautiful spiritual knowledge, the essence of the Vedas, the knowledge leading to the devotion to Śrī Hari that gives liberation, the knowledge of yoga, the knowledge leading to the Siddhis (perfections) and worldly knowledge are the five sorts of Jñānas (knowledge). (6-7)

The manners and customs of the different āśramas (periods of life) and their holy duties, again the duties of widows, beggars, yatis and Brahmacārīs are pure and holy. (8)

Then again the worship of Śrī Kṛṣṇa, and the rules thereof, the recitations of hymns daily to Him, the mantra (sacred formula) and the desired Puraścaraṇa (repeating of mantras). (9)

The karmas of Jīvas and the fructification thereof; the cutting off of the Karmas by their roots, the desire for Samsāra, the characteristics of Prakṛti and Puruṣa. (10)

And then the Being beyond them and what are His Avatāras, who is His Aṁśa (part) and who is the Full ? Kindly speak out all these to me. (11)

What Kavaca did Nārāyaṇa Ṛṣi give to Subhadra Brāhmaṇa ? And who is the Being worshipped there ? (12)

O Best of the Devas ! kindly speak all these to me what I have now questioned to you ; also of other knowledges to me. (13)

The knowledge of mantras and tantras arises out of the instructions imparted by Guru ; and Tantra becomes capable of being spoken and imparted by words and Mantra becomes applicable to what gives rise to the devotion towards Śrī Hari. (14)

Some knowledge is derived when intelligent persons expound the meaning of the Vedas and when they meditate on the meaning of the Vedas ; Thou art thyself the author of the Vedas and the presiding Deity of the knowledge. (15)

Hearing the words of Nārada, Mahādeva wonderd and looking towards Gaurī, began to address Gaṇeśa :— (16)

Śrī Mahādeva said :—Oh ! What wondrous is the extraordinary greatness of these Vaiṣṇavas, the eternal servants of Hari, who always remain devoted to the feet of Hari having no ulterior selfish motive of their own, and restrain their passions ! (17)

Oh ! The glory of these Vaiṣṇavas who meditate, day and night the lotus feet of Śrī Kṛṣṇa, worshipped by Lakṣmī, Brahmā, and Mahādeva, and adored by Śeṣa and other Devas. (18)

All the Tīrthas, and the whole earth, for their own purification, want to make friendship with the Vaiṣṇavas, touch their bodies and have the dust of their holy feet. (19)

O Son Gaṇeśa ! O Pārvatī ! The holy water with which the feet of the Vaiṣṇavas who worship the Kṛṣṇa mantra have been washed sanctify all the Tīrthas and the Earth. (20)

Him the intelligent persons calls the world-sanctifying Vaiṣṇavas, in whose ears the Kṛṣṇa mantram has been uttered by a Brāhmaṇa. (21)

Just on taking the Kṛṣṇa mantra, a man becomes equal to Nārāyaṇa and delivers hundred families of his own without any hitch. (22)

Just when a Vaiṣṇava is born, he sanctifics hundreds of his families on his father's side who being freed from their Karmic bonds, goes at once to the region of Vaikuṇṭha. (23)

And he sanctifies seven generations on his mother's side, as well as the seven generations of the family of the girl whom he marries. (24)

A devotee of Śrī Kṛṣṇa delivers his mother, grand mother, wife, seven succeeding generations (sons etc.), brothers, sisters, and daughters. (25)

He earns the merits of bathing in all the tīrthas, of being initiated in all the yajñas (sacrifices), of being ordained in all the Vratas and of the fruits of all sorts of worship. (26)

The devotee of Śrī Viṣṇu who obtains Śrī Viṣṇu mantra from a highly qualified Brāhmaṇa becomes freed of sins of koṭi births ; there is no doubt in this. (27)

The mere sight of a devotee of Śrī Kṛṣṇa mantra frees at once a man of sins of his hundred births ; one need not indulge any trace of doubt in this. (28)

O Pārvatī ! The sight and touch of a Vaiṣṇava purify immediately water, fire, world, and air. (29)

The devas constantly desire to have an interview with the Vaiṣṇvas ; no other thing in the whole universe is purer than a Vaiṣṇava. (30)

Saying thus, Svayambhu Mahādeva went with Nārada to the banks of the river Mandākinī whose waters were like those of the milky ocean. (31)

Both of them bathed there, and put on washed clothes and performed Ācamana (sipping water before a worship) and became pure. (32)

O Śukadeva ! Mahādeva then gave the mantra of Śrī Kṛṣṇa to Nārada and then the Kavaca, yielding all success and which was like the best Kalpa tree yielding the fruits of all desires. (33)

The above mantra, the King of all mantras, is Śrīm, Hrīm, Klīm Kṛṣṇāya Svāhā. (34)

[N.B. Laksmīvīja is Śrīm. Māyāvija is Hrīm ; Kāmavīja is Klīm. Svāhā is the consort of Brahmā.] (34)

Nārada Ṛṣi circumambulated Mahādeva seven times after his being initiated in the mantra, saluted Him and gave Him his soul as the Dakṣiṇā (fee). (35)

Nārada sold his head from his very birth most devotedly to the lotus feet of Śrī Mahādeva on the banks of the heavenly river Mandākinī. (36)

O Child ! at this moment a shower of flowers came on Nārada's head and the celestial drum sounded in Brahmaloka ; and Nārada heard that. (37)

When Nārada, Brahmā's son, was dancing in his gladness, Brahmā saw and arrived there with a pleased mind and with a smiling countenance. (38)

Brahmā blessed his own son and became pleased with Mahādeva. Śambhu entertained Brahmā as His guest ; Brahmā gave Śambhu His blessing and went back to Brahmaloka (the region of Brahmā). (39)

Here ends the ninth chapter in the first night of Śrī Nārada Pañcaātra on Nārada's being initiated in the mantra.

CHAPTER X

Śrī Śuka said :—The Devarṣi Nārada, the son of Brahmā became the chief of those versed in the Vedas, a man of authority, superiority, name and fame and a great Jñāni. (1)

O Lord ! How it was then that he was uneducated and, being a great Muni, was void of knowledge, Kindly solve this doubt of mine. (2)

Śrī Vyāsa said :—In the previous Kalpa Śrī Nārada had been the son of Brahmā. And Prajāpati Brahmā, the Creator of the universe gave all knowledge to Śrī Nārada. (3)

Brahmā taught Nārada all the Vedas, Vedāṅgas, Siddha Vidyās, arts, Yogasāstras, and all the Purāṇas. (4)

Now, once on an occasion, in an assembly Brahmā gladly asked his learned son, proficient in all branches :—"O highly fortunate one ! Now marry and procreate. (5)

Hearing the words of the father, Nārada, the devotee of Śrī Kṛṣṇa shuddered with anger ; his eyes were reddened and he thus addressed his father :—(6)

Śrī Nārada said :—Of all the persons in this world it to be worshipped, the father is the greatest guru (spiritual teacher), is more to be respected than the one who imparts jñāna (knowledge) ; so there is none so adorable in this world as one's father nor will there be like such. (7)

Mother is the one who has got the greatest affection, who has borne the child in her womb and nursed with the milk of her breast; and the father gives birth to the child, gives food and loves the child. (8)

But the same father and mother cannot cut as under the root of Karma of their son ; it is only the Sat Guru that can completely sever the root of Karma. (9)

A Guru becomes so by advising on matters relating to Jñāna (knowledge) ; what knowledge arises from mantra and Tantra is

jñāna ; and that is called Tantra and Mantra whence springs the devotion to Śrī Kṛṣṇa. (10)

One whose mind is turned away from Śrī Kṛṣṇa and becomes attached to desires for enjoying objects of senses, is certainly stupid, deluded and the vile wretch amongst men, as if a man who casts aside nectar and drinks venom. (11)

He is the Guru, he is the father, he ought to be chemn as the best, he is the mother, he is the husband, he is the son who can impart to another devotion to Hari (Hari) bhakti that cuts as under the root of Karma. (12)

O Father ! It is the worship of Śrī Kṛṣṇa, the auspicious of all auspicious things that is the curative medicine of the disease of enjoying the effect of Karma and destroys it. (13)

Alas ! such is the turn that the mind of the Creator of the world and the Author of the injunctions of Dharma (Dharma Śāsanam) has been deluded and He is deluding others. (14)

Viṣṇu has deluded thee by His own Māyā and has engaged you to this work of creation ; but He has not given to thee the service devotion to His of Self. (15)

A mother gives to her child balls of sweetmeats to appease his hunger ; but the child does not know of what nature that sweet ball is made up. (16)

The father gives the sweet-meat things to his child and deludes him, and makes him do his own work in his absence ; so Śrī Viṣṇu deludes by His Māyā. (17)

So Thou art deluded by Śrī Viṣṇu and thou hast fallen in this well of Samsāra. It is not worthy of Thee. Thou ought to exert Thyself to be delivered from it. (18)

A Guru who is Jñāni and strong, delivers a disciple fallen in this ocean of Samśāra. But a Guru who himself is imperfect, how can he raise up the disciple ? (19)

There is rule to quit a Guru who goes astray, who is proud, and who is ignorant of what should be done and what should not be done. (20)

That Guru is considered the greatest enemy who imparts bad knowledge ; so a good disciple should salute him and serve another Guru who can impart True Knowledge. (21)

A weak Guru, unable to do his own Karma, and mad after worldly enjoyments considers his own father to be too heavy a burden. (22)

Hearing the words of Nārada, the Creator began to tremble with wrath ; his eyes became reddened and he said to his son. (23)

Brahmā said :—"O villain ! Let you be fallen from your knowledge ; let you be a victim of women ; Gandharvas become most licentious ; so let you be one of them. (24)

Let you be the single husband of fifty women and always at their control, as a deer becomes a play thing to others. (25)

O Villain ! Let your youth be steady and you become a hero in amorous dalliances ; those women will remain steady in their youths too ; and let you be dear to those women. (26)

So let you be under the control of Kāma (passion) for one thousand Deva years and indulge in sexual pleasures in solitary places and beautiful sites and forest grounds. (27)

And at the end of thosuand years let you be born, as the fruit of your Karma, at the womb of a Śūdra woman, a slave girl of a Brāhmaṇa ; there is no doubt in this. (28)

When, by your coming in contact with a Vaiṣṇava and feeding on the remains of Viṣṇu's meal (praśādam) and by the grace of Viṣṇu Māyā. (29)

Nārada became very angry at these words of his father and soon gave him in return a very severe curse. (30)

O wicked one ! Let thou become unfit to be worshipped ; no one will be the worshipper of your mantra. Certainly you will desire to go after one who is unfit to be approached. (31)

And by the curse of Nārada, Brahmā has become an object of non-worship by the world and He in previous days went after His daughter, deluded by her beauty. (32)

Brahmā quitted that body, again when admonished by Sanaka and other Ṛṣis ; He became very much abashed and became a new Brahmā, (33)

After duly saluting his father, Nārada quitted his Brāhmaṇa body and took up the body of a Gandharva. (34)

When he was full in his youth, he became infuriated by his violent passions and carried off stealing per force fifty daughters of a Gandharva named Citraratha. (35)

He married them according to the Gandharva rites in a solitary place ; and these females fainted on seeing the beauty of their husband. (36)

These passionate women indulged in sensual pleasures with that passionate man, and forgot their fathers, mothers and brothers. (37)

In every cave, in all the beautiful places, in every mountain, in very lovely places and in all the groves and forests, in flower gardens, in tree gardens, on all the rivers, tanks and beautiful Chandra sarovaras, before Indra, on the banks of Subhadrā and in the caves of the mountain Gandhamādana, very terrible and inaccessible, under the flowery Pārijāta tree, within the cool breeze scented with the sweet fragrance of flowers. and within the scented regions, they went on holding their sexual intercourses. Again these ladies, anointed all over their bodies with sandalpaste, were so much merged in their amorous dalliances with that young Gandharva, also sandalpasted over his body, that they become unconscious of day and night. In the most beautiful Malaya mountains (the western ghats), scented with sandalwood trees, on the most beautiful building made of beautiful campaka flowers, in Visyandaka (a celestial garden of lotuses). in Suraena (a name of Mathurā) in Nandana, in Puṣpabhadraka, in Svāhākānana, in Kanyāban, in the beautiful Pāribhadraka, in Sarandhaka, in Gandhaka, in Surandhra, in Pundraka, in Kālanjara in Panjara, in the golden forest of Kāñci, in the months of Caitra and Vaiśākha, in the sweet forests of Madhu and in the Kalpāpādapa united regions designed by Visvakarmā, in the beautiful mid-regions and in subela, supārśva forests, where young sprouts were coming out, in the temples at

Mandāra, in the city itself in Gāndhāra in Yugandhara, in the exceedingly romantie forests of Kelikadamba and Ketakī trees, in the groves of Mādhavī, Mālatī, Yūthikā, Campaka Palāśa and Kuṇḍa, behind Nāgesvara and Lavangalatā, in the most beautiful rooms, in the soft places amid spring lotuses and the cooing of cuckocs, in the delighting forests of Sthalapadma, Bhūmicampaka, cocoanur, Rasāla and Panasa trees, in places decorated with plantain, plum and Bel trees, in the forests of Jambīra, Jambu, and Karanja, the Gandharva named Upavarhaṇa held his amorous dalliances with these women for full one thousand divine years and then returned to his own place. (38-53)

When he arrived there, he was invited by Brahmā at Puṣkara and he went there and saw Brahmā, seated in the jewel throne. (54)

In that assembly, Brahmā was surrounded by Devendras, Siddhendras. Sanaka ond other Munīndras, Rākṣasas and Kinnaras. (55)

Brahmā looked beautiful as if the Moon was surrounded by hosts of stars ; and Nārada made praṇāms to them all (raised hands towards the head and bowed down). (56)

He saluted Maheśa, Gaṇeśa, Dhaneśa, Śeṣa, Īśvara, Dharma, Dhanvantari, Skanda, Sūrya, Candra, Fire, Upendra, Indra. Visvakarmā. Varuṇa, Pavana, Smara, Yama, the eight Vasus, Rudras, Jayanta, Nala-Kuvara and other Devas ; the then bowed down before the chief Munis Agastya, Pulastya, Pulaha Pracetā, Vasiṣṭha (the chief of all), Dakṣa, Kardama, Sanaka, Sananda and the third Sanātana, Sanatkumāra, the prince of the Yogis and the greatest Jñāni, Boḍhu, Pancāśikha, Sankha, Bhṛgu, Angirā, Āsuri, Kapila, Kautsa, Kratu, Nārāyaṇa, Nara, Marīchi, Kaśyapa, Kaṇva, Vyāsa, Durvāsā, Kavi, Brihaspati, Cyavana, Mārkaṇḍeya, Lomaśa, Vālmīki Paraśurāma, Samvarta, Bibhāndaka, Devala, Vāmadevā, Ṛṣyaśṛnge, Parāśara and other Ṛṣis. He then remained standing before Brahmā. He began to chant hymns to all the Devas and Munīndras. Brahmā then became pleased and, smiling, addressed the Gandharva, named Upavarhaṇa (Narada) in the midst of the assembly. (57-65)

Brahmā said :—O Child ! Now sing songs about the highly

interesting Rāgas of Śrī Kṛṣṇa, so full of flavour and sweetness, in unison with your Viṇā (the Indian lute) ; all the gods and Munis are going to listen. (66)

About the stealing away of the clothes of the Gopis (Vastra haraṇa), about the famous dance called Rāsa and the great festivity in connection thereof, and playing with the Gopis in water (Jāla krīḍa) and other Sankīrtnas of Śrī Hari. (67)

The Kṛṣṇa Sankīrtan (praising God in songs), purifies then and there the singers and the hearers both, no sooner they are heard, along with seven generations. (68)

O Son ! where Hari's name and glories are chanted, there all the sanctifying and auspicious Tīrthas reside. (69)

All the sins fly to a great distance away from the place, where Hari's name is chanted, as the snakes run away at the sight of Garuḍa. (70)

That day is significant and useful, blessed and famous, on which Hari Sankīrtanas are held ; the God of Death cannot enter there. (71)

The dust of the feet of those Vaiṣṇavas, who dance with joy on hearing Hari Sankīrtana, sanctifies the earth at once. (72)

Where the name of the Supreme Spirit, Śrī Kṛṣṇa, is sung, that place becomes Tīrtha a and gives mukti to those that die there. (73)

There the sins cannot stay ; there heaps of puṇyams (good merits) reign steadily and that place becomes the resort of ascetics and holders of vows to perform their asceticism and vows. (74)

Three-fold sins reside in the bodies of sinners :—(1) Mahāpāpa (great sins) (2) upapāpa (secondary sins) and (3) Atipāpa (very great sins). (75)

Those are called Mahāpāpis (great sinners) who take away the lives of (kills) Brāhmaṇas, Bhikṣus, Yatis, Brahmacāris, women, and Vaiṣṇavas. (76)

The upapātakis (second class sinners) are those who kill embryos (cause abortions), kills Śudras and cows, is treacherous and ungrateful and eats faesces. (77)

The Atipātakis (third class sinners) are those sinners who hold illicit connections with those not fit to be approached, who steal away the wealth of the Devas and Brāhmaṇas. (78)

But these three-fold sinners become free of all their sins. no sooner they hold Kṛṣṇa sankirtans (chant the name and glories of Śrī Kṛṣṇa), meditate on Kṛṣṇa and take Kṛṣṇa mantra. (79)

Asceties, performers of yañjas (sacrifices). bathers in Tīrthas, keepers of vows, Bhikṣus, Yatis, Brahmacāris, Vānaprasthas, the highly sacred Fire, the pure drinking water etc., cannot compare to one sixteenth part of a Vaiṣṇava. (80-81)

He who daily drinks the pādodaka (water after washing the foot of Viṣṇu) and eats Viṣṇu naivedya (offerings of eatables to Viṣṇu) and sees and worships daily Sālagram silā (Viṣṇu stone), reaps undoubtealy the fruit of performing horse sacrifice (Asvamedha) ; (82-83)

There is no one in this world so meritori ous who can defeat them. The dust of their feet purifies the Tīrthas and Earth. (84)

The Devas and the Munis always cherish desires to see and touch a Vaiṣṇava ; no sooner a Vaiṣṇava is born, hundred generations of his become pure. (85)

Saying so, Brahmā remained silent. The Devas and the Munis were astonished to hear this. (86)

Then the Vidyādharīs and Gandharvas that were present there in numbers began to dance and sing songs and the Kinnaras began to sing. (87)

Vidyādharīs—(Females of a semi divine class of beings) Kinnaras—a mythical being with a human figure and the head of a horse.

Then came there Urvaśī, Menakā, Rambhā, Ghṛtācī, Tilottamā, Sudhāmukhī, Purṇacittī, Mohinī, Kalikā Campāvati, Candramukhī. Padmā, Padmamukhī, and other young ladies of steady beauties. (88-89)

There were also other passionate ladies of spacious hips, of wide and heavy breasts, smiling, and of pleased countenances. (90)

There were persons versed in the Vedas, the four Vedas personified, the Brāhmaṇas, Bhiksus, Siddhas, Yatis, Brahmachāris. Mandas, astrologers, and bards. There were Lakṣmi, Sarasvatī, Durgā, Sāvitrī, Rohiṇī, Rati, Tulasi, Prithivī, Gangā Svāhā, Jamunā, Vāruṇī, Manasā, Indrāṇi and the other ladies of the Devas. There were the wives of the Munis, Gandharvas. All came gladly to Puṣkara Tīrtha to see the wonderful assembly of Brahmā and the great utsava. (91)

Here ends the tenth chapter of the first night in Nārada Pañcarātra on the Great Festival occasion.

CHAPTER XI

Śrī Vyāsa said :—Then, by the command of Brahmā. Upavarhaṇa, the king of the Gandharvas, began to sing before the above assembly, the songs of Rāsamahotsava (the great festivity of Rāsa).

The sweet musical measures, the sweet rhythmical tunes and key notes, the music in concert, the harmnoious sounds of sweet Indian lutes, mṛdanga, Muraja, and their cadences. (2)

The timely six modes (or tunes) of Hindu music with different Rāginīs (female personifications thereof), conjoint with gladdening sweet Mūrebhaṇā, the nice peculiar and various dances, the beautiful appearance and nice dresses, the dramatic movement of hands, etc. causing the excitement of lovely feelings amongst the audiences were grandly performed there in the theatre ; the whole thing was marvellously grand ; and hearing these, the whole host of the Devas, Munis, ladies frequently began to be unconscious and conscious alternately. (3-5)

The stealing away of the cloths of the Gopis, their wailings, handing them over again their garments, honouring them and granting boons to them, the performance of the vow of Kātyāyanī, eating food from the wives of the Brāhmaṇas. the crushing of Indra's vainty and performance of vrats by Indra, the worship of the mountain, the description of Śrī Vṛndāvana, all those portions of Purāṇas done to music caused the unconsciousness and reconciousness, again and again, of all the audience present there. (6-9)

First of all, Brahmā gave to the Gandharva Upavarhaṇa, garments pure like fire, good wishes what he desired most, the two beautiful ear-rings made of precious jewels, a diadem made of invaluable pearls and gems, a jewel finger-ring, scented sandalwood and flowers, the dust of His own feet that was very much desired ;

he also gave to the ladies of Upavarhaṇa, precious jewel Tilaks (sectarian marks on the forehead) and shinning jewel ornaments. (10-11)

Brahmā gave to every one article that was very much liked by him, the gem built by Visvakarmā, the best of all ornaments, couch, red powder Sindura (Vermillion, red lead), sandel wood mixed with saffron, betels with camphor, looking-glass made of the best gem, the beautiful white chowrie, anklets made of the best gems, divine chariot going with the speed of mind, built by the will of God; jewel garlands inter-spersed with pearls, gems, diamonds; white fans, and beautiful mirrors; a lakh of beautiful temples ornamented with bright shining pitchers set with jewels, rubies, diamonds and other precious stones; and a divine drawn by one thousand horsces, one lakh Dhanus high, one yojana long and broad and fitted with one thousand wheels, Brahmā was very well pleased with them, and, with great joy, distributed to them all the above things. Mahādeva also became pleased and gladly gave to Upavarhaṇa Gandharva, the firm unflinching Haribhakti (devotion to Hari). (12-18)

Mahādeva gave also the excellent spiritual knowledge, the yogic knowledge, the memories of various births and skill in Sidhhis, the modes of worshipping Hari, chanting hymns to Him and worshipping Him, a jewel necklace and rare jewels, one lakh in number. (19-20)

Śeṣa gave him (Upavarhaṇa Gandharva) a necklace of Nāgas, its crest made of Nāgendra, one hundred girls of Nāgas, adorned with excellents, constant fearlessness from Nāgas (serpents) and other ferocious animals, how to go inside the palaces and royal courts, and the vision of all the Lokas (several regions). (21-22)

Gaṇeśa in the assembly gave him freedom from all sorts of obstacles, and the dust of the two feet, that is so much desired and so very rare. He also gave him the great gem, that is the king of all gems, so very rare in the three worlds, shining brilliantly like the summer Sun, priceless and matchless. Further more he gave

him victory every where, pure unalloyed fame, knowledge in music and extraordinary skill therein. (23-25)

Kuvera gave him one lakh gold pieces and hundreds of servants. Kārtikaya gave him dharma, garland of fame and patience. (26)

Dhanvantari gave him mantra by which poisons can be cured. The Sun gave him Syāmantak gem yielding eight loads of gold. (स्वर्णभारा एकप्रसु) (27)

The moon gave him white hores, invaluable, excellent and best. Fire gave him a pair of cloths, pure like fire. (28)

Upendra gave him one crore of gems ; Indra gave him a like number of gems too. Visvakarmā gave him cleverness in playing on lute ; Varuṇa gave him a garland of gems. (29)

Kāmadeva gave him power to retain semen virile, the knowledge of Kāmasandipana and Kāminī prema murchanam and how to bring women under control and knowledge of the science of sexual intercourse. Wind gave him a jewel umbrella and a mantra by which sins can be destroyed. (30-31)

Yamarāja gave him the knowledge of that dharma by which one is saved from hell. The Vasus gave him divine wealth ; and the Rudras held him out the idea of fearlessness in every thing. (32)

Jayanta gave him the bottle containing honey (Madhu) and a vessel to hold flowers. Nalakūvara gave him white flowers, white dhānya (corns), and desired dust of their feet. (33)

The Munis gave their sweet blessings. Lakṣmi gave him highest wealth and Sarasvatī gave him excellent necklace. (34)

Durga gave him the desired idea of fearlessness every where and a garland of gems and red-powder sinduras and ornaments to his wives. (35)

Rohiṇī gave him lotus to sport ; Tulasī gave him unrivalled divine garland and the earth gave him abundant wealth. (36)

The Ganges gave him unequalled punyams (religious merits) ; Svāhā gave him a noose of gems ; the Yamunā gave him a lotus, not fading at any time. (37)

Vāruṇi became pleased and gave him Varuṇi (spirituous liquor) Śacidevī gave him a jewel vessel and Manasā gave him the head-ornament of the Nāgas. (38)

The Gandharvas and their wives gave him very gladly their respective arts and the wives of the Munis gave him their auspicious blessings. (39)

Here ends the eleventh chapter of the First Night in the Nārada Pañcarātram on seeing the Grand Utsava.

CHAPTER XII

Śrī Śuka said :—When the Mahotsava (grand festivity) ended and when presenting the gifts finished, what mysterious thing happened afterwards : kindly speak to me. (1)

Śrī Vyāsa said :—The Gandharva Upavarhaṇa, when he got all the gifts from the Devas, asked humbly their permission to good bye. (2)

Hearing his words in the assembly, Brahmā began to consult with Mahādeva and said :—Now please sing the songs about Kṛṣṇa's coming to Mathurā and the lamentations of Gopas and Gopis. (3-4)

Let the Devas and Munis listen these again, giving great satisfaction to all ; and let all the Apsarās dance and sing also.

On Brahmā saying so, the Apsarās began their dancing in the assembly and the Vidyādharīs began to sing in sweet tunes. (6)

Upavarhaṇa, the chief of the singers began to recite the play of Hari's going to Mathurā with airs and gestures and Sandhāna, appealing direct to he heart. (7)

Hearing the wailings and lamentations of the inhabitants of Gokula, the Brāhmaṇas and the Devas repeatedly became unconscious. Whenever they regained their consciousness, they began to weep and repeatedly gave away presents of all things (8)

Becoming semiunconscious, while he was playing the separation of the Gopis from Kṛṣṇa, the voice of the Gandharva Upavarhaṇa became somewhat choked and the tune also became somewhat different and the musical beating broke. (9)

Knowing the break in the musical beats, all the Devas and the Munis became very angry and suddenly fire came out of the mouths of them all. (10)

Seeing that mass of fire all on a sudden, the Gandharva Upavarhaṇa became very much afraid and began to remember his own Deity, the God, the Supreme Spirit Śrī Kṛṣṇa. (11)

No sooner he remembered, than he saw the shining substance in the air above. The Devas became astounded at the sight of that, and stood stand-still like pictures standing on a painting, (12)

All the fires became extinguished ; the Munis became excited. Oh ! what a great wonder is this, that the mere remembrance of Hari is auspicious, a source of "no fear", and a remedy of all evils and obstacles. (13)

That luminous sight was pleasant, lovely, and blissful. All the Devas, Munis, women, Gandharvas and others beheld that. (14)

It appeared like a very dense fog or mist, at the same time radiant with crore beams of the moon, cooling, very beautiful and extending to one yojana. (15)

And within that celestial Light he saw one super-excellent chariot measuring four miles in length wide enough-land crore dhanus high. (16)

It was drown by white horses ; it had one thousand wheels ; it was built by the will of God and made up of precious gems. (17)

It was decorated with variously designed beautiful, paintings and adorned with excellent diamonds, gems and jewels. It could go with the speed of mind. (18)

One lakh jewel mirrors, three lakhs of white cāmaras and three lakhs of banners and flags, pure like fire, beautified the chariot. (19)

It looked very bright with three crores of beautiful temples intended for sport and amusement and it was adorned with Pārijāta and Mandāra flowers. (20)

It was garlanded with three lākhs of garlands of Mālati flowers. All saw that excellent chariot ; and within the chariot in the inmost middle, saw Śrī Kṛṣṇa, a Deva of wonderful form, young boy (below fifteen), beautifully blue, wearing yellow clothes, pure as fire, having jewel armlets, bracelets. and anklets, his cheek

brightened with a pair of jewel ear-rings, of smiling countenance, pleasant face, always worshipped by the Suras and Asuras, anointed all over his body with sandalpaste and decorated with garlands of Mālati flowers ; His breast was adorned with Kaustubha gem ; He was highest, higher then the highest, Chief, Supreme Spirit, Īsvara. He was praised by Brahmā, Īśa, Śeṣa and others ! He was situated within the breast of Rādhā ; He was inancessible to the Vedas, doing as He wills and Himself the God of all ; no other can become His God. He is eternal, true, beyond any qualities, of the form of light, everlasting, beyond Prakṛti Īśāna, and very eager to shew His grace on His devotees. His charming loveliness was equal to one Koṭi Kandarpa (God of love) ; He is the receptacle of Leelā (Divine pastimes), His crest was beautifully made of excellent pea-cock feathers ; He was holding flute in His hand and He was superior and highest. Seeing the above wonderful form, Brahmā praised Him first ; next Gaṇeṣa, Śeṣa, Sambhu and other Munis and Devas praised Him. (21-29)

Brahmā said :—Thou art Para-Brahma, the Highest abode, the Supreme Spirit, Īsvara, praised by all and the Causes of all causes. Thou art Lord of all, the Form of all, the Origin of all, fit to be worshipped by the saints, Unknowable by the Vedas, and beyond the dreams, even of the learned. I salute Thee. (30-31)

Śrī Mahādeva said :—"Thou art Siddhasvarūpa (the perfection incarnate), Siddhādya (the origin of perfection) ; Siddhavija. Eternal, Prasiddha, the giver of Siddhis (perfections), Peaceful, and the Teacher of the teachers of the Siddhis. I salute Thee, worshipped by the highsouled once, higher than the highest, Omnipresent, revelling in Thyown self, and always anxious to favour Thy devotees. I salute Thee. Thou art beloved by the devotees, the Lord of the devotees ; Thou givest devotion to Thee and service devotion to Thee. Thou givest Thy own feet (or regien) ; Thou art secondless, the bestower of all wealth. I salute Thee. (32-34)

Ananta said :—The knowers of the Vedas cannot praise Thee, even if they had got crores of faces. What praise can I offer to Thee by my thousand mouths. What praise can Mahādeva make by His five mouths or Brahmā, the author of the four Vedas, by His four

mouths ? What praise can Kârtikeya, Gaṇeśa, the Devas, Munis, the knowers of the Vedas, and the four Vedas, offer to Thee who art beyond Prakṛti ? When the Vedas are unable to ascertain Thy nature, unknowable to the Vedas, what, then, can the learned who derive their learning from the Vedas, utter in praise of Thee. (35-38)

Śrī Gaṇeśa said :—The illiterate speak "Viṣṇāya namaḥ" the Panditas speak—Viṣṇave namaḥ. But the real meanings of both the sentences are one add the same. (39)

People praise God in words, literate or illiterate, according to the knowledge that Hari Himself, the bestower of all learning, gives to every man. Hari accepts the intrinsic feelings of every man. (40)

It is only through one's Karma that one gets one mouth or many mouths, one becomes learned or one becomes stupid and illiterate ; some one becomes rich, or poor ; some one becomes sonless, whereas some others get many sons. (41)

So who can praise the excellent God who is beyond Karma ; it is only according to one's power and means, that the praise, worship, chanting hymns, and remembrance of Hari are done. (42)

The saints and sinners all are chanting always the name of Śrī Hari, the Supreme Spirit, worship Him, and repeat His names according to their learning. (43)

Kārtikeya said :—"Thou art the Inner Self (Antarātmā) of all and the Wisdom of all the beings ; all, therefore, praise Thee according to their respective knowledge ; the saints, therefore, do not laguh at them. In this world, people are of three kinds :—(1) Uttama (good) ; (2) Madhyama (middling) and (3) Adhama (bad); all are under the control of Karmas proper to their departments ; by whom can the Law be violated ? Thou art the Lord of all ; witnessing Thee, every one calls "my Lord". Thou lookest with equanimity on all Thy servants. Some worship God, the Supreme Spirit, pure and holy ; some worship the part thereof and some others worship part of that part. But all attain Thee, step by step. (44-47)

Dharma said : - I am created by Brahmā as the Witness of all actions of all the beings , But Thou art the Creator of my Creator Brahmā. Therefore, O Lord of all ! I bow down to Thee. (48)

The Devas said :—What praise can we offer to Thee, when Brahmā Himself who lives for one thousand years and Śambhu, the Deity of Knowledge are unable to praise Thee ! (49)

The Vedas said :—O Infinite One ! Thou art the Lord of all ! How many qualities Thou hast, and what are the nature of those qualities, how can we know ! For we are merely the Vedas ; though we are the Cause of all, yet Thou art the Great Cause of us. (50)

The Munis said :—When the Vedas are unable to know the glories of the Supreme Spirit, how can we, the followers of the Vedas, realise They qualities ! (51)

Sarasvatī spoke :—O Lord ! I am the presiding Deity of Vidyā (learning) ; The Vedas are the Deity again of that Vidyā ; Brahmā is the presiding Deity of those Vedas : and Thou art the God of Brahmā ; so what praise can I offer to Thee ! (52)

Padmā said :—Nārāyaṇa, Ananta etc., the Devas and Munis meditate Thy lotus feet, beyond Prakṛti : I meditate on Thee. (53)

Sāvitrı said :—Vidhātā, the author of the four Vedas and I Sāvitrī, the mother of the Vedas both take Thee as our Refuge. Thou art the Creator of us both ; so we bow down to Thee, who art beyond Prakṛiti. (54)

Śrī Pārvatī said : - In Vṛndāvana, the groves, thereof, and in the Rāsa festival I am Rādhikā, residing in Thy breast ; and in Vaikuṇṭha, I am Mahā Lakṣmī, ready in serving Thy lotus feet. (55)

In Sveta dvīpa, in this earth I am Lakṣmī, residing in the breast of Viṣṇu. and I am born from the ocean. In Brahmaloka, I am Brahmāṇī ; and I am Bhāratī, the mother of the Vedas. (56)

It is by Thy command that I incarnate. Myself as the parts of the Devas and kill the Daityas, that rebel against the Devas and give their kingdom of Heavens back to them. (57)

And now I am born as the daughter of Dakṣa and am playing,

by Thy command, on the lap of Śaṅkara; but I am Thy devotee in every incarnation of mine. (58)

I am always the beloved of Nārāyaṇa; therefore I am named Nārāyaṇī in the Vedas. I am the chief Śakti of Viṣṇu, I am Viṣṇumāyā and I am Vaiṣṇavī. (59)

I am always causing illusion to the endless koṭis of Brahmāṇdas (universes). And I am Sarasvatī, mainfest on the lips of the learned people. (60)

All the universes exist in the pores of Mahāviṣṇu; I am His Mother; the Origin of all; and it is I that am the Rāseśvarī (the Lady in the circle of dance of Rāsa) embodying all the forces (Śaktis). (61)

And I produce pleasure in Thee, in Rāsamaṇdal; and, therefore, I am named by the Pandits as Rādhā. I bow down with gladness that louts feet of Thine, which is of the nature of highest bliss. (62)

That lotus feet of Thine is meditated by Brahmā, Viṣṇu, Śeṣa, and other Devas, the Munis and the Manus. The Yogis, the saints, the hosts of Siddhas, and the Vaiṣṇavas always meditate on Thy lotus feet. O Lord! I am Thy Buddhi Śakti (intellect). Pray, be gracious unto me. (63-64)

He who recites the above stotras composed by all, self controlled and pure, enjoys bliss here and obtains hereafter the lotus feet of Śrī Hari. (65)

When the Devas, Devis, and Munīndras finished their praise-givings, the Gandharva Upavarhaṇa began to chant hymns, thus :— (66)

I salute Śrī Kṛṣṇa, who is beyond Prakṛti, holy, beautiful, full of abundant bliss, wearing the yellow silken dress, beautifully blue like the fresh rain-cloud. (67)

I bow down to thee, who art the Lord of Rādhā, the Dearest to the life of Rādhikā; the son of Vallavī, whose lotus feet have been served by Rādhā, and residing in the heart of Rādhā; who is the follower of Rādhā; who is the desired Deity of Rādhā, whose

mind has been stolen by Rādhā, who is the support of Rādhā and Bhava and the support of all. I salute Thee. (68-69)

I always meditate on that Eterenal Bhagavān who is made of pure Sattva substance who resides constantly in the lotus of the heart of Rādhā, who does auspicious things and is the constant companion of Rādhā and who carries out the injunctions of Rādhā and who is always meditated upon in the Samādhi (intense concentration) of Siddhas, Siddheśvaras and the Yogis. I meditate on Him. (70-71)

I always serve that Eternal Bhagavān, who is Unattached, without any desires, the Supreme Spirit, Eternal, True, the Highest God, who is always served by Brahmā, Iśa, Śeṣa and other Sādhus (virtuous persons), and who is Nirguṇa Brahma. (72-73)

I salute the Eternal Bhagavān, who is realised by the Yogis as the First born in creation, the Seed of all, higher than the Highest, who is the Seed of various incarnations, the Cause of all causes, Unknowable by the Vedas, the Seed of the Vedas, the cause of the Vedas and who is obtained by the Yogis. Saying this, the Gandharva fell prostrate on the ground. (74-76)

Thus, falling prostrate on the ground, he made praṇāms to the Deva of the Devas. Whoever reads this praise of the God, composed by Upavarhaṇa, becoming self controlled and pure, becomes liberated, while living in this life ; and goes in the next life, to the excellent region of Go-loka, free from all diseases, and gets Hari bhakti (devotdion to Hari), servitude to Hari ; and obtains his place in the list of the chief Pārṣadas (constant companions) of Hari. There is not a bit of doubt in this. (77-78)

Here ends the twelfth chapter of the first night of Nārada Pañca Rātram on Wisdom and on the hymn in praise chanted by the Gandharva.

CHAPTER XIII

Śrī Śuka said :—What mysterious thing, then, happened there in the time when the hymns were all uttered. Kindly speak this to me. Bhagavān will do good to you. (1)

Śrī Vyāsa said :—Upavarhaṇa Gandharva, then, in the midst of that Brahmā's assembly, spoke to the Eternal Bhagavān. (2)

O Deva ! It is for my intent devotion to Thee, that my voice was choked ; hence all the Devas had cursed on me. See the mass of fire created by the Devas ; blazing in front like the Mount Sumeru. (3)

Whenever thou wilt go away from this place, that mass of fire will instantly burn me to ashes. So save me from this impending danger. (4)

In days of yore, Thy part incarnation Varāha killed with ease the great demon Hiraṇyākṣa and rescued the earth and held her aloft. (5)

Save me, save me from the fire of the Devas, one who is helpless, without any other to protect him, who is overtaken by fear and who has come for refuge to Thy lotus feet which have been worshipped so devoutly by Brahmā and Padmā. (6)

Hearing Gandharva's words in that assembly, the Lord of Brahmā, Bhagavān spoke smilingly, and in sweet words. (7)

Śrī Bhagavān said :—O Chief of the Gandharvas ! Be clam ; cast aside your fear. What fear can there be to My devotees, Who is the abode of all auspiciousness, when I am here ? (8)

Nowhere is there any fear to My devotees, who has no duty to do ; they do not fear birth, death, disease and old age. (9)

No sooner My Mantra is taken than the worshipper of My Mantra becomes independent and assumes a body that is indestructible ; he has no rebirth. (10)

He does not fear Time ; he becomes fearless also of the rules

of the Creator Brahmā ; he becomes freed at once form the fruits of karmas, on being initiated in My Mantra. (11)

My Mantra destroys sins of koṭi births, as a blazing fire burns hugs heaps of straws to ashes. (12)

On being initiated in My Mantra, and on uttering My Name all their sins, accumulated in crores of births, begin to tremble. (13)

In the end that man goes to the excellent region of Go-loka and acquires my service devotion. (14)

Than man roams abroad throughout his life, free and independent, like a mad elephant. Sinsfly away from him, as snakes run away at the sight of Garuḍa bird. (15)

By the touch of the dust of their feet, the Earth becomes pure instantaneously ; all the tīrthas become sanctified by seeing them from a distance. (16)

O Singer ! wind, fire, water, Tulsi-leaves, these are by their nature pure ; the Ganges and the other Tīrthas are also very pure. (17)

Also the modest, religious, chaste women, observing vows are very very holy ; but those who worship My Mantra are always the purest in comparison to them. (18)

O Child ! Bathing in tīrthas, observing vows, performing śrāddhas (funeral obsequies), presenting gifts and worshipping are simply tautologically useless, as vain tedious reiteration. (19)

By Bhakti Yoga (religion of love) the tīrthas all become pure ; but the Vaiṣṇavas are naturally pure ; so tantras, gifts and Śrāddhas are all fruitless to him. (20)

When a man performs Śrrāddhas, he and his three proceeding generations only become pure ; but the hundred generations of a Vaiṣṇava have already become pure ; who then will eat the food of Śrāddha ? (21)

Śrāddhas are necessary for the appeasement and satisfaction of the Pitris ; some say this. But here that is contrary ; for, on taking the Mantra, they become satisfied. (22)

O Son ! Their blessings are not meant for enjoying the fruits of Karmas : Can sprouts occur from the wheats that have been boiled ? (23)

I Myself sever the roots of the Karmaphal (the fruits of their actions). It is only those who do not worship My Mantra that suffer for their Karmas. (24)

I Myself have given My Mantra to the Puruṣa and deliver the Bhaktas (devotees) by causing them take My Mantra from others. (25)

In days of yore, I gave My Mantra to Mṛtyuñjaya ; those in the region of Go-loka who are made up of suddha sattvas accepted the Mṛtyuñjaya mantra. (26)

Then Sanatkumāra, Dharma, Brahmā, Kapila, Śeṣa, and the highly intelligent Gaṇeśa took that Mantra. (27)

Then I gave the mantra to Nārāyaṇa and the intelligent son of Dharma, Mahā Viṣṇu, on whose each pore resides a universe, who is the presiding deity of Kāla (Time) and he, who is the Death of all, also accepted My Mantra. (28)

Afterwards, on the banks of the Virajā, I gave my mantra to Upendra, Kāma, Bhṛgu, and Angirā.

O Child ! Sarasvatī, Padmā, Rādhā, Sāvitrī, Viṣṇumāyā, and the Pārṣadas, all accepted My Mantra. (29-30)

O Child ! now hear the reason why I had not given you mantra ; you will have to take your birth in the womb of a Śūdrāṇī, in accordance with Brahmā's word. (31)

I have spoken to you all what I had to say. O child ! now go to your desired place ; after twelve years you will be born in Deva's part (Deva aṁśa) in the womb of a Śūdrāṇī. (32)

Then, within five years, you will get from a Brāhmin, My Mantra ; and you will quit that body after ten years, and be born again, as the son of Brahmā. (33)

And you will get My Mantra again from Mahādeva. Saying so, that All-soul spirit vanished then and there. (34)

Upavarhaṇa Gandharva, too, retired with his ladies from that place. O son ! all these previous accounts I have now spoken to you. (35)

Here ends the thirteenth chapter in the First Night of Śrī Nārada Pañcarātra on the freedom of Gandharva from his Gandharva body.

CHAPTER XIV

Śrī Śuka said :—On the Lord of Rādhikā going back to the region of Go-loka, free from all disease and death, Upavarhaṇa Gandharva went away from that place. What secrets happened afterwards, I desire to hear. (1)

Śrī Vyāsa said :—When the Supreme Spirit went away, the Devas and the Munis remained in silence, as the birds do at the close of the evening. (2)

Then Bhagavān Śambhu, the Deity of Knowledge, spoke beneficial words, whose consequences were happy, to Brahmā, versed in Nitiśāstra (the science of morals). (3)

Mahādeva said :—All victory and good attend to him whose protector is Bhagavān ; and who can save him who is opposed by Him. (4)

Those who are devoted to Kṛṣṇa, become free from all dangers, no sooner they remember Him. There is none amongst the Devas and Munis who can do him any injury. (5)

Now where will the fire, raised up by the wrath of the Munis, be lodged which was, for a time, checked by the will of the Lord. (6)

If that Fire resides on earth, it will burn all the corns and grains. If it resides in water, the water will get warm and all the aquatic animals will be destroyed. (7)

If the fire rests on earth, it will burn all the animals and trees: so you ought to determine where it would rest properly. (8)

You are the Creatar of this world, Viṣṇu is the Preserver and Kālāgni Rudra is the Destroyer ; and it is not as yet the time for the Dissolution of the world. (9)

The Regents of the several quarters and all the worldly beings are always ready to obey the orders of Śrī Kṛṣṇa. (10)

Dharma, too, the Witness of all actions of men is also

conveying His orders ; deluded by the Māyā of Hari all are engaged in the pursuit of the objects of senses. (11)

I am neither the Creator, nor the Preserver nor the Destroyer of beings ; I am unattached, ascetic and ready to worship Hari. (12)

Śrī Kṛṣṇa gave me before, the post of Destroyer ; but I handed that over to Rudra and am now engaged in the tapasyā, in worshipping Hari. (13)

I am now Mṛtyuñjaya (the conqueror of death) by worshipping Him, meditating Him, practising austerities for His sake, by adoring Him and reciting His praises and kavaca and muttering His name-mantra. I have now no fear from Kāla. Kāla destroys everything excepting Īśvara and Myself. (14-15)

In days of yore, in the beginning of creation of all the beings, when the Rudras were created out of the forehead of one Creator, I was one of them ; and my name was Śaṅkara. (16)

When the Universal Dissolution takes place, one Creator Brahmā dies ; and this period is called one Kalpa. At this time all worldly things are destroyed. Īsvara and His devotees only remain. (17)

Innumerable Brahmās come into existence ; and there are innumerable Kalpas ; many innumerable kalpas passed away and how many more will come ? (18)

One winking of an eye of Śrī Kṛṣṇa makes one life of Brahmā, when all the Prākṛt things (of nature) vanish away, often and often. (19)

The Vaiṣṇavaṣ are not Prākṛts, nor worldly ; by the boon of Hari I am become immortal and gradually will become the abode of all auspiciousness. (20)

When Universal Dissolution takes place, Go-loka, the abode of Śrī Kṛṣṇa excepted, the whole Brahmāṇḍa, including the region of Brahmaloka become floded with water ; there is no doubt in this. (21)

Kṛṣṇa is True, no doubt ; all the Devis and all the Puruṣas get themselves merged in that Eternal Truth. (22)

In the region of Go-loka, free from all diseases and deaths, I and Bhagavān Śrī Kṛṣṇa and Prakṛti and the Pārṣadas (attendants) of Hari exist. (23)

Early in the beginning of the Creation there was one God and the only God without a second; but in the Prākṛta Pralaya (the cyclic dissolution of the Universe) His bhaktas and Prakṛti remain; they are not destroyed. (24)

The life-periods of the excellent (Uttama) Bhaktas do not get lessened, since they meditate on Hari always. How, then, can death occur to them. (25)

There is no chance of any evil overtaking the devotees of Vāsudeva, and other excellent Bhaktas, since they incessantly remember Hari. (26)

They have no fear of birth, death, disease and old age. It is in this Kalpa that you have become Brahmā and have been told to ordain all things. (27)

O Vidhātā ! Now find a place for rest, of this mass of fire arising from the wraths, of the Munis and the Devas. Hearing these words of Mahādeva, the lotus-seated Brahmā trembled and, according to the order of Mahadevā, alloted proper positions for the above fire. (28)

Brahmā said :—Fever is three footed, three headed, six armed, nine eyed capable to burn to ashes, terrible, and looking like Yama, the God of Death. (29)

Now let the fire springing from Mahādeva's wrath be turned by My Command, into fever everywhere in this world ; so I have ordained the place of this in hnman and other bodies in this world. (30)

O Śambhu ! Let My wrath fire be turned into the consecrated fires of the Brāhmaṇas ; thus I have ordained its place every where in this world. (31)

O Śiva ! Let the wrate-fire of Śeṣa remain in His mouth, that will burn the universe, like balls of cow-dung, at the time of Pralaya. (32)

O Īśvara ! Let the wrath fire of Fire be the ordinary beneficent fire for general usage in all countries. (33)

Let the wrath of Dharma be turned into black fire that will burn everything of the irreligious Kings. (34)

Let the wrath of the Sun be the conflagration fire in the forests ; and let Him remain on the trunks of trees. And let Him eat the birds and beasts thereof. (35)

Let the wrath of the Moon be the fire arising amongst the lovers from their separation ; and let him burn the bodies of both the married bridegroom and bride, due to separation. (36)

Let the wrath of Indra be turned at once into the thunder-bolt fire ; and let the wrath of Upendra be converted into lightning. (37)

Let the wrath of Rudras be meteorite fires. Let the wrath of Gaṇeṣa rest on earth in its proper place where the Earth will be converted into barren or usar land. Let the wrath of Kārtik be turned into the fires of weapons in battle fields. (38-39)

Let the wrath of the Devas excepting those of Kāmadeva and the Munis be accepted by the Muni Urva, the son of Brahmā. Urva assimilated the fire into his own fire. (40)

That Muni retained the above fire in his right thigh by the power of the Vedic mantras, bowed down to Brahmā and went away to practise tapasyā. (41)

O Son ! In time, that fire came out of itself of the above Ṛṣi and was turned into Bāḍava fire, in the waters of the ocean. (42)

Then the Creator, seeing the fire of Kāma (sexual union) too powerful, thought within Himself and, consulting with the Devas and Munis, called the chaste women, observing vows, before His presence. All the ladies came and began speaking to Brahmā, thus. (43-44)

The ladies said :—O Bhagavān ! what are we to do, kindly order ; we are helpless ladies ; so think on this point ; and then throw on us any duty to perform. (45)

Brahmā said :—Let all the ladies in this world take the fire of Madana (Cupid), so pleasant in sexual intercourse and let them all become passionate. (46)

Hearing Brahmā speaking thus in the assembly, the ladies became very wrathful, their faces turned red with anger and, red-eyed, they fearlessly spoke out to Brahmā. (47)

The ladies said :—Fie on Thee; God has created Thee in vain. Thou hast become unfit to be worshipped by one and all, due to the curse, cast on Thė by the Mohinis (ladies) in days of old, and now by the curse inflicted on Thee, by Thy son. (48)

The men and women are incessantly being-burnt by hardly unbearable fire of Cupid (sexual intercourse), that is always reigning in their breasts. (49)

One part of that fire of Cupid is in man and three parts are in the female sex; all the females are being burnt by that. So what more can be inflicted on us. (50)

If Thou laidest more fire of passion on the males and females, we would then burn Thee to ashes. See, who saves Thee ! (51)

Hearing these words of chaste women, Mahādeva Himself spoke to Brahmā, the following moral and beneficent words. (52)

Mahādeva spoke :—O highly intelligent one ! Forsake all these quarrels with these vow-observing ladies. The fire of their chastity is more powerful than all other fires (or energies) put together. (53)

O Īsvara ! O Chief of the Devas ! now create a woman named Kṛtyā, and locate the fire arising from the wrath of Kāma Deva, the source of all miseries, in her. (54)

Hearing these words of Mahādeva, Brahmā created soon a female form, exquisitely beautiful to behold. (55)

What in form, what in dress, how youthful she is as regards her age, beautiful eyes, what nice sidelong glances, she captivates the minds of the Yogis even. (56)

How nice are her breasts, hard, captivating and circular ! Oh !

how lovely are her hips, wonderful, hard, capacious, and beautiful ! (57)

The pair of their nitambas (buttocks) is nicely curved and curled off, circular and soft. Her colour is like that of white champakas; all her limbs are so proportionate and lovely. (58)

Her smiling lovely faces, lovely like crores of autumnal moons covered partially by their clothes, have assumed an unspeakable beauty. (59)

Her bodies are very tender, beautiful, neither very long nor very short covered by clean clothes pure like fire, and decorated with jewel ornaments, beautified with soft and pleasing sindura (red powders) looking like pomegranate flowers, and adorned with dots of saffron and cool sandalpaste. (60-61)

Her lips looked like ripe Bimba fruits; and her rows of tooth looked like the seeds of pomegranates. (62)

Her hairs on the head were adorned with garlands of Mālati flowers. The lotus-born Brahmā saw the woman and located the fire of Kāma in her. (63)

Seeing the form of Candra (moon), the created woman, maddened with lust, became almost unconscious and casting side glances on Him spoke smilingly :—"come unto me". (64)

Candra smiled and, out of shame, quitted that assembly and went away. Then seeing Kāmadeva, the Kṛtyā woman, shameless and passionate, asked for Him. (65)

Kāma Deva also ran away quick from that place. The Kṛtyā woman followed him. At this the Devas and the Munis laughed. (66)

When the other ladies saw, that the Kṛtyā woman could not be prevented, they became very much abashed. Śaṅkara and other Devas began to cut jokes with them. (67)

When the Kṛtyā women could not get Kāmadeva, she returned to the assembly and spoke before all the Devas, to the twin Aśvinī Kumāras. (68)

The Kṛtyā Kāmini said :—O sons of Surya ! Now come, enjoy and mingle with me gradly, who is full of Rasa (amorous juicy sentiments), and who can yield you-pleasures of intercourse abundantly peaceful, passionate, excellent, and lovely. I will go with you to dense forests and, day and night, will play with you in lovely places. I will give you nice drinks of spirituous liquors, scented cool waters, betels mixed with camphors and other excellent things of enjoyments. I will make ready for you nice beddings, scented with flowers, sandalpastes, and will anoint you also with sandalpaste. (69—72)

Kumāras said :—O fair one ! Now quit your hypocricy, that destroys Dharma; and speak out frankly what is in your mind. (73)

What is the dharma of women ? What is the mental desire of women ? What is their nature ? and what are their conducts. You ought to answer to my above querries. (74)

Hearing the words of Aśvinī, that passionate woman spoke :— Where is the shame, fear, and honour of those who are stricken with passion ? (75)

When proper place, proper moment and proper procuress cannot be obtained, then the chastity of youthful women is preserved. (76)

On seeing a well-dressed passionate man, women become stricken with passion ; the hairs of her body stand erect with delight and her vaginal parts get itching sensations very much. (77)

She suffers very much from fever, arising from her passionate feelings, and becomes almost unconscious. For her lover's sake, she quits her son, husband, houses, wealth and everything. (78)

Getting that young man, she quits her town. But if she gets a better man than the former one, instantly she quite him even. (79)

Getting that young mleccha person, she can quit everything and can give poison even to her very well qualified literate husband. (80)

If she finds a young man who is exceptionally strong in

holding sexual intercourse, she quits family, fear, shame, dharma, friends, fame and wealth, etc. (81)

She looks very beautiful ; her face is very lovely and captivating ; her words are always very sweet, as if mixed with honey ; but her heart is like a very sharp edged knife ; and no one is able to fathom her mind. (82)

The love of a loose woman is very unsteady and her words are like lightning in the sky or like lines on water. (83)

An unchaste woman has no slightest trace even of truth, dharma, fear, pity, popular customs, shame, etc ; she always think intently on her lover. (84)

She always indulges in passionate through, in her dreams, waking states, eating, sleeping, and at all other times ; her love concentrates on her lover and on nothing else. (85)

An unchaste woman is more harsh and wicked, than murderers ; for her lover's sake, she kills her son ; what to speak of her other friends ! (86)

The Vedas are unable to ascertain the minds of these unchaste women ; then what to speak of the Devas and Munis and the saints (they are quite unable to ascertain their minds). Seeting her beloved a hero in amorous dealings, she uses him like clarified butter obtained from milk ; and when her beloved gets old, she considers him like a poison and does not lose a moment to quit him. Man has no other enemy, more dreadful, than an unchaste and vile wife ; the saints, therefore, ought never to trust on her. (87-89)

The venom can be cured by mantras ; fire can be quenched by jets of water ; a thorny place can be made passable by fire ; a wicked man can be brought under control by praising him. A greedy man can be made to turn round by riches, a king turns favourable by constant service ; a friend can be winned by pure and honest dealings ; an enemy becomes submissive by fear. (90-91)

A Brāhmaṇa comes under if he gets honour and love, a lady turns round by affection and love; a friend yields, when equality in

dealings is dealt with ; a spiritual teacher or an elderly man turns round by bowins one's head down to him. (92)

By words and discourse, an illiterate becomes friendly, a learned man turns round by learning and argumentation, but a wicked unchaste woman never comes under a man by any means. (93)

She is always ready to do her own concerns ; shows herself satisfied on some particular business or other ; but she never comes under one's control except by a powerful sexual intercourse. (94)

A prostitute never yields, for a moment even, whether by love or affection, riches, prayers, service or even by sacrifice of one's life. (95)

The food of women is twice that of men ; their intellect is four times ; their power of counselling is six times and their passion (for intercourse) is eight times that of men. An unchaste woman is always stricken with passion ; she does not feel any pleasure in amusements and amorous sports ; rather her passion increases, as flame inereases by the pouring of ghee. Even if a man co-habits, day and night, with an unchaste woman she does not get satisfied ; she wants to devour that man. (96-98)

As fire is not satisfied with wood, as an ocean is not satisfied with rivers, as Yama (the God of Death) is not satisfied with all the beings, as hopes and desires are not satisfied with all wealth. As mind is not satisfied even with all that is good, as Baḍava fire is not satisfied with all waters of the ocean, as earth is not satisfied with all dust, so an unchaste woman in not satisfied even with all persons. (99-100)

O Surya's son ! Thus I have spoken a little on this point ; the whole ought not to be said ; the shame and modesty of women are strong. (101)

O Son ! Hearing the words of Kṛtyā Kāminī, the Devas and the Munis began to laugh ; Padmā and other ladies became very angry and abashed. Lakṣmī Devi bent her head low, due to shame, and went away from that assembly. Pārvatī and Sarasvatī, too, followed them. (102-103)

Sāvitrī Rohiṇī, Svāhā, Vāruṇī. Rati. Śacī, and all other ladies then assembled and began to consult. (104)

Then they called Kṛtyā-Kāminī, one by one, and requested her that women should keep their most dear and desired objects under concealment. (105)

The modest Lakṣmī Devi put her hands on her mouth and blessed her saying "child ! be shameful and let you be calm and quiet," (106)

The Devi Sarasvatī gave her patience, talkativeness ; power of eloquence, egoism and how to preserve her own self. (107)

The Devī Sāvitrī gave her the excellent quality of good conduct and manners, how to conceal her self, gravity and fear of her family (not to bring blame on her family by her bad conduct). (108)

Pārvatī Devi said :—O ! Fie to you, stricken with passion ! fie to you who, by your very nature, is unchaste, O fair one ! have some sense of shame and modesty. Keep your honour and pride as well as of us, too. Quit this body and take your birth on earth ; and let your lust be sight times that of a man. (109-110)

Let your shame be four times and patience twice that of a man, O vile ! wretch ! go away from me to a very far off country, and let you cherish desires to enjoy what ought not to be enjoyed. (111)

And by My command, let ordinary women have passion twice, sham eight times and patience four times that of a man. (112)

And let chaste women observe like men, the family dharma, the fear of one's family, modesty and good conduct, strong prestige of their own selves. And as that vile wretch, the Deva (the Asvins) asked shamelessly in this assembly of the nature of women, he has committed a serious offence ; and let him, for their offence, be deprived of his share in the sacrifices. (113-114)

And from todays by My command, let the food offered by physicians be reckored as-sinful, and not worthy to be accepted by the learned. (115)

Thus saying, all the Devis, all the ladies, the Devas and the Munis and others that came there, all went away to their respective places. (116)

O Child ! Thus arose the class of prostitutes, unchaste women in all parts of the world ; and they are the objects of shame to the chaste ones. (117)

Here ends the fourteenth chapter in the first night of Śrī Nārada Pancarātra on the origin of the unchaste women and prostitutes.

CHAPTER XV

Śrī Vyāsa said :—When the prescribed time passed away, Upavarhṇa Gandharva quitted his body in the land of Bhārata by yogic power, as was ordained by his previous fate. (1)

Due to the curse inflicted on him by his father, he was born in parts of a Deva (Deva aṁśa) in the womb of a Śudrāṇī ; and, eating the prasāda of Viṣṇu, he became again the son of Brahmā. (2)

Due to the power of the Kṛṣṇa mantra. he remembered each of his previous births. Now he became freed of his father's curse and obtained the excellent wisdom. (3)

He went to his father, and, on the banks of the heavenly river Mandākinī, he got the excellent Kṛṣṇa mantra from Mahādeva. (4)

Nārada then went, ere long, from the Mandākinī to Pārvatī, accompanied by his own Guru Mahādeva. (5)

There Mahādeva, the great Muni Nārada, Pārvatī, Bhadra Kālī, Kārtikeya and Gaṇapati, all sat down. (6)

Mahākāla, Nandī, the powerful Vīrabhadra, the Siddhas, Maharṣis, Sanaka and other Munis sat there. (7)

Then, in the assembly of Mahādeva, the Jñānins and the Yogīndras, all spoke that the Stotra (praise), Kavaca, meditation mantra and the method of worship and Puraścaraṇa (repetition of the name of the deity, attended with burnt offerings, oblations etc.,) that Nārāyaṇa Ṛṣi gave to the Brāhmaṇa Subhadra, Bhagavān Śambhu now gave that to Nārada. Then the Devarṣi Nārada asked Śambhu, the Guru of the Gurus of the Yogis before Pārvatī. (8-10)

O Thou, the Knower of all religions ! O Thou, the Omniscient One, O Thou, the Cause of all ! O Bhagavan ! Now be gracious enough to speak to me all that I asked you before (11)

Śrī Mahādeva said :—O Muni ! O Brahmaṇ ! Ask again, in due order what you asked before ; let my audience in the assembly hear them. (12)

Śrī Nārada said :—These were my questions in order :—the essence, the excellent spiritual knowledge of the Vedas ; the wisdom leading to the devotion of Kṛṣṇa, the knowledge of Nirvāṇa Mukti, severing the roots of the fruits of Karma, the knowledge which, being perfected leads to Mukti, and is desired by the Yogis ; then the knowledge of worldly life and worldly things that constatly keep one under delusion, the dharmas of different Āśramas (different stages of life) and about the four varṇas (castes), about the dharmas of the widows, Bhikṣus, Vaiṣṇavas, Yatīs and Brahmacārīs. (13-16)

About the Ācāra (rites and ceremonies), of the followers of Vānaprastha Āśrama, about the Pandits, and about chaste women ; about the worship of Śrī Kṛṣṇa. (17)

About His stotra (praises), Kavaca, Mantra, the daily duties with regard to Him, the desired objects, Puraścaraṇa, and the fruits of Karmas and a finality of the Jīvas. (18)

About the characterestics of Prakṛti and the Lord. when they are under worldly desires, about Brahmā who is beyond both of them, and about His Avatāras or Incarnations. (19)

Who is His Kalā Avatāra ; who is His part Avatāra and who is His full Avatāra and what are their names ? (20)

O Deva ! What are the specific results of worshipping each of them respectively ; what is the fame acquired thereby ? and what differences or relations there are as a matter of course. between the subordinates and the principal (or of those which are helped or feed to the helper or the feeder) ? (21)

What is the Kavaca that Nārāyaṇa Ṛṣi gave to Subhadra Brāhmaṇa ? and who is the Deva of the Kavaca, that ought to be worshipped. (22)

Brahmā did not tell me before about this wonderful Kavaca that ought to be kept very secret, and that is very rare in this universe. (23)

Sanat Kumāra knows it ; but he, too, did not tell it before to me. Now kindly tell me what I have asked you ; and also what I have not asked you ; and what amongst them is auspicious and good to me. (24)

O Abode of all auspiciousness ! Be gracious unto me and instruct me on that knowledge which sever the bonds of Karma and the fraits thereof ; and what is the essence of all the Vedas. (25)

The history of Rādhikā is very wonderful ; it is very difficult to be attained in the Vedas, Purāṇas,. Itihāsas, and Vedāṅgas. (26)

When the Guru imparts knowledge, then there arises the notion and knowledge of Mantra and Tantra. Again that is Tantra and that is Mantra which gives rise to Haribhakti (devotion to Hari). (27)

O Lord ! when the learned expound the Vedas, some knowledge then arises. But Thou art worshipped by the cause that gives birth to the Vedas and Thou art the presiding Deity of all knowledge. (28)

O Thou, the Best of the knowers of the Vedas ! O Īsvara ! Dost thou give me the knowledge of Kṛṣṇa, to one who is Thy devotee. under Thy refuge, (29)

Hearing the words of Nārada, Mahā Deva, the Guru of the Gurus of the Yogis, consulted with Pārvatī and began to speak on knowledge. (39)

Thus I have now told you all about the beautiful knowledge, leading to devotion to Hari, and severing the roots and fruits of Karma. (31)

Here ends the fifteenth chapter, in the first night, of Śrī Nārada Pañcarātram on the nectar of knowledge

ENDS OF FIRST NIGHT.

The Second Night

CHAPTER I

Śrī Mahādeva said :—After duly saluting the Supreme Spirit, Īśvara, and Nārāyaṇa. I will now speak on the highest Dharma that is desired by all. (1)

O Brahmaṇ ! This Pañcarātra, five-fold knowledge is very difficult to be attained in the three worlds. It is beyond Prakṛti, is the beloved of all, desired by all ; it is Para Brahma, of the nature of Its Own will, known by the name of Pañcarātra, the Cause of all causes, the destroyer of the roots and fruits of Karmas, is of the nature of the seed of endless things, the lamp to the darkness of the ignorance of Its own nature. It is the Īśvara of all, the Support a Refuge of all, the Originator of real vairāgyam (dispassion and renunciation), of the nature of highest bliss and severer of the bonds of Māyā. It is unattached, beyond the Guṇas, the essence of the Vedas, ought to be kept very secret, witness of all karmas and the doer of karmas, without any taint.

It is highly adored and praised by Brahmā, Śiva, Śeṣa and other Devas, beyond the reach of the Vedas, dearer than one's life to the Yogis. It is the support and receptacle of all, the origin of all, the solver of the doubts of all, the giver of the desires of all, and very difficult to be obtained. It is difficult to be worshipped by all, easy of access by Bhakti (worship), the giver of Mukti, the most auspicious of all auspicious, and the destroyer of the obstacles of all.

It is holy, sanctified by all the Tīrthas the goodness of all good things, supreme, given of one's own region, and bestower of devotion and servitude of Hari. It is the destroyer of all sins, the bestower of all merits. holy, the fire to the mass of sins, the seed of all the Avatāras and of the nature of all Avatāras. It is the knower of the Vedas, beyond the knowledge of the Vedas, very auspicious of hearing, the bestower, of prasādam (tranquility of

heart and favour ; food offered to idols or the remnants of such food), very eusy to satisfied, and the conquerer of death, having all the qualities of calmness, serenity etc. (2-12)

This knowledge was given by Śrī Kṛṣṇa to Brahmā in ancient days on the banks of the Virajā ; then it was given to me by Brahmā in Brahmaloka, that is free from disease etc. (13)

Before, in the beginning of the creation, I gave this Pañcarātra that is excellent, yielding all knowledges, the nectar of wisdom to you. (14)

In future you will give this certainly to Veda Vyāsa. Vyāsa will give this to his sun Śuka Deva in a solitary place. (15)

O Nārada ! It ought not to be given to any other body than the holy Veda Vyāsa, who will be born of the Aṁśa (part) of Nārāyaṇa and who will bestow much puṇyam. It should not be given to any one who is not born of Nārāyaṇa's Aṁśa. (16)

And Vyāsa-deva, who will be truth incarnate and be born of the chaste Satyavatī, ought to get it. Now hear with undivided attention all the things that will be described one by one. (17)

O son ! The spiritual knowledge is the first and foremost of all knowledges, the essence of the Vedas, very beautiful, various and is difficult in many Tantras, (18)

In that knowledge to serve the feet of Śrī Kṛṣṇa is the essence of all essences ; it is approved of by all ; it is not concerned with anything and it is the means whereby one becomes freed from world. (19)

O Brahman ! In days of yore Śrī Kṛṣṇa wrote one lākh verses on this, how can I say this ; I well tell you in brief ; listen. (20)

All this universe moveable and non-moveable, from Brahmā down to the blade of grass, is all Śrī Kṛṣṇa. Everything dissolves in Him and everything again comes out of Him. (21)

There is only one God always existing in this universe. Everything else is brought out as His effect, and is under the illusion of Māyā. (22)

One Kṛṣṇa is of endless forms, of endless qualities, of endless fame and of endless knowledge. (23)

O Nārada ! His names are Infinite, as holy as a Tīrtha. and it is He that becomes all these endless universes, variegated and artificial. (24)

He becomes everywhere all these various Jīvas, small middling and big. (25)

He is every living being that is visible ; and it is He that is the permanent Devas ; the saints know this. (26)

Bhagavān, the Lord of Rādhikā is the Supreme Spirit ; and He is the Witness of the actions of the workers ; He Himself is Unattached. (27)

The Jīvas enjoying pleasure and pain are but His reflections ; some admit them to be eternal, as following from the qualities (guṇas) of causes. (28)

He is indestructible ; but sometimes He disappears from His visible manifestation and, sometimes appears (*i. e.* manifests Himself) from His invisible state. He passes from one body into another. That is all. He never dies. (29)

(Note :—as ice, water, vapour, and steam).

At the time of universal dissolution (Pralaya), everything merges in Him, the abode of all abodes. Therefore Jīva, who is of the nature of eternity, remains as it is, without any change whatsoever. (30)

Some say, that Jīva is non-eternal ; that is wrong. All the artificial things merge in Him, as the Sun's reflection dissolves in the Sun only, (31)

As the reflections of the Jīvas (beings) become visible when reflected in gold, and in pure clean water. (32)

And disappear when the Sun sets, or when the receptacles (vessels) are removed, or as the image of the Moon disappears when the mirror is removed, so Jīvas dissolve in Brahmā. (33)

So Para Brahmā is eternal ; and Jīvas, too, are eternal. Bhagavān, the Inner Soul, within the hearts of all, becomes visible

to every Jīva. (34)

I am of the nature of Wisdom and the presiding Deity of knowledge ; Bhagavatī is of the nature of Buddhi (intellect) and of the nature of the Force (Śakti) in all. (35)

Durgā, in front of you, is Viṣṇumāyā and eternal. O Muni ! all, save the devotees of Viṣṇu, are deluded by Her Māyā. (36)

Brahmā, is mind, the presiding deity of mind ; and Viṣṇu Himself is of the nature of the five Prāṇas and their presiding Deity, and engaged in the affairs of objects. (37)

The Devī within, therefore, is of the nature of Prāṇas ; The Moon and the Sun are residing in the two eyes. The other Devas are presiding over other organs respectively. (38)

Dharma is the head of all ; Hutāṣan (Fire) is in the belly ; the wind, different from Prāṇas, is inhaling and exhaling breath. (39)

The obstacle giving Gaṇeṣa, living in the throat, destroys ; all obstacles. Kārtikeya is of the nature of strength ; Kāma Deva instils passion of love in the mind. (40)

Lakṣmī Devī, of the nature of Sattva guṇa. is of the nature of merits (Puṇyam) and demerits (Pāpam) in the heart. Sarasvatī resides in all the being from their throats to their lips. (41)

Every where this Sarasvatī Devī, assuming other forms, becomes of the nature of counsels *i. e.* advises counsels. Śaktis, arising from Buddhi reside in all the beings and have different names and functions as Nidrā (sleep), Tandrā (semi sleep), Dayā (pity), Śraddhā (faith), Tuṣṭi (contentment), Puṣṭi (nourishment), Kṣamā (forgiveness), Kṣudhā (hunger), Lajjā (modesty), Tṛṣṇā (thirst), Icchā (will), Śānti (peace), cintā (care), Jarā (old age), Jaḍa (inertia) etc. (42-43)

These follow the Jīva (soul), as the attendants follow a king. Cintā (care) and Jvara (fever) always go against Śobhā (beauty) and Puṣṭi (nourishment). (44)

The physical bodies of all the beings are made of Ākāṣa (ether), wind, fire, water, and-earth ; and are called Pāñcabhautika ; for they are built of five elements. (45)

When the body is destroyed, those five elements separate ; and go and mix with their own general elements respectively. (46)

Then the friends remember him by his previous (so-called) name, and deluded by Māyā, fall into error and weep and cry for him. (47)

For this reason the Sādhus always serve the lotus feet of Śrī Kṛṣṇa, that is eternal true, giving fearlessness and destroying birth, death, and old age. (48)

O Muni ! Like the dreams seen in the early morning, this universe is transient and artificial : then get up ; and worship, with joy the lotus feet of Śrī Hari, served by Brahmā and Padmā. (49)

Out of the five-fold knowledge, I have now spoken about the first knowledge ; now hear about the second knowledge and the essence yielding devotion to Śrī Kṛṣṇa. (50)

Here ends the First Chapter of the Second night of Nārada Pañcarātra on the nectar of knowledge.

CHAPTER II

Śrī Mahādeva said :—Out of the five-fold knowledge, the one giving devotion to Hari is termed the second knowledge. The learned and the Sādhus desire Mukti (final liberation, from the body) as the highest. (1)

But that Mukti is equal not to even one Kalā (digit) out of the sixteen Kalās of devotion to Kṛṣṇa. That single-minded extreme devotion arises from the company of the devotees of Śrī Kṛṣṇa. (2)

It arises out of no sepecific cause, bestows bliss, pure, and gives servitude of Hari, as the young soft sprouts arise of trees and plants. (3)

As the little sprouts of trees grow from rains and become dry by contact with the intense heat of the Sun, so the new sprouts of Bhakti (devotion) appear by conversation with the devotees of Śrī Hari. (4)

That sprout grows by conversing with the bhaktas and withers by talking with those that are no bhaktas. For this reason, the Paṇḍits always talk with Bhaktas. (5)

The conversations with persons who are not devotees, touching their bodies and sleeping and eating with them bring on sins ; and one should fly away from them as men run away, leaving the contact with poisonous snakes. (6)

Thereby all the sins spread all over the body, as oil spreads by contact with water ; so due to the company of the Jīvas, merits and demerits occur. (7)

It is, for this reason, that the Sādhus always long for the company of good persons. O Muni ! In this world sins become strong due to bad company. (8)

The defect arises even in gold by the contact of other base metals. So the intelligent do not like the low companies. (9)

So the Vaiṣṇavas always long for the company of the Vaiṣṇavas. The Vaiṣṇavas worship Hari in six ways. (10)

Always remembering, Hari with devotion, singing His names, adoring, Him, serving his lotus feet, worshipping Him and surrendering one's self to Him. (11)

A Bhakta should take with devotion the Kṛṣṇa-mantra from a Vaiṣṇava. If the mantra be taken from a non-Vaiṣṇava, Hari bhakti (devotion to Hari) does not grow. (12)

One who is averse to Śrī Kṛṣṇa is more sinful than a cāndāla ; all his dharmas and karmas (religion and actions) are fruitless ; he is not fit to do any karma (work) (13)

The unholy sinful man who always blames Śrī Kṛṣṇa and laughs, does not know any thing of Bhagavān, Bhāgavata, (the Bhagavat Purāṇa) and his own self. (14)

The Pandits, knowing the Purāṇas, call him a Viṣṇava in whose ear, Kṛṣṇa mantra enters as his Guru, from a spiritual preceptor. (15)

No sooner the mantra is taken, the human being becomes equal to the younger brother of Nārāyaṇa ; and he delivers his own self as well as that of his hundred generations. (16)

He delivers hundred generations on his mother's father's side, he delivers as well his brothers, mother, sons, servants, wife, friends and disciples. (17)

If the mantra be taken in a Nārāyaṇa-kṣetra from a Vaiṣṇava, Bhagavān Viṣṇu delivers easily his thousand generations. (18)

O Muni ! Formerly I performed japam of Śrī Kṛṣṇa-mantra on the milk-white clear waters of the Virajā river in Goloka, the abode of Kṛṣṇa. (19)

After muttering (repeating japam) one hundred lakh times (100,00000) I attained siddhi (perfection) in mantra by the grace of Śrī Kṛṣṇa. (20)

O Muni ! In the beginning of creation, I was produced from the forehead of Brahmā and have obtained the Mṛtyuñjaya knowledge from Śrī Kṛṣṇa the Supreme Spirit. (21)

Now I am perfect and have conquered death ; and always I possess new body. In the twinkling of My eye, Brahmā dies : (the longevity of Brahmā is equal to the twinkling of My eye), Similarly in the twinkling of the eyes of Hari, Brahmā dies. (22)

Again like Hari, His Pārṣadas (attendants) do not die. The bodies in which the Vaiṣṇavas take the mantra from the Vaiṣṇavas, are due to their previous karmas ; hence they quit their bodies and, then, attain the positions of Pārṣadas. With my five faces, I always recite the praises of the name of Śrī Hari. (23-24)

O Nārada ! My wife and two sons always do the same thing that I do. A cloudy day I do not call a bad day ; but that day I certainly call a bad day, when I do not find any occasion to talk about the nectar like praises of Śrī Kṛṣṇa ; and I consider that moment also to be fruitless, when there is no samkīrtan, reciting the praises and singing the glories, of Śrī Kṛṣṇa. (25-26)

The life and time of a man pass very happily in singing the praises of Lord Hari. That happy time becomes very auspicious. (27)

The sins fly off from him, as the snakes fly away at the sight of Vainateya. Brahmā took, before. His mantra from Him. (28)

Sitting on His navel lotus, Brahmā repeated His mantra one hundred lakhs of times ; thereby He got the clear knowledge, how to create the universe. (29)

By virtue of that mantra, He acquired siddhis, animā, etc. and he created all sorts of creations and got the name of Vidhātā. (30)

Kṛṣṇa granted him the boon saying "let you become like Mahadeva". Śeṣa before was born as the son of Kaśyapa in His amśa part. (31)

Śeṣa obtained mantra from Śrī Kṛṣṇa and repeated it koṭi times and became perfect in mantra. Thereby he had one thousand heads. O Muni ! On one part of that head this whole universe is residing like a mustard seed. Kūrma too, was born, before, of His Kalā-part and came out of no womb. (32-33)

Ananta resides on his back, as a gnat rests on the back of an

elephant. Kūrma is supported on Vāyu (air). And air rests on water. (34)

From every pore of the hairs on the body of Mahā Viṣṇu, the Great waters have come into existence, Mahā Viṣṇu, rests on waters. So this Great Water is the support of all. (35)

This water rest on space *i. e.*, nothing, void, and on this water that has no support, rest Mahā Viṣṇu, who is born of Hari's parts. (36)

The great Water and the great Vāyu are created of Hari's aṁśa. In ancient days, a golden egg came out of the womb of Rādhikā. Mahā Viṣṇu was sprung out of that egg. (37)

The egg, suddenly thrown from Goloka, broke into two, and fell into the great ocean and submerged. (38)

As a king sleeps on a sofa, so that child Mahā Viṣṇu slept on the surface of the waters. And from each of the pores of that Mahā Viṣṇu, innumerable universes were created; and separate masses of water spread everywhere. (39-40)

On every sheet of waters, there was a separate Vāyu; and on every Vāyu there was a separate Kūrma and, on the back of every Kūrma there was a separate Śeṣa consisting of thousand heads, (41)

O Muni; On one side of the head of Śeṣa, an egg rests like a mustard seed. Inside this egg, is the transient artificial universe. (42)

O Muni! Inside the egg went on the formation, in due order, of the universe. This the learned people know through the help of the Vedas. But I have seen actually that creation. (43)

As a palace is built, so the seven Pātālas are built separately, one by one. (44)

Atala, Vitala, Sutala. Talātala, Rasātala, Mahātala and Pātāla are the seven Pātālas. (45)

O Muni! Vitala is very beautiful, sacred, fashioned like the Heavens, intertwined with excellent jewels and created by the will of God. (46)

The lower parts of Pātāla are very terrible and too deep. The egg rests on Waters and in the lower parts of the egg is Śeṣa. (47)

On the top of Atala is waters ; on the top of the waters is this golden world, beautified with seven islands. (48)

And surrounded by seven oceans. Forests, mountains, rivers exist everywhere. It is circular in size as if the Moon is reflected ; and it looks beautiful like the lotus leaves on waters. (49)

In its middle is situated Jambu dvīpa surrounded by salt ocean, one lakh Yojanas wide. (50)

That ocean, like the moat (ditch) round a city, is ten lakhs of yojanas in length. Many beautiful peninsulas are there. (51)

Within the Jambudvīpa, there is a very capacious and wonderful tree named Jambu tree, Its fruits are of a blue colour ; and, when ripe, each fruit looks like an elephant. (52)

There is the peak of the Sumeru Mount here and, in the central position, is the mountain Himālaya, very beautiful and where many mines of precious stones and jewels occur, And there is also the Mount Kailāśa, the abode of Mahādeva, here in this Himālaya. (53)

O Nārada ! On the eight summits of the Mount Sumeru, very beautiful and variegated, live the eight Lokapālas. (54)

Indra, Fire, the Lords of the Pitṛs, Nairṛta, Varuṇa, Marut (wind), Kuvera, and Īṣā reign respectively from the East, S. E, S, S. W, W, N. W., N, N, E.) (55)

The abodes of the above Dikpālas (Regents of the respective quarters) are very pure, beautiful and decorated. (56)

The topmost peak of Sumeru is very wide ; in the conspicuous position here is the Brahmaloka. Above Brahma loka is the Egg ; and within the Egg is situated the entire universe.— (57)

On the top peak of Sumeru are situated the six Lokas. The upper most Loka is Brahma-Loka ; within the middle, are situated Bhurloka, Bhuvarloka, Svarloka Janarloka, Maharloka and Satyaloka. (58)

Within the Satyaloka, Puṇyadharma always exists in the four Yogas.

On the left of Brahmaloka is Dhruvaloka. Brahmā has created artifically the universe upto Brahmaloka. (59-60)

O Muni ! I have told you about Jambu Dvīpa as I saw. It is beautified with many rivers, mountains, forests. and caves. (61)

Here is situated Bhāratavarṣa, coveted by all, excellent, the land of Karma, praised by all the saints, yielding puṇyam. (52)

In Vrindaban, that is within this Bhāratavarṣa, Kṛṣṇa apeared. The birth in any other place, though a happy one, is considered to be full of troubles and of no use whatsoever ; it would be simply a case of coming and going, without any result whatsoever. (63)

The birth, for a moment even, in Bhāratavarṣa, due to good Karmas, is full of benefit ; for it is, after many births, that the births in Bhāratavarṣa of saints take place. (64)

And if the learned man. getting his birth in Bhārata, by the grace of Kṛṣṇa, do not worship His lotus feet, what else can there be more rediculous and distressed. (65)

His birth is of no avail to him ; his troubles in the womb are in vain ; his destructible body is fruitless and his life passes in vain. (66)

He is dead while living, sinner, more vile and unholy than a cāṇḍāla, who eats daily without offering his food to Hari. (67)

A swine eats daily urine, and faeces, things worth not to be eaten. The above man is more wretched than a boar and eats daily uneatables to some extent and that is all. (68)

The thing that is not offered to Hari is not worth to be eaten by a Brāhmana ; food, when not offered to Viṣṇu, is like faeces ; and water is like urine. (69)

O Twice-born ! He who daily eats the water used in washing the feet of Hari and his naivedyam and takes His mantra, he becomes liberated while living. (70)

O Nārada ! The earth becomes instantaneously pure by the dust of his feet ; and the tīrthas become sanctified. (71)

He becomes holy and liberated at once while on this earth ; and at every step he derives the fruit of Asvamedha (horsesacrifice); there is no doubt in this. (72)

For guarding him, Kṛṣṇa becomes not satisfied while he places Sudarśana cakra at his disposal ; for He is unable to leave him alone for a moment even. (73)

Such is He, the Ocean of mercy, and very eager always to show His favours to His devotee ?. Hence the saints do not worship any other Deva, quitting Him. (74)

Thus I have described to you from Heavens to Meru and Jambudvīpa, Now bear of the other Dvīpas. (75)

Next the Jambudvīpa is Plakṣa dvīpa. This is twice Jambu dvīpa and surrounded by Ikṣa samudra (ocean of Sugarcane Juice). (76)

The rivers, mountains, forests of that Plakṣa dvīpa are twice these of Jambu. Various pleasures and amusements are there, very holy and beautiful. (77)

The people there, free from disease and old age, sport with all mental happiness. there, on account of Karmas, no birth takes place ; only Karmas are enjoyed. (78)

O Muni ! The stupid persons after enjoying their Karmas, auspecious or inauspicious, go to Heavens of Hell according to their fate (adṛṣṭa). (79)

O Muni ! next to Plakṣa dvīpa is the beautiful Śāka dvīpa. This is twice the Plakṣa dvīpa ; and the ocean of wine is twice the ocean of Sugarcane Juice. (80)

Next to Śāka dvīpa is Kuṣa dvīpa, very beautiful. It is twice the preceding Dvīpa and is surrounded by the ocean of ghee, twice the ocean of wine. (81)

O great Muni ! next to Kuṣa Dvīpa, is Vaka Dvīpa, twice is large as Kuṣa ; it is surrounded by the ocean of curd, twice again as the ocean of ghee. (82)

Śālmali Dvīpa again is twice as big as Vaka Dvīpa ; it is surrounded by the ocean of milk, twice as big as the ocean of curd. (83)

Within this ocean of milk, there is an Upadvīpa (peninsula), very beautiful, named Śveta dvīpa. Here Bhagavān Viṣṇu resides, and is served by Lakṣmī, the daughter of ocean. (84)

Viṣṇu is of Nārāyaṇa's aṁśa (part) ; another name of His is Vaikuṇṭha ; He is holy and the obode of Sattva guṇas ; He is four-armed and he is adorned with garland of forest flowers. (85)

He is surrounded by Pārṣadas (attendants) of blue colour, and of four arms ; adored by Sanaka etc., and other Munis and by Brahmā and other Devas. (86)

He is the bestower of bliss and mokṣa ; he awards all wealth and Himself is endowed with beauty. And the island is like the dise of the Moon, pure and circular. (87)

Its length and breadth are one ayuta yojanas (10,000 yojanas). It is built by the will of Hari, of precious jewels and stones. (88)

And surrounded by one hundred Koṭis of buildings of Pārṣadas. Seeing the workmanship of this dvīpa, Visvakarmā considers himself as very low and insignificant. (89)

Here is a garden containing one hundred Koṭis of Kalpa-pādapas (trees yielding the fruits of all desires) and eight hundred Koṭis of Kāmadhenus. (cows yielding plenty). (90)

In the flower garden there are one hundred Koṭis of tanks, rendered charming by Gondharvas, Nartakas (dancers), Siddhas, Yogīndras, and Apsarās. (91)

Nant to Śveta dvīpa is Krauñca dvīpa. It is twice as big as Śveta dvīpa and very beautiful ; it is surrounded by ocean of clean water ; twice as large as the ocean of milk. (92)

Thus I have spoken to you about the seven dvīpas full of rivers, oceans, and forests and very beautiful caves. (93)

Beyond this, there extends earthy regions, golden in colour, devoid of any life, full of splendour, day and night shining. (94)

O Nārada ! That egg is Mahā Viṣṇu and within His pores, Brahmā created the entire universe within the cavity of the egg. (95)

As many pores are in Hari's body, so many innumerable universes are created. (96)

Mahā Viṣṇu rests on waters. On each of His pores, there is water. Over water there is great air ; over the air there is tortoise . (97)

Over the tortoise there is Śeṣa, looking like a gnat over an elephant. And on one side of the head of the thousand headed Śeṣa, the egg, the support of the universe is resting like a mustard seed on a winnowing basket. (98-99)

And this Mahā Viṣṇu is one-sixteenth part of Kṛṣṇa Bhagavān, the Supreme Spirit, who is beyond Prakṛti. O Nārada ! all this universe, from Brahmā down to a blade of grass, is false. Therefore worship that True One, the Highest Brahmā, who is beyond the three guṇas, the Lord of Rādhikā. (100)

Here ends the Second Chapter is the Second Night on Bhakti Jñāna, on the nectar of Knowledge.

CHAPTER III

Śrī Nārada said :—O Lord ! What wonderful, unprecedented and singularly holy Bhakti Jñāna (devotion with knowledge), I have just now heard from Thee. It free from any stain ; and it is so very gentle and lovely and, full of nectar. (1)

Now kindly describe the other pure qualities of Bhagavān, comprising love sentiments, the nectar of knowledge ; Whose glorious holy deeds are known everywhere. (2)

Śrī Māhadeva said :—To describe the other qualities of Bhagavān of glorious deeds, I, Brahmā, Śeṣa, Dharma, Sūrya, or any other body is quite incapable. (3)

Bhagavān Nārāyaṇa Ṛṣi, Kapila, Sanat Kumāra, the four vedas, even Bhārati is quite incapable. (4)

Even if the Supreme Spirit be seen, if the boundary of Ākāśa (celestial space) be determined, even if mind, intellect, knowledge and through be visible, all the qualities of Śrī Kṛṣṇa are impossible to be known ; the Pandits, nevertheless, explain a very small bit of His qualities in accordance with the Āgama Śāstra (the Vedas and the Tantras). (5-6)

The saints and the yogis who are His parts and part of His parts become very great and are highly worshipped ; even they cannot describe a part of His qualities. (7)

There is no other Deva or there is no other Puruṣa (Person) greater than Kṛṣṇa. There is no other Jñānī (Gnostic) non-yogi than Him. (8)

There is no other Siddha (perfected being) or God than Him ; there is no other Protector, Father than Him. (9)

There is no other who is more powerful, strong or glorious than Him ; there is no other more truthful, kind, or gracious to the devotees than Him. (10)

There is no other who is more qualified, modest, gentle,

controller of senses, pure, holy and loving to the devotees (loved) than Him. (11)

There is no other than Him who is the bestower of all wealth, or who is a greater Dharmi (observer of Dharmas) ; there is no other who is more calm, quiet and peaceful, than Him. Who can be superior to the Consort of Lakṣmī. (12)

Even Māyā, by whom those infinite Koṭis of Universes are deluded, become afraid before Him ; and is unable to sing songs of praise to Him. (13)

The Goddess of Speech, the Devi Sarasvatī becomes inert and is quite unable to chant hymns to Him ; Mahā Lakṣmī, too, is very ofraid and serves His lotus feet. (14)

In his every pore there is universe ; and each Mahā Viṣṇu reigns in each of them. O Muni ! there are Koṭis and Koṭis of Brahmās and Devatās residing therein. (15)

O Nārada ! As the dust molecules are infinite, so the universes are infinite. And there is one God and the only God who is the Lord of all these universes, who is the Lord of Rādhikā, and is beyond Prakṛti. (16)

As the universes and the dust molecules of the earth are innumerable. so the qualities of Kṛṣṇa are innumerable. Thus I have told you, in brief, a few items about Kṛṣṇa. What more do you want to hear ? (17)

Nārada said :—"O Lord ! Now describe the origin of Rādhā. I am very eager to hear it. O Mahādeva ! Who is She ? and whence has She spring ? and where are Her powers and glorious" ? (18)

Śrī Mahādeva said :—O Nārada ! Now hear from me all the details of the creation from its very beginning. There was then only one body of Mine, without a second, in the middle of the Light. (19)

The region of Go-loka (the world of cows) is the Eternal Vaikuṇṭha, where the Bhagavān is ever residing, as the sky and the

quarters are eternal ; and in the whole universe the Supreme Spirit is eternal. (20)

The Highest Spirit then assumed the form of a shephered boy with two arms, of beautiful blue colour, like fresh raincloud, and began to roam about in the Rāsa maṇḍalam (the circle where the famous dancing, Rāsa, in held in Go-loka). (21)

He locked beautiful like crore moons, full of prosperity. shining with splendour. very lovely, and defying in beauty crore kamdarpas, (God of love) and He had a form. (22)

When he looked around, He saw void everywhere, above, below, every where the universe was void, He therefore wanted to create and became ready to do so. (23)

That one God first divided Himself into two parts. One part became female. This is called Viṣṇu Māyā. And the other part He remained Himself as a male. (24)

He Himself was both with and without attributes, blue, and full of His own will, doing as He willed. Seeing the beautiful women, He became eager to hold sexual communion with Her. (25)

The women became very afraid, and shuddering, was on the point of flying away, without speaking any word. Viṣṇu Himself, however, caught hold of that much abashed lady and placed Her on His breast. (26)

That lady was the presiding Deity of the female sex : She is the presiding Deity of Mūla Prakṛti, Īśvarī and the prāna of Viṣṇu ; and She is born from His left side. (27)

Śrī Bhagavān said :—"O Beloved and the Spirit of my life ! You are the presiding Deity of my Prāṇa (life) ; I have given you seat in My heart. You remain steady, thus, in my breast. (28)

O Dearer than my prāṇa even ! O most beloved ! O Highest and First born ! O Eternal One ! O Forgiving One ! O baseful one, during the new intercourse ! You are of the nature of the Supreme Spirit ; so quit your modesty. (29)

Thus speaking, He placed His beloved on His breast ; and, with great pleasure, kissed Her in Her cheeks and gave Her a very close embrace.

Then a bed was prepared, white as the froth of water, pure and clean, and scented with fragrant wind, flowers and sandal-paste. (30-31)

He had then an intercourse with Her for full one life of Brahmā. Thus the union was a very happy and auspicious one. (32)

Then Kṛṣṇa impregnated in the womb of the lady. She held that in her womb for again one life period of Brahmā. (33)

Due to the excessive strain, there came out sweat in the body of Kṛṣṇa. O Nārada ! Those sweat drops fell down. (34)

The Eternal Vāyu held sweat drops in the form of water alort in special void. They fell down and deluged every thing of the universe.

O Nārada ! The sages name Her Rādhā ; as She appeared before Hari in Rāsa mandalam, quite young and full of youth. (35-36)

The beautiful lady was sprung from the left side of Kṛṣṇa. And it is from Her parts, that all the other Deva ladies were born. (37)

On pronouncing merely the word "Rā", the devotees get bhakti (devotion) and mukti (liberation from bond-age). And on pronouncing the word "dhā" one gets the region and place of Hari. (38)

While three was going on Rāsa dancing in Vrindāvan, that Devi delivered an egg. At the sight of the egg, Rādhā became very engry and kicked that. (39)

That egg fell down on the waters and broke into two. The boy that was born of the egg, is known as Mahā Viṣṇu. (40)

From each of His pores, separate universes came out. Innumerable eggs were already brought out into existence by Māyā. (41)

O Muni ! Thus, by degrees, innumerable universes came out, one by one, and separate from one another from the inside of those eggs. (42)

O Brāhmaṇa ! Thus I have described to you the history of Rādhā, that ought to be kept secret in thc Purāṇas and that is highly delicious at every step. (43)

It destroys birth, death and old age ; it gives mokṣa, yields service devotion to Hari and is most auspicious. (44)

O Child ! Thus I have narrated to you as I have heard from the mouth of Kṛṣṇa. What more do you want to hear ? (45)

Śrī Nārada said :--O Deva of the Devas ! O Highest Teacher of the Yogīndras ! What wonderful unprecedented things I have heard. But thou hast spoken all in brief. Kindly speak in detail." (46)

O Deva ! The characters of the Devas and the Devis were described by Thee, in olden times, when Thou wert 'questioned in Puṣkara āṣrama by Pārvatī Devi, the progenetrix of the world. (47)

O Guru of the wise ! O Lord of all the Jivas ! O Cause of the cause of all the Vedas ! Why didst Thou not describe the ancedote of Rādhā at that time ? (48)

O Ocean of mercy ! O Friend of the distressed ! O Best of the knowers of the Vedas ! O Higher than the Highest ! O Bhagavān ! I am Thy devoted and attached. Kindly order me. (49)

Śrī Mahādeva said:—The anecdote of Radhikā is unprecedented, to be kept secret, very rare, yielding mokṣa immediately, holy, the essence of the Vedas and bestowing puṇyam. (50)

As Śrī Kṛṣṇa, who is verify Brahma, is beyond Prakaṛti, so Rādhikā is also Brahmā, unattached and beyond Prakṛiti. (51)

As Bhagavān becomes Saguna (endowed with attributes) due to karma and time, so Rādhikā becomes Prakriti, of the nature of the three attributes due to Karma. (52)

That Parameśvara, the Highest Īsvara, becomes joined with

Prakṛti, through prāṇā (breath), tongue, buddhi (intellect), and mind. (53)

O Nārada l He appears and disappears at times. Like Hari, Rādhikā is not artificial ; She is eter nal and true. (54)

O Muni ! Rādhā is the presiding Deity of Prāṇa. The Presiding Deity of tongue is Sarasvatı Herself. (55)

Durgā, the Destroyer of all evils, is the Presiding Deity of buddhi ; at present Her name is Pārvatī, and She is the daughter of the Himālāyas. (56)

She resides as the tejas (fiery spirit) in all the Devas ; She is the destroyer of all the Daityas and the enemies of the Devas. (57)

She gives refuge to all the Devas. She protects the three worlds, and she is hunger, thirst, kindness, sleep, nourishment, contentment and forgiveness. (58)

She is modesty and error and the Presiding Deity of all. She is the Presiding Deity of mind, and the Sāvitrī of the Brahmaṇas. (59)

Mahā Lakṣmī is born of the left side of Rādhā and is the Presiding Deity of wealth and prosperity. (60)

The part of Mahā Lakṣmī is born of ocean when that was churned and got the name of Lakṣmī and has become the consort of Bhagavān, that sleeps in the milk ocean. (61)

It is her part that resides in ths houses of Indra etc., and has become Svarga Lakṣmī. (Lakṣmī of the Heaven). Assuming the name of Mahā Lakṣmī, She has becomes the wife of Bhagavān in Vaikuṇṭha. (62)

She has assumed the name of Sāvitri and has become the wife of Brahmā in Brahma loka, free from diseases, etc. (63)

She is the Siddha yogini, and by Yogic power has become Sarasvatī and Bharatī. Bharatī is the wife of Brahmā and Sarasvatī is the wife of Viṣṇu. (64)

In ancient times, the Devi, the presiding Deity of Rāsa and Herself the Īśvarī of Rāsa, that chaste one became perfected at Her Līlā in Vrindāvan, (65)

She performed the Rāsa dance in Rāsa maṇḍala and, assuming the name of Rādhikā, ate the betel chewed by Śrī Kṛṣṇa. (66)

Śrī Kṛṣṇa also ate the betel chewed by Rādhā. Both of them are really one ; only there is the difference in the bodies, like the breasts containing milk. (67)

Those who declare any difference between the two, go to hell and remain there, as long as the Sun and Moon last. Those who create difference and blame Rādhā, go to the hell named Kumbhīpāka and remain there for the life period of Brahmā. (68)

Nārada said :—O Lord of the Universe ! kindly tell that mantra of Rādhā which is the chief of all Her mantras and which is worshipped by the Sādhus ; as well the dhyāna (meditation). Kavaca (protective armour) and stava (praise) of that. (69)

O Ocean of mercy ! O Śiva ! Kindly speak to me, Thy devotee, the mode of worship and the fruits accruing therefrom, all in brief. (70)

Śrī Mahādeva said :—'O Chief of the Munis ! The Kavaca that was given by Nārāyaṇa Ṛṣi to Subhadra Brāhmaṇa, is the most highest and excellent. (71)

The six-lettered Mahāvidyā is served by Śrī Kṛṣṇa ; it is the essence of all the Tantras and gives service devotion towards Śrī Hari. (72)

The Dhyāna (meditation mantra) and Stotram (praises) are mentioned in the Sāma Veda and is worshipped by all ; when obtained in the full moon night of the month of Kārtik, it acts as the deliverer of one, from one's rebirth. (73)

That Kavaca is a mass of highest bliss ; it is very rare. Śrī Kṛṣṇa has Himself placed it on His neck. (74)

Nārada said :—O Lord, Chief of the Knowers of the Vedas ! Now kindly describe the six lettered Mahāvidyā. Who are the worshippers of that ? and what are the fruits acquired therefrom. (74)

Śrī Mahādeva said : – The six lettered Mahāvidyā is very rare in the Vedas ; Hari had already forbidden it to be divulged (75)

O Muni ! Though asked before by Pārvatī, I did not speak about it, ; that is the prāṇa of us and Śrī Kṛṣṇa. (76)

This Vidyā (learning, knowledge) yields all the siddhis (perfections) and gives devotion towards Hari and yields mukti (liberation). The devotee who is siddha in the mantra, knows Vahnistambha. Jalastambha, mṛttikāstambha, and maahstambha and all others. If one, becoming pure, repeats, ten lakhs of times, the above mantra in Nārāyaṇa Kṣetra, one becomes perfect (siddha) in the mantra. (77-78)

Jalastambha—Suppression of water becoming master of water ; making it obey to will, making it motionless etc. etc.

He becomes like Viṣṇu. O Child ! I have now informed to you the power of all these mantras and tantras. (80)

O Nārada ! Even if kingdoms are to be given away, even if one's own head has to be given away, even if on's prāṇa, sons, wife, and one's own dharma, so very rare, have to be given away, even if Mrityunjaya Knowledge is to be given away, yet O Muni ! this six lettered Mahāvidyā is never to be given ; it is to be kept secret. (81-82)

O Brāhmaṇa ! Yet for fear of the curse of a Brāhmaṇa (Brahma sāpa) I will tell you that. Listen. Bathe and put on holy clothes, be self restrained, with your heart centered within yourself, and, then, you should be initiated in this Mahāvidyā mantra, which is of the nature of Kāmadhenu (milching cow yielding the fruits of all desires), yielding all siddhis, learning, power of composing poems and all wealth and prosperity. (83-84)

This mantra gives strength. immoveable Lakṣmī (wealth) upto hundred generations, devotion and, ultimately, servitude in Go-loka. (85)

On being initiated in this mantra, man becomes instantaneously equal to Nārāyaṇa and becomes freed from sins acquired in crore births. (86)

He delivers easily hundred generations, mother, brother, sons, wife, and friends. (87)

As gold becomes purified by fire, and man becomes pure by

the Ganges water, so every man becomes pure, no sooner he is initiated in this mantra. (88)

By the touch of the dust of his feet, the earth becomes at once sanctified and all the Tirthas, Tulasī and even the Ganges becomes purified. (89)

He who accepts this six-lettered Mahāvidyā mantra, yielding all merits, gets the fruits, at his every step, of performing Horse sacrifice (Aśvamedha). There is no doubt in this. (90)

(1) Rām (2) Om (3) Ām (4) Yam Svāhā (5-6) is the above six-lettered Mahāvidyā Vija mantra. This yields the fruits of all desires and bestows all siddhis. (91-92)

Notes :—*Vija mantra*—mantra that is the source of everything. This Mantra indicates the full awakening of the Rādhā Śakti, the rising of the Serpent Force, from the sacral plexus to the thousand-petalled lotus in the brain.

Bhūtavargāt—after the five vārgas—kavarga, cavarga, ṭavarga, tavarga and pavarga.

Paro varṇaḥ dvitīya—the second letter after the letter "ma" i.e., "ra".

Dīrghavān—ra with ām attached *i.e.*, rām.

Caturvargaturiyah—means mokṣadaḥ. This indicates the letter "Om" See Avalon's Tantrābhidānam.

Dīrghavān—indicates Ām (see mantrabhidhanam).

Bhūtavargāt parovarṇaḥ indicates the letter "Ya".

Vāṇivān—indicates yam also ; It is repeating the same. Or it means "Yām." or "Aim".

Sarvasuddhapriyāntā is Svāhā.

So the six-lettered mantra turn out

(1) रां (2) ओं (3) आं (4) यं 5—6) स्वाहा

12

This six-lettered Mahāvidyā is said to give all siddhis. Now is spoken the fourteen lettered mantra. It is this :

ओं ह्रीं रां श्रीं ऐं कृ ष्ण प्रा णा धि का यै स्वा हा
(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14)

Om Hrīm Rām Śrīm Aim Kṛṣṇaprāṇādhikāyai Svāha is the fourteen-lettered mantra. This is like the Kalpa tree yielding the fruits of all desires. (93-94)

Notes :—Praṇava is Om

Mahāmāyā mantra is *Harīm*.
Rādhā mantra is *Rām*.
Lakṣmi mantra is *Śrīm*.
Sarasvatī mantra is *Aim*.
The rest stands as it is.
Analajāyā is *svāhā*.

Note :—A mantra is a mere concatenation of sounds absolutely in-efficacions, till the chitta attains unity with the divinity behind the Mantra. Effort is the only means to bring about this union. The Mantras are the body of Ṣākti, the Mātrikā. She is latent in the ordinary man, like a sleeping serpent coiled round the spark of light concealed in the heart. The concentration of this spark on Her, rouses Her; the coiled one becomes straight, and, when She is mastered, the man attains Mantra Vīrya. Long before he attains mantra Vīrya, he feels an increase of intellectual power and a limited bliss. This is mita-siddhi, ordinary acquisition; but when the True Knowledge rises, he reaches the state called khechari; the state of the Highest Śiva. But the Knowledge of Mantras, correspondences between letters and their Śaktis which constitute the Mātrikā cakra, has to be learned from a Guru.

If a man becomes perfect (siddha) in this mantra, he becomes able to confer the post of a Kumāra to any man. The son of Brahmā worshiped this mantra in the Brahma loka. (95)

During the solar eclipse in Puṣkara kṣetra, Brahmā gave this mantra to His own son. If any man repeats this mantra seven lakhs of times, he becomes siddha in this mantra. (96)

The devotee can acquire at all times siddhis (success) in every thing and sarvastambha (repressing every thing). In Go-loka, on the banks of the Virajā, Śrī Kṛṣṇa gave this mantra to Brahmā. (97)

O Great Muni ! Brahmā gave it to me. I will give it to you. It is this :—*Om Rām Hrīm Aim Kṛṣṇa Priāyai Svāhā.* (98-99)

ओं रां ह्रीं ऐं कृ ष्ण प्रि या यै स्वा हा

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11)

This is the eleven syllabled mantra. And it was worshipped by Gangā.

This mantra yields mukti (liberation) ; it is sanctified by the Tīrthas and gives siddhi. By virtue of this mantra, one can go everywhere like mind, and gets the exalted goal in the end. (100)

If a man repeats ten lakhs of times this mantra, he becomes siddha in this mantra. Now of another mantra ; it is this :—

(1) ओं (2) रां (3) श्रीं (4) ऐं (5-8) सर्वाद्यायै (9-10) स्वाहा

Om Rām Śrīm Aim Sarvādyāyai Svāhā.

This great mantra consists of the letters. It gives service devotion towards Śrī Hari. (101-102)

If one becomes perfect in this mantra, one becomes the Lord of the Yogis. Repeating this mantra nine lakhs of times brings mantra siddhi. (103)

This is the essence of all the mantras ; it is called mantrarāj (King of the mantras). Tulasī Devi worshipped this mantra. It yields Dharma, Artha, Kāma, Mokṣa, the fourfold aims of human existence. (104)

Vyāsa Deva and Nārāyaṇa 'Risi are the worshippers of this mantra. Thus I have spoken to you about the four mantras ; all of which are chief mantras, yeilding liberation and happiness. They are very pure. What more do you want to hear ? (105)

Here ends the third chapter of the Second Night on Hari bhakti Jnān in Śrī Nārada Pañcharatra.

ON MYSTIC SYLLABLES (VĪJAS.)

Notes from Yoga-dīpikā.

Oh, the Shinning among the shining ones, Ruler of worlds, Ancient and Best of Puruṣas, now in their true significance do I know the Gāyatris laid down according to Suddha Dharma.

Do mystic syallables pessess power ? Why are they used in meditation ? What harm without them will accrue to the practice of Yoga ? (33)

Who are the Gods they invoke ? What are the worlds of these Gods ? What is the life led by entities of mixed nature in those worlds ? (34)

What, indeed is the supreme need of those who, in the practice of Yoga, resort to the use of mystic syallables or what the spiritual conditions they will reach ? Oh thou, that art blessed, explain, I pray thee, all this unto me. (35)

Commentary :—Bharadvāja, to whom all the above has been addressed, desirous of understanding the benefits likely to accrue to the mediatator who use the Vījākṣaras, questions the Lord as to the potency of the Vijas. 'Mixed nature' :—Souls with impure particles inhabit regions where such natures predominate ; pure, souls, likewise, dwell in their appropriate worlds ; and souls of mixed nature lead a divided existence in different worlds.

The Lord replied :—

I myself, Oh great among the self-controlled, have a mind to speak of them. Listen, Bharadwāja, to what you will gladly hear. (36)

I shall now state, in proper order, the principles of the power of mystic syllables, capable of producing self knowledge, divine, developing powers, practisable by Dāsas and having specific potencies. (37)

A is the Eternal Puruṣa or Self, subject to embodiment, called jīva, the embodied entity, by the wise knowers of scripture. (37½-38½)

The disciple of the Dāsa order, purified in mind, should, by superior devotion and praiseworthy service, strive to know the Puruṣa of Self devotedly, 'Am' made up of A and M and sung of in the Ātmagīta and spending sometime absorbed in the contemplation of the Absolute, persevere further on the onward path. (38½-41)

Commentary :—The Lord suggests that the knowledge descriptive of the powers and other properties of mystic sallables varies in accordance with the stages of the disciple of Dāsa and other orders. 'Contemplation of the Absolute' :—is meditation as ordained in the codes of the Śuddhadharma maṇḍala.

Now he proceeds to deal with the first 'Om'.

Know the three constituents arising out of the divided aspect of the letter 'Om' and serve and adore the first of them (the Self). (42)

Dissociating himself from the three qualitied element of matter which is the Self's embodiment and bondage, the aspriant, ever equable in all conditions, rises to the Tīrtha by the practice of Mātrikā and other high meditation the Mātrıka meditation being that by which telepathic powers are aquired. (43-44)

Commentary.—The three constituents are Self, matter or the not-self and the supreme Brahman. The matter element connoted by U is where the three qualities—*sattva, rajas,* and *tamas* have their play. "Dis-sociating from,—by the real understanding of that which is eternal and the cause of all—the Parabrahma. Next he describes the mystic *Harim* that proffers liberation from the above mentioned bondage by and in guṇas.

The mystic *Harim* is the emancipator of the self, the first constituent ; it is spoken of as the Śakti-praṇava or the Praṇava of Śakti. (45)

'*Ha*' is again the self, the eternal life principle ; '*Ra*' in this mystic letter, *O* Great among sages, marks cyclic existence. (46)

And 'I' denotes the eternal tie by guṇas between the two. Ma makes the Self pure. (47)

They who, having become cleansed by pure sacraments, have reached the Maharloka and the lofty seat of the Self therein, possessed of the full power of intellection or Jñāna Śakti, desire to strive for the world beyond it. For aspirants to the Maharloka, Hrīm is the chiefest weapon. (48-49)

Commentary :—Maharloka. The hidden meaning here

requires notice—With reference to the 'passings' described in the Taittirīya Upaniṣad passage commencing with *'asmān lokāt pretya'* and ending with *tadapyeṣa śloko 'bhavati'* the passing to Maharloka is no other than passing to the mental world ; according to our tennets, it is the passing to the world of pure mind only. For progress though the world is analogous to the passage from body to body.

Now, the 'Om' at the endings :—

The great syllable '*om*' at the endings signifies synthesis *i.e.* Comprehension of all in space and time. (50)

The wise man, seeker of this synthesis, comprehends all in one and learns that everything by very nature is Brahman, the *om*. (51)

Commentary :—It is to denote that everything is synthesised in Brahman that the mystic *om* is used at the end of everything.

Next the mystic *aim* :—

Oh Bhāradvāja, *aim* is now discussed. "A" denotes the life principle and 'E' that wherein such principle manifests it self with its power. (52)

Their coalescence gives *ai*. A in the sense of the Supreme Self, combinding with 'E' gives Aim, the symbol of jñānasakti which, meditated on, develops the Selfs power of cognition. (53-54)

Commentary :—The first A imports the embodied life principle or the self in bondage ; E, that self's potency. The combination of A and E makes *ai* and marks the self so endowed. Ai with the synthesing *ma* becomes *aim*, which means a Self possesed of the power of divine knowledge or the Supreme Self.

Next the mystic *vam*, the syllable of samsāra, (cyclic existence) :—

U, the second letter in the Praṇava connoting cyclic life, followed A, the first therein, changes into *va* ; this represents the Self in manifestation of the Lord, the Divine. (55)

Commentary :—Changes into *va*—which augmented by the synthesising Brāhmic *ma*, becomes *vam*. Next the mystic *klīm* :—

I shall now describe the mystic *Klīm*, the Causer of all and the Fulfiller of the Self's wishes. Kāma is the Self and its phases are two fold. (56)

The first phase is said to be activity and the other is said to be desire. Meditate on the Self Śakti, possessed of this double nature. (57)

Next the mystic sowh :

Best of sages, sa is the pure self ; O, the transcendent power of Brahma, reference being to Brahma's immortal nature, sacred and supreme. This Brahman's own immortal nature is what the letter sowh connotes. (58-59)

Commentary : Here is meant the immortal nature of the Self in union with Brahman, growing from constantly meditating 'I am Vāsudeva, the All'. It is thus settled that Sowh concerns itself with the immortal nature of Brahman.

Now the mystic *Śrim* :

Śa is the pure and eternal ; *Ra*, Prakṛti or the not-self ; Ī the Parabrahman, the union ; *Ma*, Its mighty Śakti. (60 61)

Summing up, the expounders of mystic syllables hold that Śrīm is expressive of the supreme Brahma-Śakti. This Śakti is no other than the Brahman, the Supreme Self. (62)

Commentary: All the Śaktis of Brahman, jñāna. icchā, and kriyā are expressed in *Śrīm*.

These great seed-words in the Gāyatris arouse the unborn, deathless, Brahmic self ; in association with the respective elements and cognate powers. The self, thus aroused, becomes the accomplisher of all ends. (63-64)

Commentary The idea here is this —Aspirants belonging to the Dāsa and other orders, zealously practising yoga according to the rules of Prāṇāyāma gīta become proficients in the practice of the discipline, proper to their respective spheres, as the result of realising, through their meditation on the Attributeless, of the Divine Self in each, with concomitant powers. This result is ensured by the practice of repeated chanting (japam), constant reflection

(*anusandhāna*) and meditation (*dhyāna*) on the yoga gāyatris in the vijākṣaras (seed-letters) letters that become purified, attuned, and resonant in the ecstatic flood, born of the meditation on the Absolute, consecrated by austerities, surging through the grace of the Lord Nārāyaṇa, the Upholder of the suddha-dharma-maṇḍala and intensified by Yoga Devī.

Next he describes the futility of all meditation without the use of mystic syllables.

Just as a person at a distance turns in response to a call, so, precisely, the Supreme Self, the life in embodiment, the Ruler and Actor in cyclic existence, while summoned up by mystic syllables, responds and is aroused to act. (65-66)

In all worship and meditation, in meditation on the Absolute as well, all the endeavour is vain when mystic syllables are discarded. (67)

If the Eternal God, the Self, is not responsive, all the divinities remain unattracted in the world of action. (68)

Commentary: With reference to the sacrifices and other rites, in meditation and yogic practices, the mystic syllables used in gāyatris in vite the attention of the Self to the activities involved in all such endeavours. Finally, He states in brief the Gods which the syllables refer to, the worlds they rule and the progress of entities through these worlds.

Gods, men, beasts and birds, the śaktis, all alike, are subjugated by mystic syllables. (69)

O sage, Mahātmās traverse all earth and sky from the strength of their yogic achievement ; entities of mixed nature traverse the worlds of elementals. (70)

Persons successful in the practice of meditation with mystic syllables and possessors of the art of telepathy traverse their vestures (*i.e.*) unity their consciousness and thus become capable of knowing by functioning in all or any of them at will. (71)

They can perceive telepathic communications as these themselves pass. They acquire highest proficiency in all the sciences and in the ordinary arts too. (72)

O sage, great yogins range at will over all the worlds in forms and vestures, created by themselves, of their own choice. (73)

Commentary :—There is a certain primeval and eternal sound which comprehends distinctively the spirit and matter of everything, animate and inanimate in all the world and which becomes the one seed. Selecting such shootlike sounds, the teachers and guides of the Śuddha-dharma-maṇḍala link them with the yoga-śakti. So linked, this seed sound made beneficent and capable of growth, begests the power of appropriately energising spirit and matter in the object it comprehends and becomes the means of communion with such an object. Hence, great men, perfect in the wielding of this power, are able to evoke Divine Presences at sacrifices. Before them bend Gods, men, beasts, and birds and all the worlds too. Hence it was that Rāma, the scion of the Raghus and a manifestation of the divine Nārāyaṇa, could commission the old vulture, his server "go thou to world unsurpassed", Hence the expression 'subjugated by mystic syllables'. For this reasson, each aspirant in this maṇḍala is given and taught his ekākṣara (the one seed latter special to him). The Erandas fly all over the earth solely by the mastery of the arts predominated by the knowledge of the vījas. It is the very same arts that enable Nāḍi yogins to penetrate the bodies of all and see whatever they want. By virtue of the same arts do the Koṣa yognis rest and rest, at will, as long as they choose, in their different vestures, and enjoy the glorious Divine Presence peculiar to each vesture in the shape of the Self, which is therein the representation of Parabrahman. Likewise, Mahātmās, knowing their own Self through the sedulous practice of their special vitalised Vījākṣara, descend into and unify their own Selves with the Self in all others ; experience whatever lies veiled in all that is external to themselves and by concentration discover and describe every thing that goes on in other bodies. Only adepts in vījayoga knowing well the aerial sound currents sojourn in the Viṣṇupada Ākāsa.

Having thus expounded what each vīja refers to, the Lord makes the final statement about the powers and benefits accruing to Vījayogins

To the followers of Śuddha-dharma will become possible in relation both to the self and the world (body) works and activities that would make them men of power in society. (74)

Oh, worthy Bhāradvāja, adepts in vīja practice, devoted to me, having attained to the enjoyment of the fortunate position of the Dāsas, passion to the higher state. (75)

Commentary : "To the followers, etc. :—Aspirants who have gained admission into Śuddha dharma maṇdala and have acquired proficiency in Vījayoga and who, according to the strength of their yogic capacities, engage in activities connected with their Self and their vehicles and are devoted to the Lord Nārāyaṇa, obtain all the powers open to the highest among the Dāsas and enter upon the second stage—that of the Tīrthas.

End of the third chapter of Yoga-Deepika.

The following is the translation from Śiva sūtra Vimarṣini VII Mātṛkācakra-sam bodhah, and may prove useful.

Hence from the Guru, full of grace, the knowledge of the Matṛkācakra is secured to the disciple.

A, is the first ray of aham-vimarṣa, consciousness of Ego : anuttara (supreme). She is Jnānaśakti (Kula-svarūpa). (1)

Ā, Ānandarūpa, of the nature of bliss. (2)

i, ī. She first illuminates the states of desire and lordship, icchā and isāna. (3-4)

u, ū. She then exhibits the rise, unmeṣa of knowledge, and its obscuration (ūnatā) on account of the development of objective cognition. (5-6)

ṛ, lṛ, These letters indicate the two functions of ichhā śakti viz. self-illumination and illuminating the world. Hence, by illuminating the world with her own light, she is immortal. But the other seed-letters called sandhyākṣa (viz. e, ai, o) can not be produced by merely illuminating the world. (7-8)

e, The three angled seed letter is produced by the union of anuttara, ānanda and icchā. (9)

o. Produced by the union of *anuttara, ānanda* and *unmeṣa.* It embraces the Kriyāśakti. (10)

ai, au, The six angled seed-letter and the trident seed letter. By the union of two seed letters already described.

Thus all these are due to the union of the three Śaktis, because in them Kriyā Śakti is predominant, pervaded by Jñāna Śakti and Icchā Śakti. (11-12)

m, Vindu, indicates the knowledge of the oneness of the universe down to the physical world. (13)

ḥ, Viṣarga, a double Vindu, indicates the simultaneous inner and outer manifestation of the universe. (14)

Thus the inner (subjective) states of consciousness, the (inner) world comes out of anuttara. This inner universe is that of the vowels ; the outer, that of consonants.

In the outer creation, She evolves the whole universe ending with Puruṣa (26 tattvas) corresponding to the 25 letters from ka to ma, 'Ka' series from the sakti of a, cha series from that of i, and so on from u, ri, li, each śakti of the vowel becomes five fold and produces the five lower śaktis of the consonants.

The next four letters ya, ra, la, va, are called antastha in Śikṣā, because they stand on Puruṣa within the kañcuka, niyati, etc. These four (viz. niyati, kalā, rāga, vidyā are called dhāraṇa, in the Vedas, because they support the universe, standing on Puruṣa, the Knower.

The next four śa, ṣa, sa ha are called uṣma because they use (unmiṣita) when difference is destroyed and identity is felt śakti then manifests in the form of these letters of which the last ha is the lester of immortality.

After this She manifests the letter that is the life-seed prāṇavīja, kṣa. It is filled with the śakti of anuttara and with anāhata. Anuttara is a, hence its derivative, ka, anāhata is ha, which is sa, hence ṣa. Thus kṣa, is a, ha, i.e. aham which is the meaning and name of all this world, filled as it is in the light of the

six adhvās. These six adhvās are said by Kṛṣṇadāsa to be māyā, Kalā, vidyā, rāga, Kāla, niyati. Thus by taking the first and last letters, a and ha together, we get aham, the world formed by the Śaktis of Śiva, called *anuttara* and *anāhata*. This is the secret of Ahamvimarṣa, which is also mantravīrya As said by Parameṣṭhi Śrī Utpala Deva, the venerables : "When prakāśa, (pure consciousness) is tranquilised in the self, it is called ahambhāva, consciousness of self ; it is called tranquility (viśrānti) ; because then all desires are known. Its characteristics are independence, activity and lordship." The secret of the mātṛikā so far explained has been shown to be the kuṭavīja, kṣa, formed by the union of ka and sa, which proceed from the śaktis derived from anuttara. Thus has been expounded a very sacred teaching.

The knowledge of the Mātṛikā cakra causes one to enter one's own nature which is a mass of bliss of consciousness. Cakra is the totality of the Śaktis above discribed, anuttara, ānanda, icchā etc. Mātṛikā is that which is referred to in "Theie is no knowledge superior to that of the mātṛikā." It is said in siddhāmṛta "The Kundalini who is of the nature of consciousness, is the life of all the seed letters. From her is born the three, called Dhruva (same as anuttara), Icchā, Unmeṣa ; them the letters from a, i, u, r, l, up to visarga. From visarga, ka to ma five fold, outer and inner, in the heart is sound, in the cosmos. The vindu works from the heart to the head, Mantras without the letters a to ma are useless as the antumn cloud. The characteristics of a to ma should be learnt from the Guru who is learned, who is Bhairava, who is God-like and is to be reverenced like Myself (Śiva). Then knowing it, one sees everything as mantra." In the Spanda, this is in directly shown in the passage beginning with "This Śakti of Śiva is tinged by Kriyā. It influences Pasus. Left free, it creates the bondage of Samsāra. Rightly understood it helps one to attain siddhi." To the man who has acquired a knowledge of mātṛikācakra, the body is the sacrificial food which the great Yogis throw in the fire of consciousness, for when this wrong motion of the body is gone, they are always absorbed in pure consciousness.

It is said in Vijñāna Bhariava :—"When in the fire in the temple of the great Void, elements, organs, and objects with the manes are sacrificed, that is homa (sacrifice) ; cetanā (conciousness) is the sacrificial ladle (sruk)."

In Timirodghāta ; "O Devī ! one flies in the hall of the sky by eating the limbs of one who is dear, who is a friend, a relative, a giver, who is most dear." This means that the function of the body in subserving cognition should be put an end to. In Gītā, too : "Others burn the functions of all sense organs and the activities of prāṇa in the fire of the yoga of self control illuminated by the light of knowledge," (IV.27). In Spanda, it is referred to in (Kārikā, 9) "when the agitation is quelled that is the final stage." Here agitation is the identification of "I" with the body, etc , as explained by Bhaṭṭa Kallaṭa in the vṛtti. To him knowledge is food.

Kṛṣṇadāsa, quoting from Paratrimsikā, very clearly explains the mātṛikācakra : The 15 vowels are the 15 tithis. The Visarga is the Sun and Moon. Ka to ma are the 26 tattvas from the earth to Puruṣa. Ya, to va are Vāyu, Agni, Varuṇa, and Indra Śa to ha are the 5 Brahmās. He also quotes some other author and makes ya to va to be the tattvas, Māyā to niyati and the 5 letters from *ca* to be the 5 faces of Śiva, corresponding to the five highest tattvas.

The main principles of the Mātrikācakra are these : The vowels indicate the Śaktis, a the jñāna-śakti. i, the icchā-śakti, and u the Kriyā-śakti. The consonants indicate the objective universe. The 25 letters from ka to ma represent the lower tattvas of the Śiva school. The other letters represent the higher tattvas ; and kṣa the last is the prāṇa vīja, the life seed.

A man who has acquired a knowledge of the Mātṛikācakra must try to transcend the limitations of his body ; if not, he will become a prey to illusions.

CHAPTER IV

ON DESCRIBING THE GLORIES OF RĀDHĀ IN COURSE OF HARIBHAKTI JÑĀNA

Śrī Nārada said :—"O Chief of the knowers of the Vedas! Now describe the dhyān (meditation) requisite for the mantra, mode of worship, chanting hymns and Kavaca. (1)

Śrī Mahādeva said :—First listen to the dhyān (meditation) as ordained before by Kṛṣṇa, stated in the Sāma Veda, and desired by all.

"I meditate on the most beloved of Kṛṣṇa, whose colour is like white champaka, illustrious like a crore of moons, having the braid of hair on the head decked with a garland of Mālati flowers. She is wearing silken cloth, pure like fire, and ornaments composed of jewels. Her face is smiling and gracious as if ready to shew favour to Her devotees. Her nature is that of Brahmā, the highest ; She is the consort of Kṛṣṇa, exceedingly beautiful, dearer than even the prāṇa of Kṛṣṇa, and residing in the heart of Kṛṣṇa. She is the beloved of Kṛṣṇa quiet, bestower of all, chaste, unattached, eternal, true, pure and holy, and eternal. She resides in the region of Go-loka, she is the Protectress, Creator of even the Vidhātā—Brahmā ; she is Vṛndā ; she roams in Vṛndāvana ; she delights everything in Vṛndāvana. She is the presiding Deity of Tulasī Devī ; Her lotus feet have been worshipped by Gangā ; She is the bestower of all siddhis ; She is Siddhā, the Lady of Siddhi, and She is Siddhayoginī. She is the Presiding Deity in the yajña of Suyajña ; She granted boons to the high souled Suyajña ; She is the bestower of boons and giver of all wealth to the Sādhus. She is served with white chowries by the Gopis (cowherdesses) who are very beloved to Her. She is seating on the jewel throne ; She is holding jewel mirror. She holds by both hands lotuses for play. Thus I meditate and worship Rādhā. After meditating on Her thus, the devotee should put

flower on his own head and wash his hands. The devotee is to meditate again and offer flowers to the Devī and worship Her, the Paramesvarī with sixteen *upahāras* (kind of materials). (2-12)

After offering puspāñjalis (holding flowers on one's hands and then offering that after reciting proper formulae) three times, the devotee is to read *kavacam*. Now listen the order of worship and the method of giving away the articles and atoning for any improper action. (13)

Now hear the mantras, in order, with which articles are offered. Meditate again on the Devī and hold flowers in your palm. (14)

Now recite with devotion the following parihāra (atonement) mantra. O Nārāyaṇī O Mahāmāye ! O Viṣṇumāye ! O Eternal one ! Oh ! dearer than life even to Śri Kṛṣṇa ! This terrible ocean-like Samsāra has made me very much afraid. I take refuge unto Thee. Deliver me from this ocean, (15-16)

O Mother, Beloved of Hari ! I have travelled innumerable yonis (wombs) due to ignorance and blind delusion. So deliver me, thus fallen. Shew me the good path by holding out the brilliant torch of knowledge. O Sureśvarī Rādhe ! Free me from all the troubles and dangers. (18)

I am very fearful on account of the chastisements of Yama (the God of Death) and becoming very much tired I turn unto Thee. Kindly give me the best devotion to Thy lotus feet that have been served by Śri Kṛṣṇa, Brahmā and Lakṣmī and that hava been adorned by the offerings of cool Durva grass, white flowers, and sandalpaste and arghya (rice and flowers) offered by Kṛṣṇa. Be gracious to grant me pure devotion towards Thy lotus feet. (19-20)

O Parameśvarī ! I offer with dovotion this precious brilliant āsana (seat) made of jewels, to Thee. Kindly accept this. (21)

I offer with devotion this padya (water for washing Thy feet) holy water, cool and clear, brought from various tīrthas. Kindly accept it. (22)

O Sureśvarī ! I offer this arghya, made up of table rice, clean

Durva grass, white flowers, saffron and sandalpaste with waters brought from the tīrthas. Accept it. (23)

This pair of principal clothings pure like fire, precious unequalled, offered by me with devotion, O World mother, be pleased to accept. (24)

This garland of Pārijāta flowers, strung with fine thread, O Destroyer of birth, death and old age ! O World mother ! be pleased to accept. (25)

Kindly take this unguent of this sandalpaste, cooling, sweet scented, with musk and saffron, O Mother, having no obstructions. (26)

Kindly accept the flowers scented with sandalpaste offered by me with devotion. Also this wonderful resinous exudation from trees mixed with scented articles, this dhup is being offered by me with devotion ; Kindly accept. (27-28)

I am offering devotedly this dīpa (light) which destroys darkness and fear, is the most auspicious, and sanctifier of the world. Be pleased to accept. (29)

Please accept these hundred pitchers made of jewel and filled with sudhā (nectar) and that are so verey rare. (30)

O Devī ! Kindly accept these one lakh jars filled with juices of flowers. I am offereing also a lakh of nice sweetmeats and svastiks etc. Kindly accept. (31)

O Devī. This Naivedyam of one lakh sugar heaps is offered by me. Kindly accept. The refined Pāyasa with piṣṭaka, boiled rice with curries, sweet curds, milk mixed with sugar, be pleased to accept. Three lakhs of ripe mangoes and other fruits are being offered. Kindly accept. One hundred measures of curds, one hundred measures of honey, one hundred measures of ghee are being offered. O Parameśvarī ! Kindly accept. Accept also hundred offering of nice milk and *gur*, that are being offered with greatest devotion. (32-36)

I am offering devotedly this cool and clean water, nicely scented and brought from various tīrthas. Kindly accept. I am offering

with devotion excellent bedding, decked with precious and rare gems. Kindly accept. (37)

I am offering these excellent ornaments made of pure gems and jewels. Kindly accept. Now I am offering scented betels with camphor etc. Be pleased to accept. Now this sindūra (red powder), most beloved of the ladies, O Rādhe ! is being offered by me with devotion. Be pleased to accept. (38-40)

I am offering oil, refined and nicely boiled with sweet scents. Be pleased to accept. After offering all these, offer puṣpāñjalis (flowers with folded plams) thrice and worship the maids. (41-42)

Offering them separately pādyas etc., bow to them, falling prostrate on the ground. (43)

Worship devotedly Campāvatī, Madhumatī, modest Vana-mālikā, Candrāvati, Candramukhī, Padmā, Kalyaṇī, and Padmamukhī, Kamalī, Kālikā, Vidyādharī, beloved of Kṛṣṇa After worshipping these, worship the Vaṭus. (44-45)

Worship each of these viz Sānanda, Paramānanda, Sumitra, and Sāṇtanu. Recite the stotras and kavacam. (46)

Mutter, as far as possible, with devotion the six syllabled mantra vidyā and bow down always, falling prostate on the ground. (47)

Then recite the stotra as stated in the Sāma Vedas with devotion. (48)

O Nārada ! one who is a devotee of Viṣṇu, and who recites the following names with devotion and self-control, will get steady wealth here, and in the next, the position of Hari, devotion and servitude to Hari. There is no doubt in this.

These are the names : Rādhā, Rāsesvarī, Ramyā, the consort of Paramātmā, Rāsodbhavā, Kṛṣṇakāntā, Kṛṣṇa vakṣasthalasthitā, Kṛṣṇa prāṇādhidevī, Mahāviṣṇu-prasava-kartrī, Sarvādyā, Viṣṇu-māyā, Satyā Nityā, Sanātanī, Brahmasvarupā, Paramā, Nirliptā, Nirguṇā, Parā, Vṛndā in Vṛndāvana, Virajātaṭa-Vāsinī, Goloka-vāsinī, Gopī, Gopīśā, Gopamātṛkā, Sānandā, Paramānandā, Nanda-

nandana-Kāmini Vṛka-bhānusutā, Atiramaṇīyā, Purṇatamā, Kāmyā, Kalāvatī, Kanyā, Tīrthapūṭā, Sati, Subhā, These are 37 very holy names and more meritorious than other names and the essence of names. (49-55)

A devotee becomes siddha if he mutters the above stotra one lakh times. And when he becomes siddha in this stotra, he becomes the Lord of all siddhis. (56)

He undoubtedly gets Vahnistambha, Jalastambha, Hṛstambha, Manastambha, manoyayittva and all other desired things. (57)

Notes : He acquires power over fire, water, heart, mind etc.

Men become Jīvanmuktas no sooner they remember the stotras. At every step, he acquires the fruits of performing horse sacrifice. (58)

On remembering the above stotra, he undoubtedly becomes freed of sins, acquired in crore births and one hundred Brahmahatyās. (59)

A women who gives birth to dead children, a woman who bears only a single child, or who bears no child, if she bears the above stotra for one year, without eating cooked things, delivers children. (60)

Any man hearing the above stotra for one month, gets all his desires fulfilled. Brahmā calls him Sāmaveda Kumāra. (61)

Here ends the Fourth Chapter of the 2nd night on answering questions about Rādhā in course of Bhakti jñāna in the dialogue between Śiva and Nārada in Śrī Nārada Pañcarātram.

CHAPTER V

On the description of Rādhā Kavacam.

Śrī Nārada said :—I have now heard all that I wanted to hear. Now I want to hear the excellent Rādhā-Kavacam. (1)

Śrī Mahādeva said :—O Son of Brahmā, O Devarṣi, O Best of Munis, Please excuse me. How can I speak about that secret Kavacam which the Supreme Spirit Śrī Kṛṣṇa has forbidden me to divulge. The Bhagavān holds that Kavaca Himself on His own neck with great devotion, in a cover of jewels. (2-3)

That Kavaca is a mass of supreme blise, nodoubt It is very rare. Hari mutters daily the six lettered Mahāvidyā with great devotion. (4)

He who daily worships the Eternal Lord, higher then the highest, mutters the eleven lettered mantra daily after finishing His worship. (5)

Kṛṣṇa has forbidden me to give that Kavacam to any body. He gave that to Brahmā. (6)

Brahmā gave it to Dharma. Dharma gave it to Nārāyaṇa. Nārāyaṇa gave the Kavaca from his neck to the Brāhmaṇa Subhadra. (7)

O Bhagavan Muni ! I wont be able to tell about that. Please excuse me. What the Guru has forbidden, one ought not to divulge that. (8)

Śrī Nārada said :—Do not deceive me who is Thy devotee. Thou art/Kṛṣṇa, Thou art Viṣṇu. There is no difference between you two in the Sāma Veda. (9)

Only those who are dependent are unable to speak what has been forbidden to them. Whose words will He hear Who is independent and God Himself. (10)

O Lord ! O God ! If thou dost not describe to me about this rare Kavacam, I will quit my body and will charge you with the sin of Brahmahatyā. (11)

A disciple who is highly religious, intelligent, a good Brāhmaṇa, pure and born, of a noble family considers his Guru equal to Śrī Kṛṣṇa. (12)

And that vile wretch who considers any other Deity equal to Kṛṣṇa, is quite illiterate, and certainly commits the sin of Brahmahatyā. (13)

Kṛṣṇa is the Supreme Spirit, beyond the guṇas, beyond Prakṛti. From Him and from His parts all the Devas are born endowed with guṇas and under Prakṛti. (14)

Brahmā and the other Devas are janya (begotten) and kṛtrima (made up). Kṛṣṇa is the Father of all, the First entity and higher than the highest. (15)

O best of the Munis ! Now I am speaking to you about the auspicious Rādhikā-Kavacam, so very rare, desired by all and a mass of supreme bliss Listen. (16)

On the mountain Sataśṛṅga, in the region of Go-loka, free from diseases, in the meritorious Vṛndāvana, Kṛṣṇa gave that Kavacam first to me. (17)

He told before Rādhikā, surrounded by the Gopas and Gopis, in the beautiful Rāsamaṇdalam, I am giving this Kavacam to you. Do'nt divulge this to any body. The devotee who recites this, holding it on his neck, certainly becomes Jīvanmukta." (18-19)

Duly instructed, a devotee becomes freed from one lākh Brahmahatyā and sins accruing from Koṭi births. (20)

O Best of Munis ! One thousand Horse sacrifices and one hundred Rājasūya sacrifices are not equivalent to one sixteenth kalā of this kavacam. (21)

A devotee of Viṣṇu can divulge this to his disciple. If one gives this to a cheat and other's disciples, one gets danger of one's life. (22)

O Viprendra ! Nārāyaṇa Himself is the Ṛṣī of this Kavacam and its application is to the servitude devotion of Śrī Kṛṣṇa. (23)

Let Sarvādyā protect my head ; let Keśava Kāminī protect my hairs ; let Bhagavatī protect my forehead ; let Lolā protect my eyes. (24)

Let Nārāyaṇī protect my nose ; let Sānandā protect my lips ; let Jaganmātā protect my tongue ; let Dāmodarapriyā protect my teeth. (25)

Let Kṛṣṇeśā protect my cheeks ; let Kṛṣṇapriyā protect my throat ; let Kālindīkulavāsinī protect my ears. (26)

Let Vasundhareśā protect my breast ; let Paramā protect my breast ; let Padmanābhapriyā protect my navel ; let Jāhnavīśvarī protect my belly. (27)

Let Nityā protect my hips ; let Kṛṣṇasevitā protect my bones ; let Parātparā protect my back ; let Susroṇī protect my sroṇis. (28)

Let Pramādyā protect my feet ; let Narottamā protect my nails : let Sarvesā, Sarvamaṅgalā Sarvādyā protect all over my body. (29)

Let Rāsesvarī Rādhā protect me in dreaming and waking states ; let Jalasāyinī protect me in water, earth and atmosphere. (30)

Let the consort of Paripūrṇatama protect my eastern side ; let the Goddess of vahni protect my south eastern corner : let Duhkanāśinī protect my southern side. (31)

Let Narakārṇavatāriṇī protect always my south west quarter ; let Vanamālīśā protect my western quarter ; let Vāyupūjitā protect my north western quarter. (32)

Let Kūrmaparisevitā protect my northern quarter ; let Śatasṛṅganivāsī Iśvarī protect my north-eastern quarter. (33)

Let Vṛndāvanavinodinī vanacārī protect me in forests ; let Sarveśā Virajesvarī protect me laways and everywhere. (34)

Let Her who was first worshipped by the Supreme Spirit Kṛṣṇa by the six-lettered mantra, let Her always protect me who is very distressed. (35)

She was worshipped secondly by Śambhu with the adorable seven lettered mantra beginning with 'Om' in the Rāsamaṇdalam with various articles of worship. She is Māyā, Prakṛti, Īśvarī. (36)

Thirdly, She was worshipped lovingly by Brahmā with the eight lettered mantra beginning with Śrīm ; fourthly, that Devi, the Destructrix of all obstacles, was worshipped by Śeṣa with the nine-lettered mantra with Hrīm added. She the Parmeśvarī, the Vidyā, was, then, worshipped by Dharma. (37-39)

O child ! Dharma gave that vidyā to Nārāyaṇa Ṛṣi. Then the pure devotee Nara get that from him.. (40)

That enchanting nine-lettered Mahāvidyā was worshipped by Kāma deva, by virtue of which the whole universe has come under his control.

By virtue of which Fire has got his burning power. This nine-lettered great Vidyā (art) has been worshipped by Vāyu also. (42)

By virtue of which Vāyu has become the prāṇa of this Universe, the support of all, and fit for worship, more than any one else, and very powerful. (43)

O Muni ! By virtue of which adorable Vidyā, Kurma (tortoise) has become the support of Śeṣa (thousand headed serpent) and Śeṣa, again, has become the support of the universe. (44)

By virtue of which vidyā this earth has become the support of all beings and the holy Ganges has become the purifier of all. (45)

By virtue of which vidyā Tulasī has become pure and sanctifying, like a Tīrtha ; and Svāhā has become the consort of Fire ; and Svadhā has become the consort of the Pitris. (49)

Om Śrīm Hrīm Klīm Aim Rām Rāsesvarī Rādhikāyai Svāhā is the sixteen lettered Mahāvidyā and is termed paripurṇatamā in

the Vedas. She is of the nature of Kāmadhenu, yielding the fruits of all desires and the bestower of all siddhis. (47-48)

This Ṣoḍasī (sixteen lettered mantra) was worshipped in yore by Sanat Kumāra, Sanaka, Sananda and Sanātana. (49)

By virtue of this adorable vidyā Śukrācārya, the Guru of the Daityās, became Siddha ; it was worshipped by Vyāsa ; by virtue of which Agastya sucked up all the ocean. (50)

In the twelve-lettered mantra, Rāseśvarī is not added to the caturthī vibhakti (dative—case), the mantra then, comes out, thus :—

om srīm hrīm, klīm aīm rām rādhikāyai svāhā
1 2 3 4 5 6 7 8 9 10 11 12

This was worshipped by Dadhicī. (51)

By virtue of which vidyā, his bones became infallible mantras; and the Muni was safe, though fourteen Indras passed away. (52)

By virtue of which vidyā, the Muni got the power to die whenever he willed (svecchā mṛtyu) and so defied Kāla (the great time). He quitted his body only at the request of the Devas. (53)

From Me the Muni got the mantra, and made Japam of that in Puṣkara tīrtha. After performing tapasyā for one hundred years he saw the Devī Parameśvarī. (54)

The Devī gave him first Her own region, and then went to Go-loka ; and so the Muni also went to Go-loka after giving up his body. (55)

O Child ! Thus I have spoken to you about the wonderful Kavaca, rarely mentioned in the Vedas, and which is a mass of unbounded bliss. (56)

Śrī Kṛṣṇa spoke to me of this, who is so much devoted to Him. Now I have spoken that to you. It ought not to be divulged to any body else. (57)

The intelligent man ought to give duly, clothings and ornaments to his Guru, and, then, bow down to him with great devotion, and then hold the kavaca on his body (58)

He ought to read the divine-Kavaca with great loving devotion and be should give fees (dakṣiṇā) to his Guru and get his auspicious blessings. (59)

And he must be the greatly deluded person, who recites and holds the Kavaca without being duly instructed by Guru ; and thus gets all his Japam muttered one hundred lākhs of times, and all his ceremonious observances, brought to no avail. (60)

But, if duly instructed, he recites the Kavacam or holds it on his neck, then he never meets death in water, five, weapons, etc. (61)

By the grace of this kavaca, a man becomes Jīvanmukta (liberated while living). By virtue of this kavacam, Śankhacūḍa beocme very powerful. (62)

He fought with Me for one year on the banks of the Narmadā river ; and he could not be pierced by My trident ; then he gave away that kavacam, and he quitted his body. (63)

Giving away everything, Vratas (observing vows), Niyamas (observing rules), tapasyā (asceticism), sacrifices puṇyam, (merits), Tirthas, and fastings. all these are not equivalent to one sixteenth part of this kavacam. (64)

And he who worships the Devī Parameśvarī, without knowing this Kavacam, gets no success whatsoever in his mantra even by making Japam one hundred lākhs of times. O Muni ! Thus I have spoken to you about this Rādhikā Kavacam, (65-66)

Here ends the Fifth Chapter on Rādhikā Kavacam in Śrī Nārada Pañcarātrām.

CHAPTER VI

ON THE GLORIFICATION OF RĀDHĀ

Śrī Mahādeva said :—Thus I have spoken to you about the narrative of the World-mother who is hidden and rarely spoken of in the four Vedas, Purāṇas, Itihāsas and other five fold Pañcarātras. This anecdote is excellent yielding puṇyam, holy, and destructive of all sins. (1-2)

Thus I have spoken to you, in brief, this excellent history. In the Kāpila Pañcarātra, it is dwelt on in detail and it is very beautiful. (3)

In the highly meritorious Siddha kṣettra, and before me, Nārāyaṇa spoke to the Muni Kapila. (4)

There Brahmā and Hari heard this together ; and all the Munis, too, hard this story. (5)

First one should utter the name Rādhā, next he should utter the name Kṛṣṇa or Mādhava. If one utters the reverse, he is involved in the sin of murdering a Brāhmaṇa. (6)

Śrī Kṛṣṇa is the Father of the world ; Rādhikā is the Mother of the world. Mother is hundred times more respected, worshipful and higher in point of honour, than the Father. (7)

If due to some defect in his Daiva (previous Karma) he blames Rādhikā, he follows the path of Vāmacārīs, is illiterate, a great sinner and hater of Hari. (8)

He remains in Kumbhīpāka hell, in burning oils, for one life, period of Brahmā ; and his family becomes extinct in his life and he meets with ruin and destruction. (9)

He becomes diseased and fallen and meets with obstacles everywhere. Hari has spoken this in Brahmakṣetra ; and I have heard the above from Brahmā. (10)

The saints always worship Rādhā, the Deliverer of the three worlds. Kṛṣṇa even offers arghyam with devotion daily to Her lotus feet. (11)

In days of yore, in the holy Vrindavan forest, Kṛṣṇa, with great loving devotion applied the sweet juice of the wet red powder (alakta rasa) on the nails of the toes of Rādhā. (12)

Madhūsūdana ate the betel that was chewed by Rādhā. The two are one ; there is no difference between them, as the milk and its white colour are in separable. (13)

Rādhā has sprung from Śrī Kṛṣṇa's left side and resides in His breast. It is She that has assumed the name of Mahā Lakṣmī and resides in Vaikuṇṭha on the breast of Nārāyaṇa. (14)

She is Sarasvatī and the mother of the learned. It is She that came out as the daughter of the milk ocean and sits on the bosom of Viṣṇu. (15)

She is Sāvitrī in the region of Brahmā and resides on the bosom of Brahmā. In ancient days She appeared as the outcome of the fires (tejas) of the Devas and is the incarnate of Hari's compassion and mercy. (16)

Thus, taking Her incarnation, she destroyed the whole host of the Daityas ; and gave to Indra the kingdom free from foes. (17)

O Muni ! Then by the command of Kṛṣṇa, the eternal Viṣṇumāyā Bhagavati became, in time, the daughter of Dakṣa Prajāpati. (18)

O Muni ! At the sacrificial place of her father, hearing Me blamed, She quitted Her body and became born as the daughter of Menakā, the mind-born daughter of the Pitṛis. (19)

Because she was born in the mountain Himālayas, she was named Pārvatī. She is of the nature of All-power ; Her another name is Durga, destructive of all evils. (20)

She is the chief buddhi (intellect) of the Supreme Spirit Kṛṣṇa; it is She that is Svarga Lakṣmī (the wealth and prosperity of the Heavens) of Indra. (21)

In this world she is the Lakṣmī in king's palaces ; and the Gṛha Lakṣmī in every house ; besides, She is the village Deity in all villages. (22)

She is of the nature of truth in water ; of the nature of scent in earth ; of the nature of sound in ākāśa, of the nature of beauty in the Moon. (23)

She is of the nature of Prabhā (lustre and splendour) of all the kings ; she is the burning power of Fire and of the nature of all power and strength of all the animals and living beings. (24)

In the time of creation, the Devī (Rādhā) is called Mūlā Prakṛti and Īśvari. She is the mother of Mahā Viṣṇu and this Mahā Viṣṇu is known by the name of Mahān and Virāṭ. (25)

This Mahā Viṣṇu is also named Vāśu for, in His pores, all the Universes exist. And as Śrī Kṛṣṇa is His Deity, He is called Vāsudeva. (26)

O Muni ! In the beginning of creation, there appeared Mahat ; from Mahat came out Ahaṁkāra, From ahaṁkāra came out Rūpatanmātra (form), form Rūpatanmātrā came sound tanmātrā (sound). From Sabda tanmātrā came out Sparśa tanmātrā (touch). Thus is the order of creation. That Devī is the source of all creation. Without Her, the creation becomes an impossible one. (27)

As a potter cannot build a jar without earth, as a goldsmith cannot make golden ornaments without gold, so the creation is impossible without Her. (29)

Thus I have described to you so very rare, the narrative of Rādhā, destroying birth, death, old age, sorrows, and misfortunes. (30)

The people derive the same fruits by worshipping Śrī Rādhikā for a very short time which they derive by worshipping Śrī Kṛṣṇa for a long time. (31)

O Great Muni ! This whole universe is Her Māyā and he, whom Viṣṇumāyā Bhagavatī-favours, gets devotion to Kṛṣṇa, and

he becomes engaged in the service of God and gets all his desires fulfilled, Thus I have described to you all the highest bliss and morals leading to Mokṣa and all the auspicious things. What more do you want to hear ? (32)

Here ends the sixth chapter of the Second Night of Nārada Pañcarātra on the glorification of Rādhā.

CHAPTER VII

ON MUKTI (LIBERATION)

Śrī Nārada said :– O Lord ! I have heard the wonderful bhakti devotion that I wanted to hear. Now describe, in detail, about the Mukti liberation. (1)

Śrī Mahādeva said :—Mukti is being united with or absorbed in the lotus feet of Hari, (becoming one with Hari), finding rest and contentment in obtaining the lotus feet of Hari, as whatever is to be done, has been done. This sort of Mukti is not approved of by the Vaiṣṇavas. (2)

Muktis are divided, in due order, into four classes Sālokya, Sārṣṭi Sāmīpya, and Sārupya. These are of the nature of enjoyments and bliss one above the other. (3)

O Muni ! Devotion the Śrī Hari and service to Him, these are superior to all other Muktas and are liked by the Vaiṣṇavas. This is the essence of all essence and higher than the highest. (4)

O Child ! Death in Benares City (Kāsī) is the source of final Nirvāṇa. At the time of departure, I give mantra on the right ear, and that mantra given by me is the bestower of Nirvāṇa Mokṣa call this Nirvāṇa mokṣa. (5-6)

O Muni ! If one quite one's body, knowingly remembering Kṛṣṇa then whether in the Ganges river, or in Nārāyaṇa kṣetra, or in the confluence of the Ganges and Ocean, mukti results ; or wherever in water, earth or in sky the individual quits his body, mukti accrues. (7)

Śrī Nārada said : Be pleased to tell me the mantra, that Thou gives in the Benares City. (8)

O Thou Ocean of mercy ! If Thou dost not tell me, I will quit my body before Thee. O Lord ! Do not deceive me, Thy devotee. (9)

Śrī Mahādeva said :—O Nārada ! You ought to consider how can I speak to you the words that are kept secret in the Vedas, Itihasas, Pūraṇas and even in all the Pañcarātras (10)

However, for fear of committing murder I am telling that secret. Hear it in your right ear. Never divulge this. (11)

Mantroyam mantrasārādyaḥ sarvādya vīja madhyamaḥ ।
Pancavargādvitīyasca Varṇaṣca gurumān bhavet. (12)

Pancame pancamo varno viṣṇumān emanta eva saḥ ।
Jagatpūtapriyāntāscha mantraḥ saptākṣaro mune. (13)

Notes :—"Om Rām Rāmāyai Svāhā" is the seven-lettered mantra.

ओं रां रामाय स्वाहा

Mantra sārādyah is "Om".

Sarvādya vīja madhyamaḥ in Rām.

Pañcavarga dvitīyasca, varṇaṣca gurumān is "Rā ;" *i. e.* the second-letter after Pancamā varga with ā added.

Pancame—in the fifth series *i. e.* "pa" varga,

Pancamo varṇaḥ—the letter "ma."

Viṣṇumān is with "a" attached *i.e.* mā.

Emantā is in the dative case *i.e.* (caturthi) *i.e.* "Rāmāyai."

Jagatpūtapriyāntaḥ is svāhā.

Saptākṣara is seven syllabled.

'Shaving off hairs of one's head, etc. in Allahabad, at the confluence of the Ganges and the Jumna is the most excellent means of getting Nirvāṇa, the highest goal.

And simply seeing the Deva Govinda swung to and fro (on the occasion of the swinging festival in the bright fortnight in the month of Phālguna) in the holy Vrindavan forest, is the cause of Mukti (liberation). Similarly no sooner Madhusūdana is seen being swung to and fro on His bedstead or on the platform than one who sees it, is liberated from future births. (14-15)

Similarly no sooner Vāmana is seen on the chariot (ratham) than the seer gets Mokṣa : in the full moon night of the month of

Kārtika, worshipping, seeing and chanting hymus of Rādhā (at whatever place it may be) is the cause of Nirvāṇa. (16)

On the Śiva-caturdasī tithi after installing Śiva, if one worships Him, and fasts that day, one gets Nirvāṇa. Thereby all the karmas, auspicious and inauspicious' are all destroyed. (17-18)

Remembrance of Śrī Hari leads to Nirvāṇa ; on the full-moon night of the month of Vaiśākha, bathing in the Puṣkara tīrtha leads to mokṣa. (19)

Death at the confluence of the Ganges and Ocean is the cause of Nirvāṇa. Bestowing grains, stones and lost of ground in the month of Kārtika, also giving Tulasī in the month of Kārtika is the Cause of Mokṣa. Brahma-samsthāpana, (establishing a Brāhmana family) is also the cause of Nirvāṇa. (20-21)

Making over in marriage a daughter to a Vaiṣṇava is the cause of Nirvāṇa. To eat the remaining food eaten by a Vaiṣṇava in the cause of Nirvāṇa. (22)

O Twice born ! To drink water after washing the feet of a Brāhmaṇa, who worship in Viṣṇu mantra, is also the cause of mukti. (23)

O Best of the Brāhmaṇas ! Making gift of one lakh cows with golden horns made for the purpose and making gift of the world (See *Matsyapurāṇam*) is the cause of Nirvāṇa. (24)

If the name of Hari be repeated one lakh times in Nārāyaṇa-kṣetra, it destroys all sins and gives mokṣa. (25)

O Muni, worshipping Mahādeva with devotion one lakh times in Nārāyaṇa Kṣetram, as dictated in the Śāstras, and giving sacrificial fees according to rules, lead to mokṣa. (26)

If one takes the mantras of Rādhā and Kṛṣṇa from a Vaiṣṇava Brāhmaṇa in the pure Nārāyaṇakṣetram, one gets Mukti. (27)

Note :—Nārāyaṇa Kṣetram—a sacred place or Tīrtha where Nārāyaṇa is worshipped or considered as the presiding Deity. It is the bed of the flowing river Ganges.

If one hears Bhāgavata grantha, of 18,000 verses in twelve Skandhas and said by Śuka, one gets mokṣa. (28)

O Muni ! In olden days Bhagavān Kṛṣṇa told to Brahmā the essence of Purāṇas, the most holy thing; hence its name has become Bhāgavata. (29)

Hearing Brahma-vaivarta Purāṇam is the cause of Mokṣa, Here is describe the nature of pure Nirguṇa Brahmā, desired by all. (30)

This Purāṇam is divided into four Khaṇdas where the appearance of Brahmā, Prakṛti, Gaṇeśa and Kṛṣṇa are described. Hence it is called Brahmavaivarta. It is too much loved by all. (31)

Hearing with devotion Viṣṇupurāṇam, holy, praiseworthy, written by Pārāśara, gives mukti. (32)

O Child ! Making kīrtan (chanting) of the name of Hari, on any day and worshipping Śrī Kṛṣṇa and observing His vrata give mokṣa. (33)

By whatever deeds the Sādhus offer the fruits of their actions to Śrī Kṛṣṇa, and remember him, destroy all sins and give mukti. (34)

Hearing one word from the five fold Pañca-rātra and getting instructions from a Brāhmaṇa, brings mokṣa. (35)

Chaste women performing the services or their husbands and serving their feet, get mukti. The Śūdras, if they worship the Brāhmaṇas, get mukti. (36)

If one worships Kṛṣṇa, the Guru of the four Varṇas, one gets Mukti. To serve the Brāhmaṇas and the Vaiṣṇavas also leads to mukti. (37)

To bathe in the sacred places of pilgrimages and to make gifts in the full-moon tithi of the months of Āṣāḍha, Kārtika, Māgha, and Vaisākha lead to mukti. (38)

To serve father, mother and the Guru-like elders leads to Mokṣa. To control the sense also brings Nirvāṇa Mukti. (39)

O Dvija ! To practise one's holy Svadharma (duties as enjoined by one's Dharma), to turn one's back from Vidharma (different religion) and to practise according to the Vedas lead to Mokṣa, (40)

O Muni ! Giving presents, becoming free from envy, fasting, guiltiessness, doing pure works are the cause of Mokṣa. (41)

O Muni ! To-offer Sāttvika worship to the Devas is auspicious and yields Mukti. Ahiṁsā (non-injury to beings) is the greatest virtue and the cause of Nirvāṇa. (42)

In the Satya, Tretā, Dvāpara Yugas the saints resorting to Sannyāsa, the greatest renunciation, took Daṇḍas and got Mokṣa, (43)

But in this Kali Yuga men get Mokṣa no sooner they take Daṇḍas ; but as this is prohibited by the Vedas they get contrary results. (44)

To nourish and maintain one's own women (relatives) void of sons, and friends and to quit other's wives lead to Mokṣa. (45)

To maintain the Brāhmaṇas and to avoid Brahminicide bring Mokṣa. To maintain sisters, daughters, and wives without their husbands bring mokṣa, and to quit them in an helpless state leads certainly to bell. (46)

To quit infants and infant brothers is the cause of hell. To maintain them brings Mokṣa. (47)

To give mantra to good Brāhmaṇas and to make over daughter in marriage to them leads to Mokṣa. (48)

To hold out words "No fear" to the beings, to protect those who seek for refuge, to bestow knowledge to the illiterate become the cause of Mokṣa. (49)

Thus I have told you, in brief, according to the Āgamas about Mukti jñāna. In Kapila's Pañcarātra Śrī Kṛṣṇa has dwelt on this in detail. (50)

First I told you about the spiritual knowledge, so desired by all ; secondaly I told you about Bhakti jñāna (devotion) to Śrī Kṛṣṇa. (51)

And now thirdly I have spoken to you about Mukti jñāna. Now I will speak on Yogas and Māyik Jñāna. (52)

Here ends the Seventh Chapter of the Second Night in Nārada Pañcarātram and Mukti Jñāna.

CHAPTER VIII

ON YOGA

Śrī Mahādeva said : Now hear about the Yoga Jñāna as mentioned in the Āgamas ; it is incomprehensible by those who are not Sādhus or saints. (1)

The following are the seventeen siddhis (powers).

Aṇimā, 2. Laghimā. 3. Vyāpti, 4. Prākāmya, 5. Mahimā, 6. Īśitva, 7. Vaśitva, 8. Kāmāvasāyitā, 9. Dūrasravaṇam, 10. Iṣṭārthasādhanam, 11. Sṛṣṭipattan, 12. Manoyāmitva. 13. Paradehapraveśa, 14. Giving life to beings, 15. Taking away the lives of beings, 16. Kāyavyūha, 17. Vāksiddhi.

Notes :—

Aṇimā—becoming as minute as an atom.
Laghimā - becoming as light as wool.
Vyāpti—pervasion.
Prākāmya – getting one's desired object.
Mahimā—Glory.
Īśitva— Lordship.
Vaśitva—Subduing others.
Kāmāvasāyitā—Acting at one's will.
Dūrasravaṇam – Clairaudience.
Iṣṭārtha Sādhanam—Doing for one's beloved Deity.
Sṛṣṭipattanam—Creation.
Manoyāmittva—Going like one's mind.
Paradeha praveśa—Entering into other's bodies.
Kāyavyūha—Keeping body as long as one likes.
Vāksiddhi—Words coming out to be true.

The bhaktas do not like any thing that keeps them at a distance from Śrī Kṛṣṇa. They like very much to have Dāsyabhāva, service devotion, to Hari. (5)

The following are the six cakras (plexuse) in the body :

(1) Mūlādhāram, (2)Svādhiṣṭhānam, (3)Maṇipūram, (4)Anāhatam, (5) Viśuddham, (6) Ājñā. (6)

These six cakras, presided by their respective Kuṇḍalinī Śaktis, are said, by the knowers of the Yoga, as the best centres wherein to practise Yoga. (7)

When united with mind, the Medhyā nāḍi begets sound sleep to men ; hence the nāḍi is named Medhyā. When united with mind, the Īḍā nāḍi (tabular vessel) increases hunger in all the beings ; hence it is termed Iḍā. (8)

When united with mind, the Pingalā nerve produces thirst ; hence it is named Pingalā ; when united with mind, the Suṣumnā nerve awakens one from one's sleep ; hence it is named Suṣumnā. (9)

It is mind that, becoming restless, increases the desire for enjoyment of all beings ; it is mind that assuming the name of Susthirā; makes men unconscious. (10)

Mind travels in order in these six cakras of the nāḍis ; but there is no order how many times the mind rests there ; it is independent and is restless. (11)

O Nārada ! the plexus above the generative organs is termed the Mulādhāra cakra ; the Śvādhiṣṭhāna cakra is situated in the navel ; and Maṇipura is situated in the breast. (12)

(*N. B.*—The Mulādhara Cakra is the plexus or ganglion in Śiva Saṁhitā. The Svādhiṣṭhāna is the prostatic plexus).

The Anāhata is situated above that ; the Viśuddha cakra is on the throat and the Ājñā-cakra is situated between the eyes. (13)

(*Note.*—Maṇipura cakra is the solar plexus in the navel, or the epigastric plexus in Śiva Saṁhitā ? The Anāhata is the cardiae plexus).

The Iḍā nāḍi resides in the Mulādhāra ; the Pingalā resides in

Svādhiṣṭhān ; the Suṣumnā resides in Maṇipura ; the susthirā resides in Anāhata. (15)

(*Note* :—Visuddha cakra is either the laryngeal or pharyngeal plexus in Śivasaṁhitā. Ājñā is the cavernous plexus).

The Cancalā and Medhyā reside in Visuddha. Thus have been located the Nāḍis, as ascertained by the knowers of the yoga. (15)

Oh ! What wonderful Vāyu is always circling round the nāḍicakras ; when the Vāyu goes to the Ājñā cakra, it is shut up ; and instantaneously death overtakes the beings. (16)

O Muni ! Holding this Vāyu, the Yogis stop their breathing ; so death cannot overtake the great Yogi who has brought this Vāyu under control which ought to be controlled. (17)

O Nārada ! The Yogi knows Vahṇi stambha, Jalastambha, Manaḥstambha, and various other Vāyustambha. (18)

O Muni ! The thousand petalled lotus (sahasradalapadma) exists on the head of all persons. There the Guru exists always in the subtle form. (19)

And the image of that human Guru is cast everywhere. Kṛṣṇa Himself has assumed the form of Guru for the welfare of the disciples. (20)

When the Guru becomes pleased, Nārāyaṇa becomes pleased. Nārāyaṇa being pleased, the three worlds become pleased. The Guru is Brahmā ; Guru is Viṣṇu and Guru is Mahādeva. (21)

The Guru is of the nature of Brahmā ; Guru is adorable and higher than the highest. If Hari becomes displeased, Guru, if pleased, can save His disciple. (22)

But Who is there that can save him if the Guru becomes displeased and all others be pleased ? When the Guru instructs on knowledge, the disciple gets knowledge in Mantra and Tantra. (23)

That is called Mantra and Tantra, which begets devotion to Hari. He who shews the way to Kṛṣṇa is the friend; he is the father, he is the relative ; he is mother, he is brother, husband and son

who does show the path that leads to Kṛṣṇa vision. All this universe, moving and non-moving, is transcient like bubbles of water. (24-25)

Go, O Brāhmaṇa ! Worship Śrī Kṛṣṇa, the Lord of Rādhā, who is beyond Prakṛti. He who shews a wrong road is not a Guru ; rather he is an enemy. (26)

That destroys his man-birth ; and the Guru incurs the sin of killing disciple. Within the thousand petalled lotus, Hari Himself is residing. (27)

Nirañjana Kṛṣṇa is reigning as the Supreme Spirit in all beings. O Brāhmaṇa ! Thus I have described to you in brief, the fourth Yoga jñāna. What more do you want to hear. (28)

Śrī Nārada said :—Kindly say which path is better, the bhakti of the Bhaktas, or the yoga of the Yogis ? (29)

Śrī Mahādeva said :—All the yogis meditate on the Eternal Light. They do not acknowledge the body of the Nirguṇa (one who is beyond the guṇas). (30)

All the bodies are formed by Prakṛti ; Brahmā is Nirguṇa. beyond Prakṛti. The bodies are attached to the Guṇas ; so how can body be possible to the Nirguṇa one ? (31)

The Yogis thus explain their Yogaśāstras. But, O Dvija ! Kumāra and other Vaiṣṇavas and we do not admit that. (32)

All the Vaiṣṇavas acknowledge that the tejas (fire, energy) of persons possessing the tejas is the chief thing. It is very difficult to say where that teja will appear or where will it be born ? (33)

Kṛṣṇa is eternal and He has a body and He has tejas (light) Within that light the eternal form of Kṛṣṇa is existing, This is the opinion of the Vaiṣṇavas. (34)

All the Yogis meditate with devotion on that Light only. If they persist with steadier devotion, they can become, in time, Vaiṣṇavas. (35)

The Vaiṣṇavas meditate the form within that Light.

O Nārada ! If the body does not exist, how the service devotion of a servant becomes possible. (36)

O Nārada ! The opinion of the Vaiṣṇavas is by far the best. In this universe of Brahmā, there is no one more jñānī than the Vaiṣṇavas. (37)

O Child ! Thus I have described, in brief, the glories of Śrī Kṛṣṇa, so much desired by all, according to the Āgamas. No one knows it in full. (38)

Here ends the eighth chapter of the Second Night on Yoga, in course of dialogue between Śiva and Nārada in Śrī Nārada Pañca Rātram.

END OF THE SECOND NIGHT

The Third Night

CHAPTER I

On morning duties and bath and Pūja, Mantra Kriyā, etc. connected with Yoga.

Śrī Śiva said :—O great minded Nārada ! What Vyāsa told before about mantra, yantra, etc. to Śuka Deva, I will now speak to you- Listen. (1)

O Muni ! On the top of the pleasant Mount Kailāsa, Pārvatī before asked Me with devotion about the morning rites and ceremonies, how baths are to be performed, the modes of all sorts of worship and all the mantra syllables and how the meanings of mantras become known to men. Now listen to Me, for all these auspicious answers. (2-4)

Pārvati said :—"O Mahā Deva, the Deva of the Devas ! Deliverer from this ocean-like Samsāra ! Thou art the only one capable to expound the meanings of the Mantras and the Tantras. Kindly explain to me, if Thou hast kindness towards Me, the modes of worship of Śrī Rādhā and Śrī Kṛṣṇa and as well as of Mine ; the meanings of the mantras, the yoga prakaraṇa, one hundred and eight names, as well as one thousand names. (5-7)

O Deva ! also tell me one hundred and eight names, as well as one thousand names of Śrī Rādhikā and Her mantras and yantras. (5)

Śrī Mahādeva said :—A Dear one ! I am telling about mantras and tantras, vidhis (rules) already told in ancient times by Vyāsa Deva to his son Śuka Deva. I will also describe all the mantra letters of Śrī Kṛṣṇa. Listen with attention. (9-10)

Śrī Vyāsa said :—May he blessing of Gopījanaballabha Śrī Kṛṣṇa, (seated within your hearts) come down on you and promote your welfare, Māyā is a mere Kalā (part) of Him, Whose Form is such as puts an end to hell ; He is beautiful with His flute

producing so very sweet sounds and He is the agitator of the three worlds. (11)

Bowing down with devotion before the holy dust arising out of the lotus feet of Śrī Guru, I speak here about the rules of worship of Śrī Kṛṣṇa spoken already by Nārada and other Ṛṣis. (12)

To all the Varṇas (castes) and to all the Āśramas and in many matters pertaining to women and in the sacrificial ceremonies on worshipping the Devas, the Gopāla-mantra (Glaum ग्लौं or Klīm क्लीं) bestows very quickly the desired fruits. (13)

O Child! I will now speak on the mode of worship of Śrī Kṛṣṇa, holding Śārnga bow, as was narrated by Brahmā, the louts born, to Nārada. (14)

O Suta! now hear about the morning duties and the mode of worshipping Śrī Kṛṣṇa the Kalpa Tree of the Universe. (15)

Bhakti (devotion) is the only means to win the gracious side long look of Śrī Kṛṣṇa. The devotee, devoted to his guru for attaining the four fold ends of human existence, is entitled to serve Śrī Hari, (16)

After finishing one's bath, one should put on pure, clean (washed and dried) silken cloth and wash one's hands. feet, and mouth, and mark on one's forehead and hands the bright Urdhvapundra of white colour. Then with folded palms he should sit on Padmāsana or Svastikāsana and salute his own Gurus and the Gaṇādhipati Devas, (who are the lords of their Gaṇas.) (17)

Then with phaṭ mantra he should purify his two hands, and clapping thrice and performing *Dikbandhana* (closing all the quarters against any evil) he should think of his body of the nature of elements as offered to the several centres of fire in the body; then the pure minded devotee should purify the several limbs of his body in the due order. (18)

Then he should draw in air through his left nostril thinking of sa ias va kam, the Vāyu vīja, going upwards, that dries up all the worlds and is of dhūmra (smoky) colour; he is to fill up all his

body with this inhaled air and perform Kumbhak (holding the air in the body) and consider himself pure ; and then exhale slowly the air through his right nostril. (19)

He is to think along the path in that nostril of the red coloured vīja of fire (र) and when the whole body is filled with air, to consider that his sinful personality (pāpa puruṣa) has been burnt up ; and is going away in ashes reduced, along with the exhaled air. (20)

Then the devotee is to carry the Kuṇḍalinī, which is of the nature of all vījas (seed letters) to the moon on the head (forehead), very pure, full of nectar, that is situated above the left nostril ; afterwards, owing to the muttering of the mantra "la pa ra" when the Kuṇḍalinī descends again, he is to breathe out and consider his body, face, hands, and other limbs as flooded with nectar. (21)

Note :—The Kuṇḍalinī serves always Śrī Kṛṣṇa.

He is to perform nyāsa *i.e.*, to assign his forehead, cavity of the mouth, eyes, ears, nose, cheeks, lips, teeth, head and mouth, to the different deities, uttering the vowels (Svara varṇa); and to assign the fore ends of the joints of hands and feet, their sides, back and navel and belly to the different deities uttering letters from *ka* to *ma*; next uttering *ya*, *ra*, *la*, *va*, etc., he is to make nyāsa to his breast, armpits, wrists, arms, the two feet, and mouth uttering their names (as hṛdaya, etc.) These he has to do for the perfection of the pure body (mentally) ; and the wise persons do this daily. (22-23)

Thus distributing the fifty seed letters called Mātrikās to the different portions of the body, he is to perform nyāsas to Keśava, Kīrti, etc., with these vījas united with chandravindu and visarga : (see the next chapter). This is called the Kesava kīrti nyāsa. (24)

Note :—The portion of the forehead above the eye-brows is called Śivasthāna.

Here ends the first chapter of the Third Night in Nārada Pañcarātram.

CHAPTER II

On the description of all World Powers (Bhuvanamaya Śaktis).

Vyāsa said :—Now I will speak of the Mūrtis and the Śaktis (powers) comprising all the Bhuvanas (regions) as represented by the Mātrikā letters (as, am keśavāya kīrtai namah etc). With (1) Keśava murti is kīrti śakti ; (2) with Nārāyaṇa is Kānti, with, (3) Mādhava, Tuṣṭi, with (4) Govinda is Puṣṭi (1)

With (5) Viṣṇu is Dhṛīti, with, (6) Madhusūdana is Śānti, with (7) Trivikrama is Kriyā, with (8) Vāmana is Dayā ; (2)

With (9) Śrīdhara, Medhā ; with (10) Hṛṣikeśa, Harṣa with (11) Padmanābha, Śraddhā, with (12) Dāmodara is Lajjā and Śakti. (3)

With (13) Vāsudeva is Lakṣmi ; with (14) Saṁkarṣaṇa is Sarasvatī, with (15) Pradyumna is Prīti ; With (16) Aniruddha is Rati united with svaravarṇa (vowels). (4)

With Cakrī is Jayā ; with Gadādhara is Dūrgā ; with Sārṅgī is Prabhā ; with Khaḍgi is Satī, with Sankhī is Candā ; with Halī is Vāṇī ; with Musalī is Śakti delighting in war. (5)

With Śūlī is Vijayā ; with Varuṇa is Virajā ; with Ankusī is Visvā ; with Mukunda is Vinadā ; with Nandaju is Sunandā. (6)

With Nandī is Smṛti ; with Nara is Vṛddhi ; with Narakajita is Samṛddhi ; with Hari is Śuddhi, with Śrī Kṛṣṇa is Bhakti ; with Satya is Buddhi ; with Sātvata is Buddhi Śakti, Mati (7)

With Śaurī is Kṣamā ; with Sūrā is Ramā, with Janārdana is Umā ; with Bhūdhara is Kledini with Visvamūrti is Klinnā ; with Purusottma is Vaikuṇṭha ; with Vali is Vasudhā Parāyaṇā : (8)

With Vala is Mṛjopetā parāyaṇā ; with Valī is Sukṣmā ; with Vṛṣa is Prabandhyā ; with Savṛṣā is Prajñā with Hamsa is Prabhā· with Varāha is Nisā ; with Vimala is Amoghā ; (9)

With Narasiṁha is Vidyut ; These all the Mūrtis and Śaktis have been described. These are to be applied thus :—am Keśavāya kīrtyai namah etc. Firstly the required letter with candrabindu is to be uttered ; then Murti in the ablative ; then Śakti in the ablative ; lastly namaḥ word is to be added. (10)

One has to perform Nyāsa to one's seven dhātus (*i e.*, the seven parts of the body, forehead etc., respectively) repeating Mūrti and Śakti with vīja from the first. Next are to be used the words "atmane" "Vasudhā" "prāṇavīja" and Krodhātmanes. (11)

Next comes the dhyāna (meditation). I pay my obeisance to Viṣṇu, shining like hundred rising suns, of colour fair as burnished gold, served on the two sides by Lakṣmī and Visvadhātā, adorned with various precious gems and jewels, wearing yellow cloths and holding in His hands conch, disc, kaumodaki club, and lotus.(12-13)

Thus meditating, lone who performs daily Kesavādi Nyāsa united with the Parama letters, becomes more intelligent, longlived; memory increased, and one becomes stronger in fortitude ; more renowned, handsome, wealthy, prosporous and fortunate. (14)

The wise man who using duly the Ramā Vīja (Strīm स्त्रीं) first worship that Deity, acquires vast wealth here, and, in the end, becomes like Hari. (15)

Thus considering one's body like the body of Acyuta, the devotee is to perform the Tattvanyāsa according to rules. Here namaḥ is not to be used in the beginning and the first letter and last letter are not to be used. Parāya, name, Atmane, and namaḥ in the end are to be added ; thus the Tattva mantra is to be recovered. (16)

Note :—*i.e.*, "Pam" Parāya manastatvātmane namaḥ "Nam" Parāya Sabdatattvātmane namaḥ, on the forehead—and so on.

Next the devotee (mantrī is to perform nyāsa all over his body, of his mind, buddhi, ahaṁkāra and citta, uttering vīja and prāṇa ; on his mouth, breaste anus, feet, of the vīja of sound (sabda vīja) and of sattva, rajo and tamo guṇas and on śrotra etc., of the vījas of those places. (17)

Note :—The devotee is to make nyāsa of the three tattvas on his heart, thus, *vam*, वं vīja mati tattva, anahamkāra and *pam* vīja manastattva ; next he is makenyāsa on his head of sabdatattva using *nam* नं vīja. On his mouth, *dham* धं vīja and of sparsa tattva ; on hṛdaya, *dam* दं vīja and of rūpatattva. On guhye *tham* थं vīja and rasatattva; on the two feet *tam* तं vīja and gandhatattva; on the two ears *ṇam* णं vīja and srotratattva ; on the skin *dham* ढं vīja and tvaktattva ; on the two ears *ḍam* vīja and netratattva ; on rasanā (tongue) *ṭham* vīja and rasanātattva ; on the nose, ṭam vīja and ghrāṇatattva ; on vāk indriyam, vīja and vākyatattva ; on the two hands *Jham* vīja and pāṇitattva ; on the two legs, *jam* जं vīja and pādatattva ; on pāya (anus), *cham* vīja and pāyutattva ; on 'ś is' na (generative organ) *cham* vīja and liṅgatattva. See the next note.

Also the knower of mantra and ātman should perform nyāsa in due order of Ākāsa etc. on his head, mouth, heart, top of the head, feet and heart lotus, and heart, of his speech etc., and other organs, and of Sun, Moon and Fire of twelve, sixteen and ten kalās, of the Bhutas and of the eight Vasus by means of Antya Akṣaras letters, ङ, घ, ग, ख, क, श, प, स, ह. (18)

Note:—Again on the head ङं ṇ vījam on ākāsā tattva; on mouth, gham घं vījam on vāyutattva; on hṛdaye "gam" गं vīja on tejastattva ; on ś is ne (generative organs) kham खं vījam on jalatattva ; on the two legs kam कं vīja on pṛthvītattva ; on hṛdaye śam शं vījam to heart lotus tattva ; On hṛdaye 'ham' हं vījam on sūrymaṇḍala tattva (sun) ; on hṛdaye sam सं vīja on candramaṇḍala-tattva (moon) ; on hṛdaye vam वं vīja and to vahni-maṇḍala-tattva (fire) ; on top of head yam यं vīja to Parameṣthi tattva and Vāsudeva ; on mouth yam यं vīja, pumstattva and sankarṣan ; on hṛdaye lam लं vīja, to viśvatattva and Pradyumna ; on upastha (generative organ) vam वं vīja, prakṛti tattva and Aniruddha ; on feet lam लं vīja, sarvatattva and Ṇārāyaṇa ; on all over the body "Kṣraum" vīja, to kopatattva and Nṛsimha.

Next he is to perform nyāsa, according to the Upaniṣads, of Parameṣṭhi and Puruṣa, Viśvanivṛtti and sarvahati (Prakṛti) Devi at the places Akāśā etc. symbolised by sa, ya, va, la, va, sa, la, a,

va, duly. He is to add Parameṣṭhi to Vāsudeva, Saṁkarṣana, Pradyumna, Aniruddha and Nārāyaṇa and perform nyāsas on them in due order. Thus he obtains siddhis. (19)

Note :—See the previous note :—Kṣraum vīja on all over the body to Kopatattva and Nṛsiṁha. After tattvanyāsa, the devotee is to practise prāṇāyāma.

Then the devotee is to perform nyāsa of Nṛsiṁhadeva, using the words Kṣraum kopatattvāya (the tattva of anger) on all over his body. Thus the Tattva nyāsas are described. These nyāsas and the Keśava mūrtyādi nyāsas are to be performed duly one after another. (20)

When these nyāsas are done duly, the devotee becomes really entitled to make Japam of all the Vaiṣṇava mantras ; he should try to make Japam of the tattva mantra by controlling vāyu with ya, va, la, tattva mantras ("ya" denoting vāyu tattva ; "va"—water tattva and "la"—Earth tattva). (21)

Note :—He is to perform prāṇāyāma :—(1) Mantra Prāṇāyāma and yogic Prāṇāyāma.

Or by repeating Mūla mantra (the chief mantra) the devotee should practice the controlling of Vāyu duly, according to the prescribed numbers of the tattvas, and mutter Japams of all, as duly sanctioned by Śāstras. (22)

Note : —While practising prāṇāyāma with ten lettered mantra, one has to make *recaka* twenty eight times. *Pūraka* is to be done with the left nostril ; then *Kumbhaka* is to be made duly. While practising prāṇāyāma with eighteen lettered mantra, one has to make recaka twelve times. By using Kāma-vīja, one after another, one recaka is to be done separately. Pūraka is to be done by muttering seven times ; and kumbhaka is to be done by muttering twenty times. In all the Kṛṣṇa mantras, operation is to be done by using Kāma-vīja Klīm. Again in all the mantras after making Japam in due order of the letters, prāṇāyāma is to be practised. This is called mantra prāṇāyāma.

At the commencement and at the end of Japam, the made of

operation is of three kinds ; the wise have thus declared. The devotee who daily practises this sixteen times, becomes, within one month, pure as Haṁsa. (23)

Note :– Now the yogic prāṇāyāma is being said :—Fill with the left nostril for 32 mātrās. Retain for 64 mātrās and exhale by the right nostril for 16 mātrās. One breath (1″) is the measure of one mātrā as long as it takes to turn the left hand round the left knee, that period is called one mātrā. Prāṇāyāma again is sagarbha and nigarbha. Prāṇāyāma with muttering mantrams or with mātrās is sagarbha ; without this, it is nigarbha.

Or the devotee, to prevent all sorts of evils, obstacles and difficulties, is to make Japam of well controlled Aṅga, Janma and name sixty four times by means of the above mantra. This is to be done in muttering all the Kṛṣṇa mantras. (24)

Note :– By the help of prāṇāyāma, the highest tattva is seen. Prāṇāyāma is the highest tapas. The highest knowledge and the highest state are obtained by prāṇāyāma. Prāṇāyāma is the highest yoga and it brings highest powers (aiśvaryam). One year's practice gives Brahmajñāna. It removes all the dirts covering Jīvātmā. Without prāṇāyāma all other sādhanas are fruitless. At the beginning and at the end of prāṇāyāma, vāyu travels in the nostrils. Drawing air by the left nostril, retaining it, and giving it out by the right nostril makes one prāṇāyāma. During which the mantras is to be muttered 32 times. Morning and evening daily practise prāṇāyāma 16 times.

In case the devotee becomes incapable to hold in vāyu for controlling citta and to make japam, twenty-eight times of the tensyllabled mantra or even to mutter that eight times, then he is to exhale only (*i.e.*, to make the use of recaka vāyu only). (25)

He will have to exhale air by his right nostril ; then inhale again by his left nostril and to retain by the middle nāḍi, muttering the mantra sixteen, sixty four and thirty two times. Thus the rules of prāṇāyāma of nature of pūraka, kumbhaka, and recaka will be complete. (26)

Thus completing prāṇāyāma, the devotee is to think of Yoga

pīṭha (the yoga seat in his own body. And having recourse to Ādhāra śakti, the devotee is to think of tortoise and earth, milky ocean, within that, śveta dvipa, within that śveta dvipa full of jewels, the house and piṭha mad of jewels, mahāmaṇdapa (the great hall), Kalpavṛkṣa (the heavenly tree yielding all desires) and make nyāsa of these within his heart, shoulders, thinghs, mouth, hip and two sides. (27)

Note .—Thus finishing prāṇāyāma, the devotee is to make pīṭhanyāsa in his own body. Ādhāraśakti, prakṛti, kūrma (tortoise), boar, earth, milky ocean, and within that śvetadvīpa, within the śveta dvīpa the Jewel room ratnagehapīṭha give all desired fruits. Within that house there is kalpavṛkṣa shining greatly with all sorts of gems and jewels. Then dharma, Jnān, vairāgyam, and aiśvaryam are to be made nyāsa of on the right shoulder, right hip, left shoulder and left hip. Those four again are to be made nyāsa of on the two sides of the mouth and on the two sides of the navel, uttering "nam" After this pīṭha nyāsa, the devotee is to make "viśvamaya padma nyāsa, in his own heart (the lotus of the universe). It has eight leaves comprising prakṛti. On this fifty letters representing fifty petals are to be made nyāsa of.

Next the devotee is to perform nyāsa on feet, body, and hridaya (heart) of the last named four mantras by using dharma, etc., (*i.e.*, Jñāna, Vairāgyam and Aiśvaryam, adharma etc.) After this he is to make nyāsa of the Sun, Moon and Fire with sattva, rajas and tamo guṇas with letters, beginning with "om" letter. (28)

Note :—The nyāsa is to be made of the three maṇḍalas by three pranavas, uttering dasakalātmane, Dvādasakalātmane, and ṣoḍaśakalātmane namaḥ. The three amsas (parts) of pranava are the letters a, u, and m. Taken collectively they represent saccidānanda Brahma. Taken separately they represent Brahmā, Viṣṇu and Maheśa. In the aforesaid maṇḍalas, sattva, raja, and tamo guṇas are to be made nyāsa of. Next the four Ātmās are to be made nyāsa of. Ātmā, Antarātmā, Paramātmā, and Jñānātmā

are the four ātmās. Ātmā is Jāgara, sthūla viśvātmā and viśvarūpaka. Its seed mantra is the letter "a" and it is situated within the heart. So the nyāsa of this ātmā, the impeller of speech in the heart, ought to be made within the heart. See the next note.

Lastly, On eight quarters, four sides, and in the middle, the devotee is to make nyāsa of ākāśa, fire, and nine Śaktis (included in māyā) and of pīṭha mantra with vīja of ātmā. Thus he would meditate on the nectar like name of Śrī Kṛṣṇa, manifesting nityānandajñāna (knowledge and eternal bliss) and remain completely absorbed in meditation. (29)

Note :—The ātmā that is more inner is called antarātmā. It is all moind, taijas and doing the works of the inner indriyas. Its seed letter is "a" and nyāsa is to be made using this seed letter. It takes away the functions of the senses and mind and remains in a pure state.

Note :—The seed mantra of Paramātmā is the letter "pa". He is Saṁkarṣaṇa, Pradyumna. and Aniruddha. Vāsudeva, is Jñānātmā. He is self born, prājña, and remains in citsukham, on the disappearance of the three vṛttis. Parā Prakṛti is the Kalā of Citsvarūpa. Om is the seed mantra. The eight prakṛtis are eight śaktis. They are enumerated below.

Vimalā, Utkarṣiṇī, Jñānā, Kriyāyoga, prahvī, Satyā, Īśānā, Anugrā are said to be the nine Śaktis. (30)

After making nyāsa of the nine śaktis, the great mantra "namo Bhagavate viṣṇave sarvabhutātmane Vāsudevāya" is be uttered as the crowning nyāsam in the heart. Next "Sarvātma Yogapadmapīṭhātmane namaḥ" is to be uttered as forming the great mantra of pīṭha. Thus nyāsa is completed. (31-32)

The devotee is to realise with folded palms, and with great devotion, yielding Eternal Bliss within his heart, the unequalled Light of Śrī Hari by means of mantravarṇa (letters representing mantras. (33)

Here ends the second chapter of the Third Night on morning duties in Nārada Pañcarātra.

CHAPTER III

ON MAHĀ MANTRA

Vyāsa Deva said :—O Muni ! Now I am describing to you about the Mahāmantra ; listen. Getting which even a wretch has not to come again into this Samsāra (cycle of birth and death). (1)

I will now speak the highest mantra, that spreads its own glories throughout the three worlds, that is desired by the Munis, whose puṇyams (merits) have not waned at all, that bestows dharma, artha, kama, and mokṣa and that is manifested by the devotion to God, who is perfect in all thə works. (2)

This mantra is very secret and serves to dispel the sins and the ignorance of men like masses of cottons and that is the great cause of remedy in poisons, natural death, diseases and planetary affections. (3)

This mantra gives victory in battles, fearlessness in forests, safety in deluge with water, increases horses, chariots, and elephants and gives sons, cows, earth, wealth and grains to the devotees. (4)

It gives strength, vigor, heroic valour, beauty of the bodies like those of the Devas, prosperity, eight psychic powers, aṇimā, etc. innumerable Brahmāṇdas and what not ? (5)

The mantra is this :—"Gopījanaballabhāya Svāhā." (6-7)

(1) गो (2) पी (3) ज (4) न (5) व (6) ल्ल (7) भा (8) य (9) स्वाहा (10)

Notes.—Śārṇgī+Soturadantaḥ=ग+ओ=गो=Go.

Paro Rāmākṣiyuk=प+ई–पी=pī.Sūlī–ja,

Saurirbālo=na va.

Balānujadvayam=two=l's=lla.

Śūra turīya=fourth from pa=bha.

Sānana āvṛtta syat=ā.

Sāśumoṣṭamognisakhah=ya (the eighth letter),

Taddayitākṣara Yugmam=Svāhā.

Thus the ten-lettered mahāmantra of Madhusūdana is spoken. This increases the bhakti to the lotus feet of Śrī Kṛṣṇa. (8)

Nārada is the Ṛṣi of the mantra ; the Chanda is Virāt and the Devatā is Śrīkṛṣṇa, the son of Nandagopa and the benefactor of all the worlds. (9)

Then the devotee is to perform the *Pañcāṅganyāsa* (the nyāsa of five limbs).

(1) ācakrāya svāhā hṛdayāya namaḥ, (touching the heart with fingers but the thumb).

(2) vicakrāya svāhā śirase svāhā (touching the head with hands karasākha).

(3) sucakrāya svāhā śikhāyai vaṣaṭ (touching the śikhā with first wherein is enclosed the thumb).

(4) trailokyarakṣaṇārthāya svāhā kavacāya hum (touching with two hands from head to foot).

(5) asurāntakacakrāya svāhā astrāya phaṭ (snapping the fingers over head and below, thus closing the ten quarters).

Vaṣaṭ is to be used for the eyes, (here the eyes are not taken into account). (10-11)

Note :—This is the nyāsa daily to be performed. The devotee by the Hrit mantra, places Paramātmā within his heart and sees it. By Śikhā mantra he draws rupa etc. of his body into his heart. By Vama mantra he draws the mind away from all other things and puts it to Paramātmā of the nature of samvit. This is denominated netra sanjñā (ने त्रे सं ज्ञा) And by this the three fold pains of the devotee are removed.

Karāṅga nyāsas are also being noted here.

(1) ācakrāya svāhā Anguṣṭābhyām namah.

(2) vicakrāya svāhā tarjanībhyām namah.

(3) sucakrāya svāhā madhyāmābhyām namah.

(4) trailokya-rakṣaṇa-cakrāya svāhā anāmikābhyām namah.

(5) asurāntakacakrāya kaniṣṭhābhyām namah.

Then with each letter of the ten lettered mantra, with candrabindu attached perform the aṅganyāsa of the ten parts of the body (1) Heart, (2) Śirṣā, (3) Śikhā, (4) Kavaca, (5) Astra, (6-7) Both the sides, (8) Hip, (9) Back and (10) Head. The words namāḥ etc., are to be used. (12)

Note :—(1) Gam Hṛdayāya namaḥ.

(2) Pīm Śirase namaḥ and so on.

Kavaca—all over body.

Astra—ten quarters.

Klīm is another vīja mantra, enchanting the whole world. It is used for safety and preservation. (13)

Note :—Cakrī is the letter ka.
Śakra (Śakrī) is the letter La.
Vāmanetra is Ī.
Pradyumna is anusvāra.
So it is klīm.

Hrīm Svāhā. So the whole mantra is Klīm Hrīm Svāhā—the four lettered mantra. (14)

Hamsa is the letter ह् "ha".
Medah is the letter ऋ ri.
Vakravṛtta is the lower half of the circle.
Potrī netra is dot.

The application (viniyoga) of this mantra is for the four fold aims of human existence dharma, artha, kāma and mokṣa. Śrī Kṛṣṇa is the prakṛti here and Durgā is said to be the Presiding Deity. (15)

The word Gopī is used because she protects the whole universe ; she protects the Supreme Puruṣa as well. The world

'Jana' is used as it is born from the prakṛti of Gopī. From the Heavens to the earth, clouds, rivers, oceans, all are born from the Gopīs. (16)

In as much as the Supreme Person is the life of the Gopis and Janas and as He pervades them all, the word 'ballabha' is used indicating the dense mass of bliss, the spotless light. (17)

And lastly "Svāhā" is used to indicate that Jivātmā, the embomed differentiated spirit, is surrendered wholly to the light of the Paramātmā, the supreme spirit, Śrī Kṛṣṇa, one who is secondless and who is the Lord of all causes and effects. (18)

Or Gopī indicates the cosmic preservating force and Ballabha is the Lord of that force. Or Gopis are the women of Braja and Śrī Kṛṣṇa is their Lord. And I am performing this Homa ceremony of self-surrender to Śrī Kṛṣṇa, the Husband of the Gopis of Vrindavana, Saying this, ane is to surrender one's property to Saguṇa Brahma for the attainment of all properties. (19)

The word *kriṣ* denotes sattā—existence, reality, being, entity, and the letter *ṇ* after that indicates bliss. The name Kṛṣṇa takes away all the sins of the bhaktas and Kṛṣṇa has colour, that specifies that He has got a body made up of all mautram. (20)

The word "Go" means Jñāna—knowledge. One who is realised by knowledge is Gobinda. Or He who knows all the letters (uttered by Bhaktas for prayer and worship) and so the inner feelings of Bhaktas is Govinda or He who pastures and tends cows is Śrī Kṛṣṇa Govinda. Then the highest eighteen-lettered mantra is spoken Klīm Kṛṣṇā Govindāya Gopijanaballabhāya svāhā.

क्लीं	कृ	ष्णा	य	गो	वि	न्दा	य	गो	पी	ज	न	व	ल्ल	भा	य	स्वा	हा
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18

This is the secret of the secret mantra. It is the desired cintāmāni (the philosopher's stone). (21)

Nārada is the Muni. Śrī Kṛṣṇa is the Devatā ; Gāyatrī is its chanda. The four lettered aṅganyāsas are performed from

Hṛdaya the Kavaca. The Vija, Śakti, Prakṛti and Viniyoga are the same as before. So the sages say. (22)

Now I am describing the all-siddhi giving nyāsa of the aforesaid mantra. On hand, head, outside and the two sides one is to make vyāpaka nyāsa and with bindu and Om twice one will have to make the nyāsa of the mantra for internal friendship. (23)

The steady intelligent devotee should take the aforesaid sthiti mantra (*i.e.* eighteen lettered) on the ten Śākhās (*i.e.* arm, fingers) up to the thumb of the right hand (*i.e.* perform karanyāsa); hereby sṛṣṭinyāsa is performed, Moreover on the left hand he is to form saṁhṛti nyāsa (in the reverse order) by the three first words of the above mantra. (24)

Note:—By repeating "om" in the beginning and in the end of the mantra and adding "namaḥ" lastly one is to make the nyāsa beginning form the right thumb and ending with the left thumb. This is called Sṛṣṭi-nyāsa. Similarly beginning from the left thumb and ending with the right thumb and making nyāsa of the mantra is called the saṁhṛti or samhāra-nyāsa. Similarly beginning from the middle finger, the nyāsa is called the sthiti-nyāsa.

By saṁhāra-nyāsa, the defects and evils are removed; by sṛṣṭi-nyāsa, learning is aquired by pure minded persons; and by sthiti-nyāsa, the house-holders get the fruits of their desires. These three nyāsas ought to be done by all. When unable, one must do one nyāsa at least. The householders do sṛṣṭi nyāsa, the Vāṇaprasṭhas do sthiti-nyāsa; and the dispassionate munis do the saṁhāra nyāsa.

Next the wise devotee should perform only the sthiti-nyāsa, the Daśāṅga-nyāsa as well as aṅgapancaka-nyāsa and karanyāsa. (25)

The devotee is to make the nyāsas on the armpit joint, on the elbow, on the wrist, on the bases of the fingers, and on the tips of the fingers. The nyāsas beginning with the armpits are called sṛṣṭinyāsas; those beginning with the wrist are called sthiti-nyāsas; and

those beginning with the tips of the fingers are called samhāra nyāsas. These three fold aṅga nyāsas ought to be done.

Now karāṅga nyāsas are being spoken. Ācakrāya svāhā aṅgusṭhā bhyām namaḥ, vicakrāya svāhā tarjanibhyām namaḥ, Sucakrāya svāhā madhyamābhyām namaḥ, Trailokyarakṣaṇa-cakrāya svāhā anāmikābhyām namaḥ, Asurāntaka cakrāya svāhā Kaniṣṭhābhyām namaḥ. Uttering these words respectively, these respective fingers are to be touched. The left side is of the nature of Laksmi and full of nectar ; the right side is of the nature of Puruṣa and full of venom. By the union of these two hands, the highest tattva is revealed. By this nyāsa, all the things are purified. After this pañcāṅga nyāsas are to be performed. This has been explained before. (acakrāya svāhā hṛdāyā, namaḥ, ete.

Now about the eighteen lettered mantra :– By the five padas *i.e.*, (1) Klim, (2) Kṛṣṇāya, (3) Govindāya, (4) Gopijana vallabhāya and (5) svāhā, the pañcāṅganyāsas are to be done. See the end of this chapter.

By using mātṛkā letters in the beginning and in the end, one should perform each letter of the above mantra, with bindu attached ; then according to anu, (samhati) samkṛti (sthiti) and sṛṣṭi nyāsas, the letters of the mantra are to be divided. (26)

When the highest mantra after being samhṛta (*i e.*, after the samhṛti nyāsa) is being again employed in sṛṣṭi nyāsa, the mantras are to be construed in the aforesaid manner.

Now I will describe the nyāsa kriyā (the method of doing nyāsa). (27)

Here ends the Third Chapter of the Third Night in
Śrī Nārada Pañca Rātra.

Also on Brahma-randhra (the cavity in the skull), between the eye brevs, on the hollow of the tongue, on throat, on heart, navel, mūlādhāra (2 digits over the anus), on the two nostrils, on

the two eyes, on the two ears, the nyāsa of the eighteen lettered mantra is to be performed. Then uttering the whole mantra, the Vyāpaka nyāsa (all over the body) is to be made thrice. Then on the head, mouth, heart, navel and mulādhāra the nyāsas of keśava etc., are to be done by the five padas in the ascending and descending order respectively. The nyāsas of letters are to be made first ; then keśavādi nyāsas are to be done.)

CHAPTER IV

ON NYĀSES

Earth, water, fire, air, ākāśā, are the five tattvas ; ahaṁkāra, Mahat, Prakṛti, Puruṣa. and Paramātmā are the other five tattvas. Nyāsas of the five tattvas are to be made on the two feet, hṛdaya, mouth, and head. Perform nyāsas twice on hṛdaya (heart) and perform Vyāpaka nyāsas thrice all over the body from head to foot. Then Nyāses are to be done also in the reverse way. (1)

This nyāsa is very secret and bestows quickly all the siddhis. It is purified (vouchsafed) by the ten tattvas. The other nyāses, of the Gopāla mantra ought to be done also, for they also bring in siddhis very quickly. (2)

After repeating the Mātṛkā letters in the beginning and in the end perform the nyāsa of this mantra from the hairs on the head to the feet by the two hands and the whole body. Specially the nyāsas are to be made on head, eyes, ears, nose, mouth, heart, top of the head, knees, belly, and feet. (3)

Commencing from the hṛdaya and ending with the mouth, the devotee is to perform nyāsas as said by the Munis. If from the feet to the mouth, Sṛṣṭi and Samhāra-nyāsas be performed, then the sthiti-nyāsa of this mantra is done according to the hermits (Vānaprasthīs). (4)

The householders are to perform sthiti-nyāsa ; the students should do sṛṣṭi-nyāsa. According to some Ācāryas the dispassionate householders do saṁhāra nyāsa. (5)

For the Vidyārthis the (students) sṛṣṭi and sthiti nyāsas are to be done ; and uttering the word "vanavāsinī" close to the knees, one is to touch one's head with the four fingers the ring finger, the middle finger, the fore and the little finger (4th) the thumb excluded and to touch the paraniṣtik place (the centre of the head) with the thumb only. (6)

Now I am describing the Mūrti pañjara-nyāsa, pleasing to the mind, bestowing bhakti to the lotus feet of Hari and remedying diseases and affections called by the planets and removing venomous poisons and other obstacles and granting fame, wealth, nourishment and beauty. (7)

Now perform the nyāsas by the twelve murtis, keśava etc. With the letters, from ka to ma adding the vīja of Sūrya, close the letters of the twelve lettered mantras 'om namo Bhagavate Vāsudevāya' without the word klīva (klīm) and perform duly the nyāsa of Śrī Kṛṣṇa Mūrti. (8)

On the (1) forehead, (2) belly, (3) hṛdaya, (4) left throat, (5) right side, (6) arm end, (7) right throat, (8) left side, (9) left arm end, (10) left throat, (11) back, (12) hump, and lastly on the head also (the whole mantra) the twelve letters of the twelve lettered mantra 'om namo bhagavate vāsudevāya' are to be made nyāsas of; the letter gha and ga are to be used with the first six letters. The devotee is also to meditate on his head Vāsudeva, the all pervading one, brilliant like crore suns and whose body is made up caitanyam and amṛta. (9)

Thus meditating, he will have to think that the Kīlaka (the Sun) in the shape of the manifested letters of the mantra is pervading all over his body, as if dreuched with the waters on the pure ocean. He is, then, to perform sṛṣṭi nyāsa twice on the ten and five limbs and thrice on the mouth and on the heart. (10)

After performing the nyāsa and mudrā bandhan, one should perform 'daśa dig bandhan' (close the ten) quarters. The highest twelve lettered mantra is now being stated "om namo bhagavate vāsudevāya" ओं (2) न (3) मो (4) भ (5) ग (6) व (7) ते (८) वा (9) सु (10) दे (11) वा (12) य । Verily, this mantra opens the door of the unapproachable city of Mokṣa. (11)

Note :—तारं—ओं; हाद्दं--नमो; विश्वमूर्तिः—भ शार्ङ्गी—ग मासान्तं—व; तें--ते, वा—त्रा युमधो—सुदेवा to be added in the end with य. (11)

(1) Dhātā, (2) Aryamā, (3) Mitra, (4) Varuṇa, (5) Aṁsumān, (6) Vivasvān, (7) Indra, (8) Puṣā, (9) Āhvaya, (10) Parjanya, (11) Tvaṣṭā. and (12) Viṣṇu are termed bhānu. (12)

Now I am describing the nyāsas of the twelve lettered mantra, Make nyāsa of the mantra on the two hands, five fingers, and five aṅgas ; then per-form the nyāsas of the letters of the mantra, thrice uttering the praṇava. Lasly perform, with loving devotion, the nyāsa on the feet. (13)

On the skull (the seat for the hairs of the head), forehead, the space between the eyebrows, ears, eyes, mouth, neck, heart, navel, loins, and on the two feet, the devotee should meditate ; and on the knees, and the on the feet, head, eyes, mouth, heart. anus, legs, the devotee is to make the nyāsa of the letters of the mantra. He is to make here the pañcāṅga nyāsa and offer the mantras to the five padas (words) and make the nyāsa thereof. (14)

As before, the devotee is to perform the Ṛṣi nyāsas etc. Now I will speak on mudrā-bandhan. (15)

Place your right, palm straight on the heart and head, excluding the thumb ; this is one mudrā. On Śikhā (a lock of hair left on the crown of the head) place your fist, excluding the thumb ; on Kavaca join the fingers of the two palms. Thus mudrā will be formed. (16)

Closing the first, raise both your arms and point up your forefinger ; and if the thumb in fixed there, it is called "dhani" mudrā. And if the forefinger and middle finger be made to turn round above the eyes, it is called astra mudrā. If on the two lips, the left thumb be united with the little finger of the left hand, and the right thumb be united with the little finger of the right hand and be made to stretch outward ; and the fore, middle, and ring fingers be contracted somewhat, and made to move round, it is called the dhenu mudrā, very secret and dear to Śrī Kṛṣṇa. (17-18).

The Mālā. Śrīvatsa, and Kaustubha mudrās are well known ; hence they are not described here ; but the Bhadrā mudrā looking like *vilva* fruit is being mentioned later. (19)

The thumb of the left hand is made to point upward ; join it with the right thumb ; press the two thumbs with the other four fingers of the other hand and put it on the breast. This is the Bhadra mudrā or Vilvākhya-mudrā. By the help of this mudrā on the breast, the pure minded devotee should steadily think of Kamavīja. (20)

With mind, word, and body, day and night the devotee must try to understand it and then free himself from all sins committed willingly or unwillingly. By this practise, all the Devas and men will always come to him humbled and quite under his control. (21)

Then the devotee is to utter the mantra "Om hṛdaye sudarsanâya astrāya phaṭ, shewing the astra-mudrā to gain Hari bhakti (devotion to Hari). (22)

Thus he should think of the vigraha of Śrī Kṛṣṇa, the Nandanandana the beloved of the Gopīs, and the Creator, Preserver and Destroyer of the Universe. This vigraha is approved of by the Śrutis. (23)

Here ends the Fourth Chapter of the Third Night in Śrī Nārada Pañcarātra.

CHAPTER V

ON REMEMBERING VRINDAVAN AND ON MANTRA WORSHIP

Śrī Vyāsa said—

Now the pure minded devotee is to call Vrindavan to his mind and meditate there the full blown flowers on the trees emitting sweet scents and the new twings that are being bent under the weight of the flowers and leaves ; the creepers bearing new flower stalks and sprouts as twining round tne trees, thus adorning them and causing the dew-drops being collected on them and making them cool. (1)

The whole place is rendered lovely by the beautiful large black-bees humming round and round and tasting the sweet honey of the flowers, as well by the various sounds of the doves, parrots, singing birds called Śārikās, cuckoos and various others and the dancing there of the peacocks to and fro. (2)

One is to meditate there the wind as causing the waters in the Jumuna flow in rapid currents, increasing the eddies and whirlpools, and shifting the dust on the lotuses and as causing the clothes of the Braja women fly hither and thither, exciting their passionate feelings. (3)

One is to think of the famous tree Kalpa vṛkṣa rising high in the air, yielding all sorts of desires, as sprouting new shoots looking like calx of corals, with leaves like emeralds, with birds resembling diamonds and adorned with various fruits of soft luscious taste, big and the abode of all the reasons. (4)

The intelligent ones are to meditate again without any loth and with their senses controlled that region with golden top and golden land at the bottom rescmbling the rising sun and bright with dusts of flowers and having many mines of gems etc. (5)

There the devotee has to contemplete the bright eight petalled lotus, in the larger Yogapiṭha, (seat of Yoga), and consider

himself, located for a while in the lake of the rising sun, meditating there Śrī Kṛṣṇa, the bestower of Mukti (liberation). (6)

The soft blue curling hairs on his head resemble the edges of masses of blue clouds, studded with excellent gems, enhancing its beauty. The beautiful peacock feathers shed their lustre, adding to the beauty. (7)

The ear ornaments made of fresh lotuses and flowers from Kalpa vṛkṣa, waving gently to and fro add indescribable beauty ; whereas the bright tilak marks on His cheeks made of go-rocana (bright yellow pigment prepared from the urine or bile of a cow) look grand and beautiful garlands made of beautiful forest flowers are pending on His breast. (8)

His face shines like the full autumnal moon : His wide eyes resemble the lotus leaves and His cheeks are bright with gems and golden earnings and his high nose looks elegant. (9)

His face is more beautiful than red vermllion (sindur) ; His smile is more pleasant than the unfolding of the Kund and Mandāra flowers ; His neck ornaments, are adorned with forest Prabāla flowers, and are exquisitely beautiful. (10)

The garland made of Kalpa vṛkṣa flowers suspended from His shoulders and frequented by large black-bees humming to and fro and the necklaces and Kaustubha garland studded with Sūrya-kānta gems falling over His breast are adding immensely to the general beauty. (11)

Both His arms are nicely marked with Śrivatsva signs ; His shoulders are high ; His arms extend straight up to His knees ; His belly is a little undulating ; His navel is quite deep and beautified with hairs resembling female black bees. (12)

His neck arms and wrists are adorned with bracelets and ornaments studded with various gems ; His bodies are besmeared with various celestial perfumeries and His loins are adorned with yellow coloured cloth. (13)

His breasts are lovely, His thighs are circular and his knees are elevated and beautiful. His red toes look exceedingly charming

and the nails look like gems and reflect like mirrors. On the whole the general beauty is beyond description. (14)

The sole of his crimson coloured foot was marked with the following signs,—fish, goad, banner, thunderbolt and lotus. Thus it seemed that in building His body, the Creator used up all the essentials of beauty that He could command, so much so that the lustre of the body of Cupid fell to the back ground. (15)

He was playing (applying His lotus mouth) on His sweet melodious flute (Murali) ; His fingers were playing on the holes (apertures) of the pipe, thus acting magically on all beings who get themselves attracted to the sound and their hearts molten and plunged in the endless ocean of bliss. (16)

The cows were all turning to His lotus face, their udders were overfull and thus their bodies bent down. They were lazy and were walking slowly and chewing fresh blades of grass, They were fastened by the Bāḷādhi creeper (like the cow's tail). Thus they became objects of sight. (17)

While the milk was being milched from them, they, while yielding milk in streams, were attracted by the enchanting sounds of the flute and were hearing the music with rapt attention in a wondrous manner. (18)

They were moving the edges of their horns and were throwing their round hoofs to and fro. They raised their tails in their attempts to look after their calves and heifers and were licking their throats and bodies. (19)

Being not at all disturbed by the loud cries of the cow-keepers (milkmen) rending all the quarters of the heavens those cows, hearing attentively the sweet nectarlike sounds of the flute, raised their necks and imitating the milkmen in their qualities. natures, age, merriments, and dress joined with them and moved their faces and hands in tune with music and shewed great dexterity in their arts. (20-21)

Small bells were tied round their legs, and ornaments resembling tiger's claws were tied round their ears ; and these emitted nice jingling sounds. (22)

The heavy loins of the beautiful Gopikās (milk women) and their slow gaits and the weight of their heavy breasts, shewing the three folds or wrinkles near their navels become fit subjects in the description of Vrindavan. (23)

The twigs of all the trees and the creepers being drenched with the nectar of the sweet sounds of the flute all expressed their joy in shooting up their ornamental thorns. (24)

The cloud on high looked like canopies over the highly brilliant waters of the Yamuna and their shadows fell on the river thus causing the particles of water assume an indescribable beauty. (25)

The lovely eye brows resembling like adorned bows were throwing orrows of Cupid and were as if exerting their influence in removing all sorts of mental afflictions of the observers. (26)

The love of Gopikās flowed from their eyes in streams to drink the nectar of the beauty of the lovely and highly fortunate Śrī Kṛṣṇa. Their eyes looked as if lazy and brisk at the same time. (27)

Their hairs on the head were out of order and full-blown flowers dropped thence, causing their sweet fragrance spread all around. Thus they got excited in their feelings, and, becoming intoxicated, uttered gently words but disconnected ; their body jackets also being loosened from their ties, their breasts became visible. (28)

Their footsteps became iregular and thus their ornaments and jewels emitted a jingling sound and strange feelings and emotions are thus brought into play. Their lips began to move and their blue lotus eyes became brisk and the ear-rings seemed as it were delighted. (29)

The hot breathings of the Gopis withered away the fresh leaves, that blow fully in the sun ; and their hands being beautified with various articles of gift, looked like lotuses and were frequented always by black bees, their constant companions. (30)

When their bodies were all permeated with the sweet fragrance of the blue lotuses in the shape of their wide brisk

eyes, the sweet words uttered by the milk women (their mouths resemble the lotuses) became very charming and agreeable to them. (31)

Just on the outer compartment of the aforesaid pedestal one has to remember the hymns uttered by the Gopis and the cows and animals of the Gopis as well as those uttered by Brahmā, Śiva and Indra asking for wealth. (32)

On the south, one as to meditate the multitudes of the Munis, the Vasus, Dharma, and the Lords of the Yogis ; on the back one has to meditate Snakas and other Ṛṣi deeply immersed in Samādhi, desiring for emancipation. (33)

On the left side one has to contemplate the Siddhas with their wives, Yakṣas, Gandharvas, Vidyādharas, and the chief kinnaras, apsarās as singing and dancing. (34)

One has to contemplate in the sky that best of the Munis, Nārada, the son of Brahmā, who is white like conchshell, the Moon, and the kund flower, who knows all the Āgamas and Tantaras, who wears clotted hairs (Jatās) on the head that resemble like lightning and who is desirous of pure unflinching devotee to His lotus feet, who has forsaken all other companions and who is singing hymns in high melodious tunes the praises of Śrī Hari in various seven rāgas and in charming Murchanās (a sort of musical intonations) within the three grāmas (gamuts, scales in music) and who is thus satisfying Him. (35-36)

Thus ends the Third Night on mamtra and worship in the fifth adhyāya in Śrī Nārada Pañcarātra.

CHAPTER VI

On the mode of worship leading to Sāmīpya Mukti (remaining near the Deity, one of the four states of liberation or Mukti).

Now the worship leading to Sāmīpya Mukti (remaining in the vicinity of God, one of the four states of liberation) is being described. The firmminded devotee is to meditate first of all Śrī Kṛṣṇa, the Paramātmā (the Highest Spirit) then to worship Him in his own body intelligently and devotedly with many articles, arghyas, (offering of worship, rice and Doob-grass) and other numerous ingredients. (1)

He will then prepare a level piece of ground (for sacrifice) and plaster it with cow dung wash and put sand on it. He will next place kuśa (blades of special grass) uttering śaṅkha mantra and then purify it. (2)

Note :—Śaṅkha mantra. These are to be learnt from a practical man.

Then taking sandalpaste and Ātap rice, throw it with Hṛday mantra (*i.e.* uttering Namaḥ) and with every letter of that mantra the intelligent devotee is to sprinkle with clear water every part of his body up to his head. (3)

Thus the devotee, knowing the mantra is to worship in order Agni, Indra, and Moon with water from pīṭha śankha (conch shell) and then show lights to them in order. (4)

Then invoke by Tirtha mantra the tīrthas from the solar sphere and shew Gālini mudrā to Hari within one's heart and on the tuft of hair on the head. (5)

Then inspect that water with Nayana mantra and nullify with mūlamantra by covering it with one's hand. Then perform Aṅganyāsa and make Digbandhan (close all the quarters) with Astra mantra (repeating the word Phaṭ). (6)

Repeat slowly (in the way of making Japam) eight times this

mantra of one's own will, that is purified by the materials Ātap rice etc., (Akṣata). Then tnrow the materials on this water and sprinkle one's own body by the particles of this water. (7)

Before the commencement of worship the devotee is to collect flowers, sandalpaste etc. How to fill the couchshell with water is now explained, though it is a secret. (8)

O Gangā ! Yamunā ! Godāvari ! Sarasvati ! Narmade ! Sindhu ! Kāveri ! come and stay in this water. (9)

The joining the little fingers of both the hands and thumb of both the hands, learn the Tīrtha mantra that destroys all miseries. (10)

Gālini Mudrā is shewn by collecting straight the 3 fingers. fore finger, middle finger, the ring finger (nameless finger) ; and move this over the conchshell. (11)

Then worship the Supreme Spirit and Gaṇapatī on the top of the head and on the Mālā-cakra, perform Nyāsa according to Pīṭha mantra and then offer water, sandalpaste, rice, flowers, and scents, Dhūy and light. (12)

Then uttering the Mūla mantra (the original mantra) worship the Luminous and mediate on Śrī Kṛṣṇa, the Supreme Spirit three times who is luminous like lightning. and Who is the only Joy and Bliss, at the three places mulādhāra (saral plexus), heart and within the eye brows. (13)

Then arranging duly all the limbs of worship from Vibhuti, anka and all others by Tattva Yāga, worship again the several articles of worship viz water, sandalpaste, ornaments and the bedding and other precious things. (14)

Worship again the flute of Śrī Kṛṣṇa's mouth ! and the garland of forest flowers on Śrī Kṛṣṇa's breast and above that the kaustubha gem marked with Śrī Vatsa sign. (15)

Then making figures (diagrams) of the garlands, etc, (with seed mantra written inside) consisting of sandal paste and other articles for anointing bodies, write the Pañjara mūrti mantra on

the forehead; the learned devotee should then meditate on the seed mantra of Nārāyana like a Flame within his heart, curing one of all evils. (16)

Repeat the seed mantra five times and put two Tulasi leaves and flowers with folded hands on the lotus feet and two fragrant oleanders on the breast ; and put two lotuses on the head and then complete the worship by putting six flowers on the entire body. (17)

On the right side offer white flowers purified with sandalpaste and on the left side offer red flowers as above. (18)

So offer with devotion dhūp (scents), and light to Śrī Kṛṣṇa as well the sweet syrap, as well the napkins with scents and flowers for wiping His mouth and then worship Him. (19)

Offering betel leaves, singing, dancing, offering, Naivedyas (food ete.,) should be done to please Him and then offer one's own self (ātmā) repeating the mantra Brahmārpaṇam etc. (20)

Or if the devotee wants to finish his work briefly, he would then perform it according to the Mūrti Panjara laya poojā, and then uttering the eighteen lettering mantra, he is to complete the yaugik worship. (21)

Then meditate Śrī Kṛṣṇa, the son of Nanda and repeat this mantra. Puraka is to be performed as many times corresponding duly to the number the mantra is muttered. (22)

Mattering the Vīja mantra with Om in the begiming and in the end one hundred eight times, the highly intelligent devotee should perform yoga as verbally spoken to him by his Guru. Then uttering the japam of Paramātmā which consists of sat cit and Ānanda, make japam of the above two mantras. (23)

He who worships this in the aforesaid form, is honoured amongst mankind ; he gets full favour of Śrī Lakṣmī Devī (gets lots of wealth) and in the end attains Mukti. (24)

This ends the Sixth Adhyāya in the Third Night in Śrī Nārada Pañcarātra.

CHAPTER VII

On enunciating the methods of dealing with the best two mantras, leading to success.

Vyāsa spoke :—Now I will speak, how the two chief mantras can be worked out to success, loading to the best of all results. Resorting to the practise of these great mantras, Nārada and the other Ṛṣis attained siddhi (success) in this world. (1)

In order to become a devotee of Śrī Kṛṣṇa one is to resort, by all means, to the best Ṛṣi, the Brāhman, who has controlled his mind and thus become pure by means of his devotion to the lotus feet of Śrī Kṛṣṇa, who is thoroughly conversant with the Vedas and Āgamas and who knows the clear path and who is recognised as learned by the wise and literate persons and who lives in seclusion. (2)

The intelligent devotee, practising his spiritual contemplation with faith and simplicity, should consider his spiritual precepter as one who knows Brahma. And then serve him for three years, obeying him and doing his service, by favourable words and deeds. The Guru, then, should give him instruction and initiate him with mantras. (3)

Now initiation into Mantra, the Mantra Dīkṣā is being considered. This is the essence of essences in this world consisting of phenomenal illusion (prapañca). Unless one receives due Dīkṣā, gets initiated, no mantra or host of mantras can give him success, even if he makes japam constantly. (4)

In one's front, the devotee is to prepare a piece of ground (stavasthalī), level a portion of it, and prepare his altar of dimensions of seven hands. (5)

He is to plant then a bright flag symbolising Prakṛti and a white canopy on the outer gate of the altar enclosed by three-fold string, made of Kuśa grass and having four exits (door ways) (6)

Now make arrangements for worship. First mark out an altar of twenty four fingers dimensions with windows and ditches. Then fix in it, in the prominent position and in the proper direction, the seats of Vāsu and Vāsupati and make the corners and the Boundary lines (girdles) look like a yonī. (7)

Within the maṇḍapa (the pavilion) sprinkled with five gavyas, (pañcagavyas) equal quantities of cow-dung, cow urine, curd, honey and ghee, sandalpastes and honey, draw the complete diagram duly on the plate, the three circles, the Rāṣīpiṭha (shewing the Rāṣis) and Samundras (the oceans) in the four directions. (8)

The devotee well conversant with the rules should then make arrangements for worshipping one's own self (Ātmapūja) and place on his left side all the articles viz ; conchshell, pādya (water for washing foot), arghya (Durvā grass and rice) and ācamanīya (water for sipping etc.) (9)

On high right side the devotee should keep flowers, sandalpaste, and ātap rice etc. and on his back he should place the pot fot washing his hands etc. He is then to light the flame and do personally and under his direct supervision all other attendant ceremonies. (10)

Commencing from the north-west up to the north-east corner, the devotee should finish his poojā of the great rows of devatās (the gods) on the northern side of the altar and then he is to worship Gaṇeśa on the other side holding in His four hands noose, goad, nourishment (puṣṭi) and sign of no fear for the devotees. (11)

Worship Ādhara-Śakti and others at the feet ; then worshipping Agni in the middle, Vāyu in the north and Dharma and others in the north-east, utter the pīṭha mantra. Then worship Trigunātmaja in the last lotus petal and worship within the filaments of the lotus. Ākirṇavāsa and others. (12)

Then throw Durva gras with ātap rice, other sorts of best rice, kuśagrass, lotus, paddy (dhāna) and lotus flowers within that (the

altar) and circumambulating the place of worship, complete the worship of the ten Kalās of Pavitra Agni with scents and other articles, uttering the mantras commencing with Ya and ending in a. (13)

Then make ghaṭa sthāpanā (fix the waterjar) encircling it with three fold threed; igniting perfumes such as aguru, dhūp, etc ; and uttering the two mantras "Kabhādyai Kuntismiṣṭha uvasitibbhi etc." worship next the other Devatās and then worship the sun. (14)

Similar youth intelligent devotee is to invoke, uttering the fiery Kūrca vīja them and offering gold, jewels and akṣata etc., Agni in the sape of ādhāra basin on receptacle, and Sūrya (Sun in the sape of water jar). (15)

Nixt fill it with decoction water uttering the mantras beginning with "Kṣa" and ending with the leetter "va" and by the time one's own mantra is repeated these times, all cow milk or with only pañcagavya till it is filed. (16)

Now all the Bhaktas are to make Nyāsas on the sixteen parts of the aforesaid Devas and this becoming of a broader mind and making his self enlarged and parting himself with sweet scented water should worship the Aṅśa and upāṅśa Devas (secondary and tertiary Devas). (17)

The object of the Nyāsa assignment of the several parts of the bodies, to the several Devas a religious ceremony which constants in touching certain parts of the body according to rules prescribed in the śāstras, is to destroy all the Doṣas (bad residues) and thus to bring about mantra siddhi (successful issue of the mantra) Thus all Bhūtis (powers) are attained ; successes are wrought out earlier. There are many Nyāsas e.g.

(1) Visvamātṛkā nyāsas, (2) Daśārṇa golaka nyāsa (repeating mantra ten times), (3) *Vyapaka nyāsa*, (4)

Vibhūti panjara nyāsa on the two hands, the two thighs, head, shoulders, mouth, throat, eyes, heart, navel, knees, the tips of the toes, ears, cheek, anśas (shoulders), hips, thighs, shanks, and the

regs (by this all the Vibhutis are obtained ; (5) Samhāra Nyāsa (repeating the mantra varṇas) in an inverse order), (6) Sṛṣṭi Nyāsa, (7) Sthiti nyāsas, (8) Daśa tattva nyāsas to earth, water, fire, air, vyom, ahamkāra, mahat, prakṛti, Puruṣa, and Paramātmā.

Ṛṣi nyāsa, Saḍaṅga Nyāsa (1) heart, (2) head, (3) tuft of hair on the head, (4) on all parts of the bodies (kavaca), (5) three eys, (6) karatalapṛṣṭhābhyām (having performed Digbandhana, close up all the quarters against the entrance of bad influences).

Kara Nyāsa, Aṅga nyāsa.

Om gām aṅguṣṭābhyām namaḥ (Thumbs).

Om Gim tarjanībhyām svāhā ; index finger.

Om Gum madhyamābhyām vaṣaṭ ; middle finger.

Om Gaim anāmikābhyam Hum ; (ring finger).

Om Gaum Kaniṣṭikābhyām vauṣaṭ (little finger).

Om Gaḥ Karatalapṛṣṭhābhyām astrāya phaṭ (palm and back of hand).

Aṅga nyāsa or assignment of bodily members.

Gām hṛdayāya namaḥ.

Gūm śiraśe svāhā.

Gum Sikhāyai vaṣaṭ.

Gaim Kavacāya Hum.

Gaum netratrayāya vauṣat.

Gaḥ astrāya phaṭ.

The various succeeding steps in every Pūjā are (1) Nyāsas, (2) Dhyāna, (3) offering of upacāras, (4) Japa, (5) Prayer, (6) asking forgiveness, and (7) Praṇāma.

Dhyāna (mental picture making). Having thus pictured the Deity in his heart, offer to this luminous image mental Pujā. Then taking a flower in the hand project this mental figure on the flower and place it on a flat copper plate used for worship. This flower now forms the external representation of the Deity and external Pūjās are offered to it (8) Japa means that one should repeat the mantra one hundred eight times. (17)

The following are the eight scented things or perfumes dear to

Śrī Bhagavān Hari Nārāyaṇa. (1) Udīcya, (2) Kuṣṭha, (3) Kunkuma, (4) Jala, (5) Lauha, (6) Sajjaṭā. (7) Āsura, and Saśīta. (18)

The intelligent devotee should duly put the above perfumes in a vessel filled with decoction water while doing pūjā work. He should then offer separately the respective portions to the Moon, Sun and Fire. (19)

Similarly with letters beginning with "Ka" the devotee should worship the Kalās born of the letter As ; similarly with letters beginning with ta etc., the devotee should worship the Kalās born of "U" and with letters 'pa, etc., he should worship alipijā Kalā and with letters. "ya" to worship Bindujā Kalā and the devotee is to worship with Suras (Devas) the Nādajā Kalā. (20)

After invoking the Deity and before installing Him the devotee is to make japam according to the Vedas and to fill the jar or pitcher (kumbha) after duly and separately worshipping with mūla mantra (the chief first original mantra) the Deities thus invoked within the jar. (21)

Cover the water jar with twigs of the mango, Yajña Dumura (fig), jack trees, or a branch with seven leaves ; over them place flowers and fruits and rice etc., gold, or suspicious round things or discs. (22)

Next he is to surround with new and clean cloths the above jar and adorn it with flowers ; and then invoke the Best Essence of the Supreme in it. (23)

Next uttering the Tattva mantras (making nyāsa) and knowing Bhagavān Hari Śrī Kṛṣṇa as Full in all the Kalās, the devotee is to worship carefully Him with his family, an act which is the Supreme of all acts. (24)

Next Seat (Āsana) and welcome are to be offered ; then pādya, arghya, ācamanīya, Snānīya, clothes, and ornaments are to be offered and the devotee learned in the mantras is to offer worship to every part of His Body. (25)

Next according to the rules of Nyāsa, the worshipper is to worship every part of the body with holy scents and flowers. Then

he is to offer *the more important* worship of the flute resting in His two hands and to His creative and preservative aspect and offer garlands and ornaments repeating the mūla mantra. After this act the Āvaraṇa (attendant) Devotās are to be worshipped. (26)

On the other hand, Dāma, Sudāma, Vasudāma, and Kinkiṇī should be worshipped. After this the intelligent devotee should worship the outward forces (tejarūpa bahiraṅgas) on the petals of the lotus. (27)

On the southeast, southwest, northwest and northeast corners, the women folk of blue fiery colour and looking like candrakānta gems are to be worshipped with mantras beginning with Hṛday mantra (namaḥ and ending in Kavaca (Hum). (28)

Remembering chiefly those Devatās residing in the nine parts of the body whose hands are ever ready to hold out the idea of fearlessness and the granting of boons, worship Rukmiṇī and the other eight queens (of Kṛṣṇa) on the eight petals. (29)

In the same way worship Rukmiṇī Satī in whose right hand there is lotus and in the other hand wealth-laden pot ; and worship also Lagnajītī and Śunandā Devì. (30)

Similarly worship is to be given to Mitrabindā, the auspicious Suśīlā Devī born of Ṛkṣa family shining like molten emeralds ornamented with beautiful white clothings variegated with jewellery, as if lazy owing to the weight of their heavy breasts and decorated with various garlands and ornaments. (31)

Then worship on the extremities of the petals of the above lotuses Vasudeva, Devakī, Nanda, Yasodā, Balabhadra and Subhadrā. (32)

The Gopālas (cowherdsmen) and Gopīs (their wives) seem as if absorbed in His mouth, and, with eyes closed, and in the postures of Jñāna mudrā, are worshipped like the pale white yellow coloured Pitṛs. (33)

Then the Matṛkās are to be worshipped with divine garlands, satul—alpaste, ornaments, sweet cakes and milk boiled with sugar. (34)

Then worship Baladeva, white like the Moon and conchshell, holder of plough and club, adorded with necklace and ear rings of bluish and reddish colours. (35)

Then Bhadrā and Subhadrā are to be worshipped ; they are a little brisk, wearing blue apparel, with many ear rings ; and of a bluish colour and decked with beautiful ornaments. (36)

Then offer various articles of gift to the lands of the Gopas and Gopis holding in their hands, flute, lute, cane, stick, conchshell horns etc ; wearing yellow clothes and making signs to give boons and the idea of fearlessness. Next worship outside the Mandāra etc, and Kalpa vṛkṣas (trees yielding fruits of all desires). (37-38)

Worship then all round the outside, Mandāra, Santāna, Pārijāta, Kalpa drum and Haricandan, all Kalpa vṛksas (trees yielding all desires) unparallelled in their giving all desired wealth, having soft bending twigs and all dedicated. (39)

Here ends the Seventh Chapter in the Third Night of Śrī Nārada Pañcarātra.

CHAPTER VIII

ON WORSHIP OR PŪJĀ

Vyāsa said :—The pure-minded devotee is to worship on his four sides Śrī Hari, Fire (Agni), Taranjīja (one born of the Sun; the Sun), Kṣapāṭa (night wanderer ? stars, goblins), ocean, Vāyu, (air), the Moon, Śiva, Śesa, (the thousand headed serpent) and Padmajā (Lakṣmī) as the lords of their respective circles and attendants, with their whole host of respective weapons (Hetipatra arrows and their feathers, or Knives) and vehicles. (1)

Note :—To worship any Deva is to become that Deva. So worshipper is to use justly the arms and weapons.

The above Devatās are of tawny, reddish, blue, dark blue (green), white, smoky, whitish, pure and resplendent with red colours (2) holding weapons in their hands, dressed with divine cloths and decked with various luminous gems and ornaments and thus they are worshipped. (2)

The Devīs are to be meditated as holding in their hands weapons as Vajra (thunderbolt), Śakti, daṇḍa (spears), scimitar, noose, furious goad, semi-club, triśikhāripatha; their heads as marked outside with various good omens and their hands raised as if to impart the idea "do not fear" to the devotees. Thus they are two be worshipped. Hence a devotee has got no fear. (3)

The several gods and goddesses are of wonderful colours like gold, silver, clouds, champā flower, rising sun, dew, blue, of java flower, and like prabāla (coral, fed lotus) ; with sandalpastes anointed over their bodies, wearing nice clothings and garlands of flowers, thus defying Cupid or the god of Love, (4)

On the subject of worshipping Śrī Kṛṣṇa the seven very pleasant verses singing His hymn are to be recited ; Āvaraṇa poojā (worshipping the attendant deities) should be made *in the* three

fold manner by anga (body), Purandarāśani thunderbolt of Indra ; (a kind of Mudrā) or by month. (5)

For one's own welfare, the devotee is to worship Śrī Kṛṣṇa by water, scents, flowers and by eight verses reciting His praises. Now rules are being stated, beginning with "Om" and ending with namaḥ *e.g.* Om Śrī Kṛṣṇāya namāḥ etc. The names are the following. (6)

Śrī Kṛṣṇa, Vāsudeva, Nārāyaṇa, Devakīnandana, Yaduśreṣṭha, Vārṣneya, etc. (7)

Asurākrānta bhārahārī, Dharmasamsthāpaka, all these eight names are to be ended with dative case. (8)

If Śrī Kṛṣṇa, the enemy of Kamsa, be worshipped with all these, the devotee crosses the sea of samsāra (transmigration) and attains success in getting seven sorts of desires. (9)

The devotee learned in the mantras is to burn the fragrant incense *dhūp* and googgool etc., and, with full devotion to chant the bell and offer scents, rice., etc to Śrī Kṛṣṇa and with his eyes directed to bottom and up is to offer the aforesaid dhūp. (10)

Then he is to see similarly the deepa (light) mixed with ghee or Karpūra (camphor) ; the pure minded devotee is to shew lights from upward to downward up to feet and then offer palmful of flowers, pādya. Ācamanīya, and food in abundance in golden plates. (11)

Pure milk, ghee, sugar etc., variegated ornaments and fresh butter, cakes and gur, coconut, plantains and honey. etc, are to be offered to Him. (12)

Shew then *Astra mudrā* and *Samrakṣana mudrā* (a certain posture of hands and fingers) over it. Have all adverse influences dried up by the warmth of the hand and the air. Fill it with the nectar juice and placing hands and fingers over the articles offered, repeat *amṛtīkaraṇa* mantra and make japam. (13)

Make japam (muttering) of the above mantra shewing at the same time *Surabhi mudrā*. Worship again with scents and flowers and offer prayers with folded hands before Śrī Hari and let him

contract (draw to himself) his air of haughtiness and splendour (tejah). (14)

Repeating the mūla mantra, throw water and offer after taking up the ghee that has been converted into amṛta by means of the flowers in the hand. (15)

Offer all the articles of worship to Śrī Kṛṣṇa, taking His own name—that the devotee is to offer all these article with ghee to Śrī Bhagavān. (16)

Shewing grāsa mudrā (like a full blewn lotus) by means of the left hand, shew by means of the right hand Prāṇa mudrā etc., (*i.e.* Prāṇāya Svāhā etc.) (17)

First shew this mudrā to head by means of the little and ring fingers with thumb united. Then shew madhya mudra by fore, middle, ring with middle finger united. (18)

Joining thumb with ring, fare, middle and little fingers, one ought to perform Prāṇa mudrā etc., todether with one's own mantra. (19)

Utter Svāhā (as if fastening Śrī Rādhā) and the words Prāṇa, Apāna, Vyāna, Samāna, Udāna etc., in their dative cases and so form the mantras following, as it were, the path of Śrī Kṛṣṇa. (20)

Next shew the principal mudrā with one's hand and repeat mantram (*i.e.* make japam) touching the ring finger (nameless finger). (21)

The devotee knowing all the details of Poojā (worship), maṇḍalam (mantra figure to be drown) and situated therein should arrange and draw the figure with leaves coming out of seed and then arrange for lamps (lights) burning with full flame, having sufficient ghee and with all ingredients for the wick and provided with cakes.

Offer water and bow down before Śrī Kṛṣṇa the son of Nanda and meditate that offerings naivedyas etc., are being duly offered on one's left side, belly, and to one's ātman (self). (22-23)

Here ends the Eighth Adhyāya of the Third Night in Śrī Nārada Pañcarātram.

CHAPTER IX

ON THE METHOD OF OFFERING HOMAS

(The cating of clarified butter etc., into the sacred fire *as an offering* to the Gods).

Vyāsa Deva said :—Then, on the consecrated Fire the clear minded devotee should perform with great eclat amindst the sounding of musical instruments and drums, the Homa ceremony (cast clarified butter etc., into the secred fire as an offering to the Gods) with milk, sugar, and other materials. (1)

Thus he should finish one thousand and eight homas; next he should again offer articles of worship (at this point sacrifice (Bali) is to be offered (according to the text in the original treatise) as well offer articles to the asterism ruled by Vaśiṣṭha (Pole star ?) and to "Karaṇas" (religious actions), or to eleventh astrological combinations, Babakaraṇa, etc. (2)

Plaster the plot of ground, whitewash it and put bricks, in proper places, and pour water towards the south-east corner and offer articles (naivedyam) to Śrī Kṛṣṇa and again plaster with cow-dung. (3)

Note :— Or Stretch the hands straight, offer sudhā (nectar); and then power water etc. as before.

The water in the palm of the hand, wash teeth and make āeaman and wash mouth, hands and utter the vedic mantras for the above purposed. Then offer sandalpaste, napkin, garlands, ornaments, betels etc., and perform singing, dancing etc , and again worship as before. (4)

Next offer arghyas (Doob grass with ātap rice) with scents and flowers to Him and His family, give with great regards and love handrals of flowers to. Him, chant stotras and hymns and bow down with one's head on the ground. Next offer one's soul to His lotus feet in the shape of water in one's palm of hand. (5)

Thus offer one's prāṇa (life breath), mind, body and one's religious life and the three states Jāgrat (awakened state), svapna

(dream state) and suṣupti (dreamless state) and all that have been remembered, done or spoken by onė in mind, word and deed and by hands, feet, belly and organ of generation all-he should offer up to Brahma, uttering, the word svāhā. (6-7)

The Devotee is to think thus ;—I am offering my soul and all other things that are mine, all to Śrī Hari, uttering the auspicious mantra "Om tat sat", the famous one in surrendering one's own self to the Lord. (8)

Remembering in the water jar the presence of Śrī Kṛṣṇa and muttering one's mantra one thousand times, consider one's soul in one's body and thus make ones self as worthy of enjoying nectar (i.e. immortality). (9)

Fixing the flag, placing the waterpitcher outside and kuṇḍala and collecting other articles of the mandala in the worship hall, repeat again the seed mantra one hundred and eight times. (10)

Next the devotee disciple at the end of his fasting should do all the daily duties in the morning, put up nice white clothes and ornaments, and then give land, wealth and paddy and cows in sufficient quantities and numbers to the Brāhmaṇas devoted to Hari with humble words and please them. (11)

Circumambulating and bowing down to the spiritual teacher and thinking the divine presence there in his body, of the Highest Deity, the intelligent devotee should avoid all shorts of hypocriey and niggardliness and offer dakṣiṇās (gifts) and then offer his own persons to the Guru. (12)

Sitting in the posture of sukhāsana in a holy place in the sacrificial hall where the holy water is kept for initiation, the guru or spiritual teacher should purify him (the disciple) by the process of Śoṣaṇa (*i.e.* drying him or withering him up *i e.* by physical, mental fastings from improper food). (13).

After assigning the respective places of the Deity in the body (doing the pīṭhanyāsa) one should worship by offering durva grass, ātap rice, flowers, rocanā (a kind of yellow pigment) and receive

blessings of the Brāhmanas and amidst music and singing and auspicious shewing of lights (ārati) make Him come close to the already located ghaṭa (*i.e.* water-jar). (14)

Chanting maṇimantras (incantations invoking the Deity in gems) and placing the chief plants (mahauṣadhis) and thus invoking the presence of the Highest Person from the Highest abode in that waterpitcher, the devotee should duly install Him there. (15)

When the water jar has been filled with water duly, reciting the letter kṣa of the mantra down to the last word, the devotee wearing white garments should make ācamana (sip water) seeond time, keeping silent. (16)

Bowing down to the spiritual priest, as if to Śrī Hari and worshipping Him the disciple now aware of the mantra should be present and sit on his right side before the Guru. (17)

Duly making nyāsas and thinking him to be absorbed by the Deity, he should adorn his body by scents and flowers etc. Then mentioning the names af Ṛṣis etc., and uttering mantra he should offer arghya silently. (18)

Making japam of the mantra duly vivified by the Guru one hundred and eight times and duly saluting him and chanting his praises, the learned and humble disciple should hear instructions from the Guru. (19)

The Guru, then, will instruct on the modes of worship and how to make nyāsa of the Ātmakrīt mantra and he should make japam one thousand eight times for the acquisition of his powers. (20)

The disciple is to dedicate all the things *e.g.*, the water jar etc., to the Guru and then he should feed the best Brāmaṇas with nice entertainments, food and drink. For whoever in this world performs the abhiṣeka Kriyā duly according to proper rites and ceremonies, becomes blessed and the repository of all wealth. (21)

For the caution and remembering of the devotees of odd intellect, these rules are expressed in brief. From this the devotees, knowing the mantras, will be entitled to surrender one's self (ātmasamarpaṇa) be initiated in mantras and make japam, homa, pujā of all the mantras. (22)

Here ends the Ninth Chapter of the Third Night in Śrī Nārada Pañcarātram.

CHAPTER X

OFFERING ONE'S SERVICE TO ŚRĪ KṚṢṆA AS BEFORE, WHILE INITIATED

Śrī Vyāsa said :—Get initiated on the lunar month of caitra in the dark fortnight by one's Guru in a sacred place. On the second month from this in the bright fortnight, commence doing service (preliminary) according to his directions. (1)

Taking one's bath and finishing worshipping in one'r body, the devotee conversant with the mantras should, while adopting the aforesaid method, remain pure, silent, as a Brahmacāri, taking meals in the night, tranquil-minded and make japam of the bead composed of lotus seeds. (2)

Should serve the cows, give them their edibles, be kind to all creatures, and should bow down to the Goddess Dūrgā and to the elders and Gurus who destroy the innorance reigning in one's mind as darkness supreme. (3)

Finishing one's duties as ordained by one's Varṇāśrama and making japam of one's mūla mantra, one should perform inaugurating oneself by the water for bathing purposes. He should make japam twentyfour times and secondly seven times for ācamanam (water shipping) purposes ; thus he would become wealthy and happy. (4)

Ācamanam—taking a sip of water for rinsing the mouth before worship. Purifying oneself by the above method.

Sit once on the top of a mountain, on the bank of a river, on the stem of a Vilva tree, within water, on Hriddaghne ? in the heart, in a cowstall, in the pavilion in Viṣṇu temple, at the root of an Aśvattha tree, in the city Ayodhyā and repeat the ten lettered mantra forty thousand times and the eighteen lettered mantra twenty thousand times. (5—6)

Have with you on the top of the mountains, etc, vegetable

śāka, roots, fruits, milk, curd and eatable things and rice and śaktū (powdered and field flour) and milk boiled with rice and sugar. As to drinking power I advised before once in the afore described service. When this is done, the best devotee should again duly mutter japam to attain success (siddhi). (7)

One should daily cleanse one's body in the morning; accepting, then, the second method of initiation, one should worship Śrī Kṛṣṇa in a solitary room, full of devotion, and then eat the remainder of Havan *i.e.*, what is duly offered to Fire in Homa ceremony. (8)

The pure minded devotee should offer one lakh homas, repeating every time the ten lettered mantra ; this is sure to yield imperishable results. (9)

Make japam five lakh times of the eighteen lettered mantra and then make homa 50 (fifty) thousand times. If the devotee be not able to precure pāyasa (materials rice milk sugar. etc., for pāyasa) he should perform with homa ghee (clarified butter). (10)

If one be unable to perform homa ceremony according to the above mentioned numbers, he can make japam twelve times. The japam and homa may be as many times as are found in the letters of the mantra. So it is stated. (11)

The Sūdra who will make japam according to whichever letters of the mantra, suited to him, he will get success in that, if he performs his function, merely with faith and devotion. (12)

The devotee on being inaugurated again by his guru should give dakṣiṇā (fees) to him and distribute wealth to the Brāhmaṇas with devotion. (13)

Having brought this second mantra under control by japam etc., the clear minded devotee of pure character should for three days consecutively worship duly Śrī Kṛṣṇa, who is the giver of mukti (freedom from birth and death). (14)

Then the devotee is to think thus : —that Śrī Kṛṣṇa is situated in the garden, endowed with all beauties and wealth, and is seated

on the padma-pīṭha (lotus pedestal), emitting lustre of gold and gems, and like the Kalpa vṛkṣa and surrounded by dazzling Ratna sthala (place full of gems). He is of a blue colour, child like, having hairs a little curling on his head, his face like half blewn lotus and with enchanting lotus eyes. (15-16)

On His cheek locks of hair are waving and look beautiful. His nose is lovely ; His face is like lotus, and smiling. On His neck and breast many gems and pearls are shining and his nails look like lotuses. (17)

His breast is being illuminated by the musical sound of His flute ; His body is decorated with various ornaments. On His waist and shanks the garland of little tinkling bells is hanging. (18)

His gentle and sweet smile is like Bāndhali flowers. His hands and feet look very beautiful ; with His right hand He is holding a vessel of ny sa (milk boiled with rice and sugar) and His left hand is holding fresh butter. (19)

He is incarnated to take away the burden of the world and to destroy Putanā etc., the enemies of the Gods. He is surrounded by Gopas (milkmen) and Gopis (milkwomen) and He is praised by Indra and other Gods. (20)

The devotee is to worship Śrī Kṛṣṇa with great humility and devotion by means of fresh butter and curds, and milk mixed with sugar and praise Him in Indravajrā verses. Thus he should remember Him and incur His pleasure. (21)

Here ends the Tenth Adhyāya in the Third Night in
Śrī Nārada Pañcarātra.

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CHAPTER XI

ON HOW TO PERFORM THE SEVĀ (SERVICE) OF ŚRĪ KṚṢṆA, THE RULES, AND THE RESULTS OF HEARING THEREOF

Śrī Vyāsa said :—Whoever worship thus Śrī Kṛṣṇa, with his firm belief in His Godhead every morning, acquires in this world within a comparatively short space of time, a good amount of wealth, and in the end, being pure goes to the highest abode. (1)

Do the pooja—work of Śrī Kṛṣṇa every day and offer Naivedyam (articles of food, drink etc. with gur and water ; and think them as offered in the mouth of Śrī Kṛṣṇa. Make japam of one's own mantra one thousand eight times with great attachment and love. (2)

While doing the mid-day japam, think that Śrī Kṛṣṇa is adored by Nārada, the Ṛṣi of the Devas and by the ascetics and the Devas ; He is surrounded by the cows and Gopikās and the colour of His body is like the dense mass of clouds. (3)

Note :—The cows mean the several worlds.

The hairs on His head adorned with ornaments made of peacock feathers. His lotus like eyes, His face smiling like full Moon, His nice cheeks adorned with ornaments of gems, His beautiful nose and His charming smile are to be meditated over. (4)

His robes are of yellow colour, His beautiful rows of anklets, the girdle at his waist with tinkling bells, His armlet, His clothes variegated and His body looking charming, His body besmeared with sandalwood paste, beautiful, His never fading garlands made of forest flowers make Him appear like the God of Love (Cupid). (5)

With His left hand He is holding His flute emitting sweet sounds or the stick for driving cattle. With Hig right hand He is ready to grant boons yielding all desires. Thus the devotee, filled with devotion. should meditate Śrī Kṛṣṇa, decked with excellent gems, and worship Him for attaining prosperity. (6)

Thus after worshipping Him holding the signs flag. thunder-bolt, goad duly according to the aforesaid rules of initiation, articles and food etc., are to be offered to Him in golden dishes. (7)

The devotee is to perform the Homa ceremony one hundred eight times with milk boiled with rice, ghee and sugar and give the respective dues to the Devarṣi Nārada, the Yogis, Rākṣasas, and secondary deities with liberal heart. (8)

Meditate that His mouth is satisfied with fresh butter and Pāyasa and then make japam of one's mantra one hundred and eight times or one thousand times. (9)

He who worships Śrī Kṛṣṇa, so dear to the Gopis, daily with constant devotion, is worshipped and bowed down incessantly by the Devas and all the people are brought under his control. (10)

He enjoys intellect, longevity, prosperity, lustre. and good fortune, happy, sons. friends, cattle and lands and various other enjoyments and goes in the end to the abode of Śrī Kṛṣṇa. (11)

Some Pandits say, as regards worshipping Him, the third period, evening or night time may be adopted for His worship. (12)

If the ten lettered mantra be counted (in the japam) in the night, then the eighteen lettered mantra should be muttered in the evening. Thus some Sädhakas (practicers) say. (13)

In the evening one ought to do Śrī Kṛṣṇa's pūjā in the Dvārakā (Dvārāvati) beautified with beautiful gardens and sixteen thousand palaces. (14)

Where ducks, cranes and various birds are playing and pools beautified with various lotuses are existing and where many excellent buildings are adorning the city. (15)

There the devotee is to worship Śrī Hari seated at His case in Kamalāsana (is kind of easy posture) on the golden lotus in the hall built with precious stones. and smiling lustre like the rising sun. (16)

Śrī Kṛṣṇa is surrounded by the Ṛṣis Nārada and others and is teaching to them the doctrine of the soul and is giving them lessons about His own highest Imperishable abodes. (17)

His eyes look soft like blue lotuses and expanded (like lotus leaves) and His hairs are very soft. His coronet and cap are shining brightly. (18)

His face is smiling and is very beautiful. His ear rings are nice and shaped like shark ; His breast is adorned with the marks Śrīvatsa, the Kaustubha gem and forest flowers. (19)

His breast is tawny like that of a flame, yellow ; His clothings are siiken ; His necklace, bracelet and armlets are adorning His body. (20)

He is removing all the burdens of the earth and is holding in His four hands conch-shell, discus, club, and lotus. (21)

Thus meditating, one, learned in the mantras, should first worship along with aṅgapūjā (worshipping the body) the āvaraṇa pūjā (worshipping the attendant deities) and the second Āvaraṇa pūjā along with His queens (mahiṣis) and then worship Him in the third Āvaraṇa (third inner circle). (22)

Nārada, Parvata, Jiṣṇu, the honest Uddhava, Dāruka (the Kṛṣṇa's charioteer) Visvakṣena, Viṣṇu, Saineya (Kārtikeya) and Garuḍa in front of all the quarters, are to be worshipped. (23)

Worship duly Indra and the guardiants of the several quarters of the heavens and the series of their attendants, their weapons ; then offer pāyasánna to them. (24)

Then offering tarpaṇam (peace-offerings) with water thinking it to be milk with sugar, the worshipper is to meditate on Śrī Kṛṣṇa the Puruṣottama, and repeat the mantra one hundred and eight times knowing its meaning. (25)

In all pūjās (worships) one is to offer Homa at the mid-day time or worship Him offering āsana (seat) arghya and stotra, the good devotee is to bow down to Him. (26)

Bring up the soul and locate it in the heart and then offer it to the Lord and when the soul is thus offered and when one in full of His idea, one should again worship paramātmā, the Supreme Spirit. (27)

Note :—The object of the Pūjā is to remove the impurities of the body, speech and mind and to be self-conscious, conscious of one's own immortal self or Ātman and of the Supreme Self or Paramātmā. Now as we are principally possessed of the body idea, we should start from the body. The several parts of the body or the parts of the fingers in the body to be touched by the devotee in pūjā or in japam are wonderfully connected with the three centres of the Suṣumnā nerve. the lower (sacral), middle (heart) and the upper (brain) centres. Twelve such japams are made on the four fingers (thumb excluded). Repeat three times in each centre. So we get the total number of japams, nine multiplied by twelve, that is, one hundred and eight times. So the japam and pūjā is an attempt to become pure, and be conscious of one's soul ; and one can, then whorship the Supreme Soul by one's soul and no need further remains of the External pūjā.

Here ends the eleventh adhāyaya in the Third Night of Śrī Nārada Pañcha Rātram.

CHAPTER XII

HOW TO PERFORM THE SEVĀ OF ŚRĪ KṚṢṆA IN THE NIGHT AND IN THE EVENING.

Śrī Vyāsa said : Whoever performs in every evening thus the worship of Vāsudeva he, attaining all his desires, gets in the end the highest goal. (1)

If, in the night the worship of Śrī Kṛṣṇa, the son of Devakī be performed within the circle of the Gopis, as if he is tried in the divine Rāsalīlā and His heart overpowered with the idea of His being the God of Love. (2)

Then draw His figure, pulpy, nicely circular, shining and of length measured by the extended thumb and little finger and worship Him as if He is falling on the assembly of His kindred families in the Rāsa circle by His hands and feet. (3)

And think that the beautiful banks of the Yamunā where the gentle breeze is blowing over the lotus (Sthalapadma growing on the soil) and carrying their shining pollens to and fro. (4)

He is playing various kinds of sports by His Divine body with His dear ones (ladies) drawn close to one another by bonds of love in the Rāsa maṇḍala (circle of dance) and where He is laughing and joking and making others langh and joke in spacious places on the Yamunā banks filled with hundreds of ladies fascinated by the arrows of Cupid, and interspersed with nice fragrant flowers, radiant with white rays of the brilliant Moon, shining overhead and thus making all the places round as if white coloured, frequented with playing bees and much desired by Vidyādharas, Kinnaras, Siddhas and Devas, Gandharvas, snakes and other wandering spirits and desired also by female goddesses (Deva kanyās) going over nice aeroplanes. (5-7)

Being separate from each other and at the same time existing within the hands of the faireyed damsels, clasping their beloved

ones, the black bees are causing uneasiness to them on their being considered as blue lotuses. At this time a wonderful sight is seen as if their own members are being cut off and separated (and thus pain is felt) (*i.e.*) they were feeling sorrow at the bereavements of their dear ones. (8)

Again when their hearts were delighted on hearing various sweet sounds, seven musical notes, mūrchanās and tāns, etc, then it seemed that a very sweet and charming deliberation is being excited in them (they were revelling in very sweet and pleasant thoughts). (9)

Thus the states of bodies of these ladies were otherwise than their usual conditions. They looked as if shining like (marakata) gems and lotuses at the time of the rising Sun. (10)

These ladies looked of a red colour like atasī flowers ; their eyes looked like lotuses at the time of the rising sun and like Palāśa leaves !: their hairs looked like Golanca creepers with new leaves on them and like the tail end of peacoks their hands looked exceedingly beautiful. (11)

The ladies with brisk eye-brows, adorned with gem earrings coming down on their cheeks, were wearing various ornaments made of gems ; and their faces were covered with veils. (12)

And with their seats on ground filled with exceedingly joyous and play ful amorous articles, they were disallowing, with their hands like young shoots with fresh leaves, the black bees making sweet and indistinct sounds. (13)

Embracing the breasts of these youthful ladies,, that Secondless Guru of the whole Universe, Śrī Hari, the best of the Gopas, is seen as if over whelmed with emotion of love ; and His breast has become red, like the rising Sun. (14)

Thus locating the ladies within the pītha, worship them ; where due to Śrī Kṛṣṇa's, that Immutable, birthless Spirit full of Rasas (Sentiments bleasing etc.,) exte nsion of body, they the Gopikās have become parts and parcels of His body. Thus thinking, worship Śrī Kṛṣṇa first. (15)

Next on the sixteen petals of the pedestal of worship the excellent forms of Kesava and others and the aṅsas (parts) of their Śaktis and all parts in couple are to be worshipped duly. (16)

Thus steeped in ideas of devotion, the devotee should finish the worship of Śrī Hari : and then offer sugar, ghee, and milk and other articles to be offered, on silver plates having four parts (āvaraṇas) separated from each other. (17)

And, if the devotee be rich, sixteen Kānsya vessels are to be provided separately, in due order, having naivedyas (offerings of articles etc) with all the ingrepients, ghee etc., for each separate couples (mithuras). (18)

He who being liberal-hearted worships thus in every fortnight the world Enchanterer, becomes an object of worship of all persons and in the end attains limitless fruits. (19)

He who thus worships Śrī Hari daily in every night or in every evening with devotioṇ, gets equal fruits (results) in this life and hereafter and is saved from this occean of world. (20)

Here ends the Twelfth Chapter in the Third Night in Jñānāmṛtasāra Śrī Nārada Pañcarātram.

CHAPTER XIII

ON THE RESULT OF WORSHIPPING IN THE NIGHT ŚRI KṚṢṆA'S BODY MADE UP MANTRAS.

Śrī Vyāsa said :—Whoever devotee worships in the night Śrī Kṛṣṇa's body, the slayer of Madhu made up of mantras, acquires love and friendship towards all beings ; Lakṣmī Devī, the Goddess of wealh remains fixed with him and all the excellent objects desired by him (he gets Dharma, Artha, Kāma and Mokṣa) come to him and yield happiness and pleasure and thus determine his Karmic effects. (1)

Now is being described how the aforesaid procedure of tarpaṇa etc. after the worship of the Supreme Puruṣa had been completed, bears fruit, even in the absence of the worship, by those persons who perform sakāma actions, desiring the fruits thereof. (2)

After doing the tarpaṇa of the pīṭha mantra, invoke once Śrī Kṛṣṇa's śaktis in that pīṭha ; and worship Him with water and with other articles that are worth being desired. (3)

Next shew Dhenumudrā and throw water on the articles by which tarpaṇa is to be done and with folded hands please Him, offering the articles that are placed on golden dishes. (4)

On performing tarpaṇa ceremony, three times a day, twenty-eight times at a time ought to be done ; again during each of these times the attendant families of the Deva to be worshipped ought to be pleased with tarpaṇa or peace offering once. (5)

In the morning cured and gur ought to be used ; in the mid-day milk and other articles are assigned. (6)

At the end of the mantra and name attach the dvītīyā vibhakti and then utter the world tarpayāmi, until pūjā (worship) is finished. (7)

Then, becoming pleased, throw a little water on one's ownself and drink (sip) a little water, and on that water make japam of the mūla mantra (seed mantra) and then with one pointed heart make japam of the mantra (on one's heart). (8)

The articles for this ceremony are to be different from the articles that are fixed for Kāmya tarpaṇa (peace-offering with results asked). Thus they should be collected. (9)

Please Him with sixteen sorts of articles ; on presenting Him the eleventh article, offer milk in the begining and in the end and offer water once and worship Bhagavān Śrī Kṛṣṇa with devotion. (10)

Pāyasa (milk and sugar and rice boiled), Gauṛīya rice, milk, curd, fresh butter, ghee, plantain, mocā and cakes, etc, and various other articles are to be offered to Him. (11)

Thus with lāja (fried rice), these sixteen sorts of articles are to be offered with sweetmeats after offering milk (Kṣīra) in the aforesaid manner. (12)

Thus whoever offers these articles (4 × 7) twenty eight times daily with one minded devotion to Śrī Hari, obtains within his clutch all the wealth and, like the articles that are withIn the space in front of him in the pūjā ceremony, all are attained by him. (13)

Offer Him pāyasa of fresh pure milk (boiled with sugar and ātap rice), curd, fresh butter and rice boiled in ghee and milk, coarse sugar, honey etc., nine sorts of articles as a peace-offering (tarpaṇam) twelve times. 14)

This tarpaṇam is to be performed eight hundred times ; but every time this can be moulded to sun the particular occasion. (15)

Consider these all nectars ; and if one can please Śrī Kṛṣṇa, the bestower of liberation (mukti) glorying in His own abode, the devotee gets within his clutches all the eatables, clothings, wealth, grains etc., with servants. (16)

As many times the devotee performs tarpaṇam, so many times he mutters japam of the mantra ; for it is by tarpaṇa only that all the objects that are to be achieved, are fructified into action. (17)

Whichever Brāhmaṇa gets his food by begging, he should

go out himself begging, becoming the devotee of Śrī Kṛṣṇa and the Sun, and worship duly by curd and ghee etc., Śrī Kṛṣṇa the son of Nanda who gives pleasure to the Gopīs ; and then he gets easily plenty of Bikṣā (food by begging) ; *i.e.*, though lie is without any desire, he will get plenty. (1)

While performing the pūjā, the devotee should write within the counter of the hexagonal (six angled) lotus and its karṇikā (pericarp of the lotus). Kāmavija (Klīm) and the six lettered mantra and Śakti and Śrī and rakṣaṇa and frame the ten-lettered mantra in each case. (19)

Note—Klīm Kṛṣṇāya namaḥ is the six lettered mantra.

Śakti—Hrīm.

Śrī—Śrīm.

Rakṣaṇa—Rakṣaṇa.

Hrīṃ Śrīṃ Rakṣaṇa Kṛṣṇāya namaḥ is the ten lettered mantra.

Hrīm Śrīm Klīm Rakṣa Kṛṣṇāya naṁaḥ may be the ten lettered mantra.

After this, draw the beautiful form with navel, like the sthalapadma (a kind of lotus on the tree growing on the ground); write, with a golden pen, the Gopāla mantra with go-rocana (a bright yellow pigment prepared from the urine or bile of a cow of found in the head of the cow). (20)

The aforesaid mantra brings the three worlds to subjugation ; hence the chief devotees should use this for Japam ; self protection, name and fame, sons, lands, wealth, lustre and fortune, and infallible vigour (potency) are thereby acquired (21)

If this mantra be meditated upon and muttered (repeated so many times), insanity due to ghost etc, loss of memory, epilepsy, poisoning, falling into swoon, vagrant wanderings of the mind, fever etc., are soon cured. (22)

Klīm, Kṛṣṇāya namaḥ form the six lettered mantra ought to be suspended on the breast. (23)

Very active and brilliant in play, knowing all māyā (fascinating, act), with head newly decorated *i.e.* such are the Śaktis parā (highest), subtle constant, and of the nature of Samvīta (intelligence). (24)

Śrīm is the seed mantra of Lakṣmī. From this firstly eighteen lettered and then twenty lettered mantras are framed. (25)

Asthi—the letter *sa*

Agni.—the letter *ra*

Govinda.—the letter *i*

The daily pūjā of Śrī Hari is done in Sālagrāma stone, gems, precious stones, and in Yantras (diagrams) and in maṇḍalas (enclosed circular spaces) ; never on ground. (26)

Thus he who performs, japam, homam, worship, tarpaṇam and sticks himself to any one mantra and worship Śrī Kṛṣṇa, the Bestower of liberation, he easily gets all the enjoyments and, in the end, goes to the region of Viṣṇu, free from all impurities.

Hear ends the Thirteenth Chapter in the Third Night of Śrī Nārada Pañcarātra jñānāmṛta. (27)

CHAPTER XIV

ON THE EQUAL (SIMILAR) APPLICATION OF THE ABOVE TWO MANTRAS.

Vyāsa said :—Now I am stating how to apply equally the above two mantras ; the endless efficacy of them ; and I am mentioning about the other mantras also. (1)

I bow down to that son of Devakī, Śrī Kṛṣṇa just born, of the, colour of the rising sun, wearing yellow robe and holding conchshell, discus, club and lotus. (2)

Thus meditating one should make one lākh japam in the Brāhma-mūhurta, in the early morning, and perform homa ten thousand times with Palāśa flower brought by one's own hand. (3)

Whoever acts, with undivided attention, according to the above directions, with any one of the above two mantras, attains memory, intelligence and understanding and strength and becomes a poet and orator. (4)

When the devotee, by repeating the mantra, and making its japam, becomes one with the Deity of his mantra, he gets the result of meditatin and homa and then ta'.es refuge always at the feet of the mukti giver Śrī Kṛṣṇa. (-)

"I am taking refuge unto Mukunda" thus saying one has to remember the Ṛṣi Nārada of the ten lettered mantra, Gāyatrī Chanda and Mukunda Devatā. (6)

Rising early in the morning, if one makes japam one hundred and eight times, within six months, the devotee, full of Bhakti, retains whatever he hears and can reproduce that afterwards directly. (7)

One is to remember that Śrī Kṛṣṇa has got the full Divinity summed up in brief in His divine Body, is tending cows, of a child-like nature, of blue colour and situated in the lap of His mother. Thus one has to think and make japam. (8)

Whoever performs homa ten thousand times by ghee, will acquire unflinching faith, devotion and peace. (9)

All the actions of the mantra are performed with Vāyu vīja (yam and then uttering Bālalīlātmane hum phaṭ namaḥ). (10)

One has to make japam, gāyatrī being Nalakūvara Bāla Kṛṣṇa, the Ṛṣis etc, are the Siddhas. (11)

Think Kṛṣṇa as liying on a child's bed, crying, and being asked by the Gopīs to drink milk ; thus thinking, whoever performs tarpaṇam. gets himself amply compensated. (12)

After the words amuṇā anurūp utter the word rasa rūpa "say that we are bowing down to Śrī Kṛṣṇa. the Lord of our food. (13)

"Amunā anurūpa rasarūpam namaḥ mama annādhipataye namaḥ annam prayaccha svāhā" is the 30 lettered mantra.

Take anna (food), svāhā. Thus recite ! the thirty lettered mantra by which food is given. Nārada is the Ṛṣi of this mantra and anusṭup is the chanda. (14)

In case of afflictions caused by Bhūtas (ghosts), Bālagraha (any demon or starry influence teasing infant children), madness, loss of memory etc, the man who is thus afflicted should recollect within his head Śrī Kṛṣṇa, sucking the breast of Putanā ; and then, make japam of the mantra. (15)

Thus all the bad symptoms disappear and the child coases crying and the demons or bad influences quit him immediately and fly away. (16)

Then offer homa on fire, thinking fire to be the face of Śrī Hari, the destroyer of Pūtanā, with Tulasī mañjari flowers and five gavyas, cow urine, cow dung, curd, ghee and milk in certain proportions. (17)

With excellent products of milk, fill the jars and use them in inauguration ceremony (abhiṣeka kriyā) and offer them for prāṇa purpose. Then try your best to make Japam (mutter the mantra)

one thousand times. Thus all the malign influences will be averted by the vibrations of the mantra sound). (18)

With the eighteen lettered mantra united with hum, phaṭ, svāhā and mentioning duly and Ṛsi, etc., the Brahmagāyatrī ought to be duly made use of in averting the bad influences of evil planets. (19)

Meditate also the cart upturned by Śrī Kṛṣṇa's lotus feet and then make Japam ten thousand times of any one of the obove mentioned two mantras for averting all evils. (20)

The child Śrī Hari has got in His two hands curd and pāyasa and on His neck, a necklace of tinkling bells and vyāgranakha (a kind of perfume or it may mean a tiger's claw) are adorning. (22)

Thus meditating one has to perform homa ceremony into fire with Śatavīryānkura and other articles and milk and ghee etc., and mutte ; the mantra one lākh times. (23)

Then pay the fees to the Guru and feast the Brāhmaṇas. Thus the Bhaktas (devotees) live undoubtedly one hundred years, free from all diseases. (24)

Here another ten-lettered mantra with Śrī Puruṣottama is used. "O Viṣṇu ! O Lord ! Give me long life." thus the Lord is to be addressed. (25)

Here another mantra with thirty two letters with the word namaḥ exists. Nārada is the Ṛsi of this mantra ; anuṣṭup is the Chanda and Śrī Kṛṣṇa is the Devatā. Now His aṅgas (attendant deities) are being described. (26)

Sūrya (Sun), Bhūtendrīya (the elements and the organs of senses), Vasus, Eyes, ātmā, the Great Light, Vidyā etc., are duly worshipped in turn. (27)

Make japam of this mantra one lākh times and perform homa one thousand times with pāyasa (milk boiled with rice and sugar), offer durba grass. Thus longevity is attained. (28)

Try to practise with another mantra, remembering Śrī Kṛṣṇa as rending asunder Bakāsura with His two hands ; and repeating His names He had in His childhood. (29)

Thus finishing one's japam one is to take one's bath applying "till" oil on one's body ; and here one ought to repeat the mantra "Bālavapuṣe svāhā". (30)

While protecting cow-herds and taking other cattle to grazing pasture, one is to meditate and worship Śrī Kṛṣṇa wearing a cow herd's dress and playing with His flute. (31)

The eighteen-lettered mantra of Vāsudeva, wearing a coat of armour has Nārada for its Ṛṣi, Gāyatrī for its chanda and Śrī Kṛṣṇa for its Devatā. (32)

The exprienced devotee is to remember Śrī Kṛṣṇa, in case he be affected with disease called Kumbhinasa or be bitten by a snake on his head ; and he will be cured by Śrī Kṛṣṇa, the protector of all calves. (33)

On that think that Śrī Kṛṣṇa is dancing on the centre of the raised hood of Kāliya serpent ; and think also that Śrī Kṛṣṇa is showering nectar by His eyes ; and that He is thus an object of sight of the ladies. (34)

Therefore to destroy the effect of any position, threaten by raising the forefinger of the left hand and remembering the crusher of the Kāliya serpent, fill one jar (ghaṭa) with water and think that it is cleared away of the poison. (35)

Make japam twelve hundred times, sprinkle with water and inaugurate the serpent become happy. On the middle of the hood and on the middle Kāru (artistic work), recite the two lettered mantra. (36)

And speak "that the son of Devakī is dancing on it" and bow down to the sound that you seem to hear of His dancing, (37)

In case of tooth-ache, think yourself as falling on the lotus-feet of Śrī Kṛṣṇa, and remember the Ṛṣi Nārada, and utter the mūla mantra (seed mantra). (38)

The Chandas (metre) of the above mantra is anuṣṭup, Śrī Kṛṣṇa, the Trampler of Kāliya snake, its Devatā, one lākh japam, and ten thousand times homa or casting ghee on fire ought to be performed. (39)

The worship of Anga Dik-pāla Devatās (deities of the several quarters of the sky and body) ought to be performed with clothings ; and on them all the aforesaid acts tending to destroy the effects of poison are performed. (40)

There is no other mantra than this to destroy the poisonous effects. In this mantra-gutikā, Dhenuvāri and the several parts of the Kalpa vṛkṣa come down as medicines. (41)

The antipoisonous remedial medicine is taken as a mixture internally and applied as an ointment by the help of this mantra ; and at that moment it is incumbent that one would remember Śrī Kṛṣṇa, the Upholder of the Gobardhana mountain, the all powerful and mighty. (42)

Taking hold of the bamboo by the right hand, one ought to meditate Śrī Hari and repeat His name and then can go out without an umbrella. (43)

No fear will arise out of rains, strong wind and thunderbolt, and if one rembers one's iṣṭa mantra, all attempts, however powerful, to do injury would turn out futile. (44)

If the above mantra be muttered ten thousand times, then certainly no rain falls. And here one ought to remember Śrī Kṛṣṇa, playing merged in the Yamunā river. (45)

And perform tarpaṇam (10) ten lākh times, meditating Śrī Kṛṣṇa drenched with sprays of water, thrown on Him by His beloved ladies. (46)

By this, rain will come to pass, even if it be out of season ; and if He be remembered, the boils on the head and fever etc., will be cured, (47)

If a body be burning and if there be unconsciousness (moha), making japam for a short while, brings relief ; or the powerful Pradyumna riding on the bird Garuḍa comes out to relieve him. (48)

If one wants one's fever to subside, one is to meditate the Deva Acyuta and perform Hema ; if it be a case of bhautika fever, then one should recite the mantra over one's head. (49)

At this, the fever, though incurable, will subside within a few seconds ; and, as aforesaid, one should make pūjā (worship) of Him in Fire with fuel of dimensions equivalent to four fingers. (one finger equal to two inches and a half or three inches). (50)

For the allaying of fever, one ought to remember Śrī Hari, the remover of sorrows of Bhīṣma, whose heart was rent asunder by sharpened arrows and perform homa with sugarcandy (sweetmeats). (51)

And to appease any disease, one ought to remember Śrī Hari, and touch the diseased person with one's hand. Śrī Hari the deliverer of the son of Sāndīpanī Muni will prevent him from meeting with unnatural death. (52)

Moreover one is to perform homa ceremony ten thousand times with bits of creepers (latā khaṇḍa) and meditate Him, and remember the deliverer of the dead child of the Brāhmaṇa Sāndīpanī, (53)

And, for the increase of children, one is to make japam of any of the aforesaid mantras one lākh times and perform homa on a special fire ten thousand times, (54)

And for the longevity of the child, worship the above God in the night with fruits and honey and with jar filled with the juice of the Kṣīrī tree. (55)

Mutter japam ten thousand times and inaugurate the lady with water, twelve times in the morning. Thus, even if lady be barren, she will give birth to long-lived children, free from disease. (56)

Even in case when children, being born, die away such children continue to live. (57)

And this water of inauguration ceremony, rhe women, desirous of sons, should drink on breaking her fast, after muttering her mantra one hundred and eight times (12 × 3 × 3 times) and thus making the water for the period of one month and should say :—"O Devakī's son !" (58)

O Govinda ! O Vāsudeva ! O Lord of the Universe ! (58)

Give me son ; I take refuge unto Thee : after this, think that the country that was trembling for Thy enemy Kāśirāja has been conquered away from him and he is being burnt up by Thy energetic strength ; thus thinking Śrī Hari in one place, perform homa ceremony for seven nights with mustard seed. (59-60)

Think again thus that every thing is destroyed when this God Śrī Kṛṣṇa, the Master of all actions, becomes angry ; and that Śrī Kṛṣṇa is sitting in the beautiful hermitage, beautified with Badarī (plum) trees etc., and is touching the body of Ghaṇṭākarṇa with hands and feet. Thus meditating, perform homa ceremony *tila* with (sesamum) and honey. (61-62)

For the pacification of all sins and for the beauty of the body, one should meditate the above mantra and remember Śrī Hari, the enemy of Rukmi and Vala, addicted to gambling (playing with dice). (63)

Employ the seasonal gur obtained from molasses according to rules of initiation in the homa ceremony and meditating Acyuta Bhagavān as having fire burning in His mouth and riding on Garuḍu and throwing arrows, recite seven thousand times any one of the above mentioned mantras. (64-65)

Thus within seven days the enemy will be disquieted and become sad. And in this case meditate the Devatā eating kapittha fruit (the wood apple) and the uplifted young one. (66)

If this be made japam ten thousand times, immediately the enemy becomes disquieted. Mutter this mantra and meditate Śrī Kṛṣṇa, the Highest spirit, the Destroyer of Kaṁsa and descending from the raised platform. (67)

Thus Śrī Kṛṣṇa got Kaṁsa down from the platform and took away his life. Perform homa dedicated to Him ; and for tarpaṇam (peace offering) perform the simple homa only ten thousand times. (68)

Thus even if the enemy had eaten amṛta (*i.e.*, become immortal) he will certainly be killed. If the above ceremony

be performed with *neem* oil and rice, the above result is also obtained. (69)

To kill the enemy in a moment, become pure in the night and perform homa with herons, bones and Kārpās cotton and other articles, that is, an aggregate of three spices (black and long pepper and dry ginger. (70)

Rather to quell down an enemy, perform homa with castor oil and for killing, make japam ten thousand times. (71)

Or becoming calm and quiet and desirous of victory make homa as before ; for peace, with pāyasa (rice boiled with milk and sugar) and mutter the name of Śrī Hari, the stealer of Pārijāta one hundred thousand times, (7)

Remembering His name brings nowhere defeat to the devotee. The above mentioned Hari is giving advice and explaining the meaning of Śrī Bhagavadgītā to Arjuna in Vyākhyā Mudrā. (73)

For the increase of Dharma (religion) and Equality, think Śrī Hari seated in the chariot ; and thus if any one performs homa one lakh times with Palāsa flower and honey, he becomes learned in all the Śāstras, and he becomes a poet and expounded of the Śāstras and sees things beyond, becomes expert and competent. But one must think of His Form as encompassing all this universe and lustrous as that of tens of millions of Suns. (74-75)

Ornaments are adorning His lotus feet, looking like Fire and Moon. (76)

Holding various weapons and extending. Himself throughout, the universe, He has come down as an Avatāra to protect continents, countries and village. (77)

Meditate Him thus with great love ; and mutter any one of the above mentioned two mantras ; or recite the mantra named Arjuna Ṛṣi and locate mentally in heart His lotus feet. (78)

The chanda of this is Triṣṭup ; the Devatā is Viṣṇu, of the

form of the universe ; and its application is for the purpose of japam. Then reciting Gīta Mantra, make japam of Hṛṣīkeśa etc., perform homa for the appeasing of all sorts of obstacles and for the preservation of all things. (79)

Here ends the fourteenth adhyāya in the Third Night of Jñānāmṛtasāra of Śrī Nārada Pañcarātra.

CHAPTER XV

Other secret matters regarding Śrī Kṛṣṇa, the husband of Kamalā for attaining undying wealth and on mantra, Pujā and Homa.

Śrī Vyāsa said :—To attain undying wealth, I will now describe very secret matters and rules regarding Śrī Kṛṣṇa, as showing His mercy. Here Kuvera and others are necessarily worshipped. (1)

There are in the city of Dvārakā, many houses shining like thousand suns and sufficient lots of Kalpavṛkṣa trees, interspersed in the hall built of precious gems and stones. (2)

The dazzling jewel pillar in that city and on the outside smiling sweet garlands of flowers and clothes adorned with various gems and jewels are looking exceedingly beautiful' (3)

Close by the Padmarāga country, a river all of gems is flowing and there the gems are constantly coming out. Consequently the ladies there for the bath are being troubled with the bindings of their clothing being constantly loosened. (4)

It was looking very grand when all sides were illuminated with rows of lamps, all made of gems and jewels ; and the rays of the rising Sun and on the throne also, all built of jewels and gems. (5)

There on the throne, was sitting Śrī Kṛṣṇa of the golden colour and shining like millions of rising moons, suns, and lightnings. (6)

All the parts of His body were all beautiful without any defect, He looked polite and modest and was adorned with all ornaments. He was wearing yellow robe and there were conchshell, discus, club and lotus in His hands. (7)

Invoking Him ought to be done on His left foot, touching with its fore part the jar always shining and built of gems and jewels. (8)

Rukmiṇī and Satyabhāmā were fetching water in that jar and were standing on His right and left side and pouring water on His head and inaugurating Him. (9)

Nāgnajītī and Sunandā, and Mitrabindā and Sulakṣaṇā were behind them. (10)

From that jewel river Jāmbuvatī and Suśīlā were following them, filling with water the jar already containing gems and jewels. (11)

On the outer court sixteen thousand women were merged in meditation and desirous of inaugurating Śrī Kṛṣṇa with water from the jars field with gems and jewels. (12)

On the outside court, the Vṛṣṇi people got aṣṭanidhis (special sorts of gems) in full quantities with them and, coming forward, were distributing them to those who were begging wealth. (13)

Thus meditating Śrī Kṛṣṇa, the Highest Spirit, the devotee, should commence making japams. Here the devotee has to perform homa and japam forty thousand times with ghee (clarified butter). (14)

The eighteen letered mantra with Śrīm and Hrīm is for all the siddhis of the three worlds. (15)

The Ṛṣi (Seer) of this mantra is Brahmā, the chanda is Gāyatri, the Devatā is Śrī Kṛṣṇa and Vijā and Śakti should be thought of as before. (16)

Now is being stated the mantra, declared by Sanat Kumāra; the pīṭha nyāsa etc., should be performed in due order as stated before. (17)

The Ṣaḍaṅga nyāsa on the two hands; and the Vyāpaka nyāsa are to be first performed; then mātṛkā sampuṭa is to be performed with the above mantra. (18)

According to the rules of Samhāra and Sṛṣṭi nyāsa, arrange

ten tattvas in proper positions on the body and then lccate the mantra varṇas within the body. (19)

Perform nyāsa as in sriṣṭi nyāsa, on head, forehead, between the eye brows, eyes, ears, nose, face, cheeks, arms, breast, lips (beak), navel, organ of generation, waist. things, shanks, heels and feet. (20-21)

Make Sthiti nyāsa five times in the heart etc., and Samhṛti nyāsa five times on feet etc. and meditate five times. Thus sthityanta-Murti-Panjara-nyāsa (up to the end of sthiti) are performed. (22)

After performing sṛṣṭi and sthiti nyāsa, the Ṣaḍaṅga nyāsa is to be performed. The mantras to be used here are the three lettered, four, five, seven, or eleven lettered mantras. (23)

Making Kirīṭa mudrā, make digbandhana as before and meditate as stated before. Then worship the Body in Murti-Pañjara. (24)

Or in case of worshipping Viṣṇu. the mantra will be as follows. Plaster the earth with cow-dung and locate pīṭha (place of worship raised) in this. (25)

After applying sandalpaste and other necessary things, draw the eight petalled, lotus, and within the Karṇikā (pericarp) draw the hexagonal figure, and try your best to invoke therein the Deva Manmatha (Kāma Deva). (26)

And encircle it well with seventeen letters and on the east, south-west (nairrit) and south-east (agni) corners write clearly the seed mantra of Śrī (*i.e.* Śrīm). (27)

And within the sandhi (connecting link) and Keśara (the filament of a flower) write three times each the six-lettered mantra and on the sight petals write the Kāma gāyatri māla. (28)

On the outer door (court) write vīja mantra six times each, encircle it with mātṛkā letters and on all sides of the petals on the outside, mark the image of the earth (bhūbimba). (29)

Whoever writing this mantra on a gold plate practises Sādhanā or holds it (on his body) and keeps it, he is worshipped by the Gods even who are worshipped by all. (30)

Kāma Devāya Vidmahe, puṣpabāṇāya Dhīmahi, O Kāma Deva ! direct our understandings to Him (goodness)—this is called the Kāma Gāyatrī. (31)

Repeat this Gāyatrī, and, before repeating the Gopāla mantra, utter this "Janaranjanāyai Kāma Devāya Sarvajanapriyāya namaḥ." (32)

Uttering the above say "Sarvajana Sammohana jvala jvala prajvala prajvala hridayam mama Vaśam Kuru śiva :." Thus the forty eight lettered Kāma mantra will be completed. (33-34)

Before the commencement of japam write down the seed of Kāma mantra, that brings the three worl s under control, on the ground and encircle it with square yantra and adorn it with eight vajras (aṣṭa vajra). (35)

Worship the pīṭha as before and make sankalpa with pauruṣī mantra and invoke the Deva Acyuta with devotion. Thus the worship will now be duly effected in all actions (that follow) (36)

Make nyāsa again from āsana (seat) up to ābharaṇa (ornaments) and worship as before with mūla mantra the conch-shell, discus, club, lotus garlands, the śign Śri Vatsa, Kaustubha, etc. scents. flowers and rice. (37)

First worship properly the Anga Devatās in all the corners commencing from the South-East, etc, then purify at a time one's head, tuft of hair on the head, coat of armour, eyes, in due order. (39)

In this mantra Vāsudeva, Samkarṣana, Pradyumna, Aniruddha, Agni etc., are located in the centre of the petals, (40)

And Śānti, Lakṣmī and Sarasvatī and Rati are located at the several petals presided by the quarters of the sky. Next the eight queens are to be worshipped. Rukmiṇī and others will be seated on the ends of the leaves on the right and on the left side only. (41)

Next sixteen thousand queens are to be worshipped ; afterwards Indra, etc., Mukunda etc., Makarānanda and tortcise etc., are to be worshipped. (42)

Afterwards Śamkha, Padma and the eight Nidhis (treasures) are worshipped in due order ; Indravajrā and other attendants, is worshipped (next) on the outside. (43)

Thus when the Deva Acyuta with seven āvaraṇas are worshipped with great love, perform tarpaṇam with water mixed with curd, milk, sugarcandy and ghee. (44)

Offer to Śri Keśava at royal offering ; sing hymns to Him and bow down to Him and then locate Śrī Kṛṣṇa with his relations etc. in your heart. (45)

After assigning the soul to its proper place and worshipping it duly and making oneself one with it, repeat and make japam of the twenty-lettered mūla-mantra after installing with gems and meditating it. (46)

Whoever worships this mantra with japam, homa, pūjā (worship), and meditation, gets his house always filled with gems, gold, and corns duly. (47)

The world comes under him ; all the corns are under his control and he is surrounded with sons and friends ; and in the end he attains the best goal. (48)

Worship Govinda in Fire with white flowers, rice and ghee ; and perform Homa ten thousand times, and hold the ashes thereof on the head. (49)

He will thus have his food increased and all the women under his control, and, in this matter, he will have to perform homa one lakh times with ghee (or red lotus) with honey. (50)

His wealth and property become like those of Indra and all his business executed well in an orderly manner. One ought to perform homa to Śukra with flowers for attaining white clothings, etc. (51)

He is to perform homa daily with honey and ghee three times and with sugar and honey one thousand and eight times. Thus he will become the priest of a King. He is to mutter the ten-lettered

and eighteen lettered mantra, to meditate and perform homa, etc, accordingly. (52-53)

Next the following mantras are to be muttered Aim, Klīm Kṛṣṇāya hrīm govindāya ram Gopijana ballabhāya om svāhā, forms the twenty two lettered mantra. The Ṣaḍaṅga, Ṛṣis etc., of this mantra are like those of the eighteen-lettered mantra. (54-56)

For name, fame and acquisition of things, the twenty-lettered mantra ought to be worshipped ; and think here that the left hand is raised to hold the books, the par excellence of all wealth. (57)

With his right hand he is to hold the rośary and crystal beads symbolising the mātṛkās and then worship. (58)

Always worship Śrī Hari singing, who is of a blue colour, wearing yellow robes, soft and beautiful, wearing ornaments made of peacock feathers, omniscient and worshipped by the Munis who know all. Thus meditating, the devotee becomes the lord of the ladies with regard to dress and enjoyments, and houses, etc. (59-60)

Make japam of this mantra of Śrī Hari four lakhs of times. The mantra knowing person should control himself well and perform homa forty thousand times with Palāśa flowers and delicious fruits. (61-62)

By this act he will surely acquire siddhis (power and success).

Concentrating has intellect on whatever branch of learning he begins to practise, his words flow, like the Ganges, in prose and poetry. He is known as a great Paṇḍita in all the Vedas and Purāṇas. (63)

He get excellent wealth and, in the end, goes to the Highest place. He should utter the following mantra Śrīm, Hrīm, Klīm Kṛṣṇāya Govindāya namah. (64)

The letter Hrīm is said to be Brahma Gāyatri. Its Ṛṣi is Kṛṣṇa and with eighteen letters its. Ṣaḍaṅganyāsa is stated. (65)

In the act of worshipping with twenty letters, one ought to perform japam meditation (dhyānam) homam and worship. The

devotees who want wealth and influence should adopt this mantra. (66)

Śrīm. Hrīm, Klīm aṅgajanmaśakti ramāya is said to be another ten-letters mantra. (67)

In worshipping, the said twenty-lettered mantra is to be meditated like the act of aṅgapūja (worshipping the attendants). (68)

Now think the Deva Acyuta to be the Giver of boons and fearlessness and as embracing the ladies with hands, soft like lotuses, and holding the discus and thus meditate Him. (69)

Make japam ten lakhs of times and perform homa with the above mantra one hundred thousand times. Thus men acquire siddhis, powers, wealth, happiness and fortune. (70)

There are three other mantras with Klīm, Hrīm and Śrīm prefixed. The Aṅga of this mantravarṇa, Ṛṣi, etc., are the same as those of the aforesaid ten-lettered mantra. (71)

Śri Kṛṣṇa holding conchshell, discuss, bow and arrow, noose, goad, of the colour of the rising Sun, and holding with His hand the flute, and, playing sweet notes on it, is to be meditated. (72)

To meditate on the Ādi Gaṇas (the first and innermost circle of Devas, the) twenty lettered mantra is to be accepted and to worship the attendant deites and the ten Dikpālas (regents of the quarters) in the third circle, the ten lettered mantra is to be accepted. (73)

And muttered five lakhs of times and homa is to be performed with pāyasa fifty thousand times. Then the mantras giving wealth and beauty to men are fructified (that is, give wealth and beauty). (74)

Note:—Where do Śrī Kṛṣṇa and the other Devas reside? Have they forms?

The Devas all exist perfectly manifest in their causal bodies in mental and buddhic planes. They become partially hidden, when they come down and assume the subtle bodies; but, then, we

see more powers manifested in them. The Devas are all real and true.

The Devas have got forms which become visible to men in their hearts and in the Ājñā Cakra, if they believe and will to see. And these forms generally vanish, when the mind is translated to Sahasrāra ; in the brain, the Great Holy Light then remaining alone, whence these Devas come out again. These Devas can assume. any form at will and can become visible in the same way that we generally see things here outside us. It is to be noted that they can assume any form, whether of men, beasts, plants or inert substances, as stones etc. On many an occasion, the devotee feels the presence of the Divinity, he is invoking, in photos, images, stones, air, water, fire, etc., in the form of pure, othereal light playing miraculously. Even he hears the Devas talk in a very soft whispering voice.

Śrī Kṛṣṇa lives in Vrindavan; in the heart. He lives also in Ājñā and in Sahasrāra. There is also the Vrindāvanadhāma, higher in the celestial regions.

Śrī Mahādeva lives in Kailāśa where the three vital currents Iḍā, Pingalā, and Suṣumnā meet in Ājñā and in Sahasrāra.

Brahmā lives in the navel in the Maṇipura (solar) plexus.

The several minor Devatās and the devotees live as attendants of these Devas.

Human beings go after death to the Pitṛ Lokas, where the Fathers live; and live cheerfully there with the Pitṛs; or they go after death to the Devas and live there as their attendants, according to their inclinations to the particular Devas and to their particular regions. Or they go to Heavens, Svarloka and live as companions of Indra, Vāyu-Agni, Varuṇa, etc. And if their Karmas be bad, they go to the lower regions, the Preta Loka, the lower astral or to hell, to expiate their Karmic effects.

The Devas possess organs, mental organs, very powerful and far more generative than our physical organs. They can project their organs to an immense distance or contract them and reduce

to potential zero point. They possess halos of various colours, extending to a long distance. They have eyes, ears, nose, mouth, belly, generative, organs, anus, and feet; but the actions of these are very fine, and manifest in causal or subtle planes and cannot be perceived by gross instruments of ours. But when our state here becomes finer, subtle, causal (as in sleep), we see them in a fine, subtle, or causal state. The Devas can assume physical bodies too.

It is on great occasions of the birth-day anniversaries of Śrī Kṛṣṇa, Śrī Rāmacandra, Śrī Rāma Kṛṣṇa, Śrī Gaurānga, Śrī Śiva Rātri day, we see the luminous personages of the great souls in our mental eye. These moments are all observed as very sacred; Why? Because the births in ourselves, then, of Higher Minds are, indeed, a matter of joy, festivity, when Knowledge expands, love increases, and lower passions dwindle. And such births do occur on those great occasions, conciously or unconsciously, to those that attend such festivities.

May our minds become pure, enlarged ; our strength increased, our falsehood and cowardice vanish, our love for God and all that are good increase, and ourselves become free and independent of lower passions, selfishness, and of everything of the sort.

Here ends the fifteenth adhyāyā on mantra pūjā and homa in the Third Night jñānāmṛtaśāra of Śrī Nārada Pañcarātram.

END OF THIRD NIGHT

The Fourth Night

CHAPTER I

One hundered and eight names of Śrī Kṛṣṇa as propounded by Śrī Mahā Deva to Nārada for devotion and liberation (Bhakti and Mukti).

Śrī Mahā Deva said :—O Devi ! Listen to the one hundred and eight names of Śrī Kṛṣṇa, the Supreme Spirit, that I will say to you presently for Bhakti and Mukti (devotion and freedom). (1)

This wonderful piece of news was spoken by Ananta Deva to Earth, O Lotusfaced ! when in days of yore, the earth was delivered (from Pātāla). (2)

There is no praise.(stotra), austerity, learning, place of pilgrimage or superior practice better than this. (3)

Know these, O Devī, to be the same that Sāmaveda occupies among the Vedas ; as Mathurā, amongst places of pilgrimage, as Kāśī amongst the kṣettras and the ten-lettered Śrī mantra amongst all the mantras. (4)

Know these one hundred and eight names as superior as I and Thou are reckoned-amongst the Vaiṣṇavas and the Vaiṣṇavīs, as sannyāsa is reckoned amongst the fourfold divisions of life (āśramas); as Kapila is amongst the siddhas. (5-6)

As thunderbolt is amongst the weapons, as kāmadhenu is amongst the cews, as mind is amongst all the other ways of thinking and acting. (5-6)

Therefore I say this unto thee ; hear with attention. At this the earth bowed down to Ananta Deva, whose self is that of Samkarṣaṇa. (7)

With supreme devotion he asked the one hundred and eight names of Śrī Kṛṣṇa, the Lord of Ramā for the mukti of all mankind. (8)

Bhūmi (Earth) said :—In the Kṛṣṇa incarnation Rohini and Balarāma and Thy self have rendered the births of men that inhabit Śrī Vrindavan grand and honourable. (9)

There are various nateos and surnames of Śrī Kṛṣṇa who had tnken up His body in caurse of Leela (Divine sport]. (10)

Since a long time, I have been desirous of hearing the principal names out of them. Therefore if you know those names, rendered in verses, suited to purposes of hymns, of Śrī Kṛṣṇa, the same self as Samkarṣaṇa, that are considered as par excellence in the three worlds, describe them to me. (11-12)

Śrī Ananta Deva (Śeṣa) said : – O Thou Earth, excellent and handsome, I know His names that bestow mukti and eight siddhis (powers) aṇimā, etc, and that are the most auspicious. (13)

They destroy millions of mahāpātakas (great sins) and yield the fruits of all the Tīrthas as well of all japams and yajñas (sacrifices) and destroy all ḥosts of sins. (14)

O Devī ! Hear from me the one hundred and eight names from my mouth. Thereby the fruit is obtained that is got by reciting them for long times (*i.e.*, for ever). (15)

If one name of Śrī Kṛṣṇa be repeated only once, it yields the same fruits as above. So hear this stotra (names) leading to great merits and destructive of all sins. Of the one hundred and eight names of Śrī Kṛṣṇa Śrī Śeṣa is the Ṛṣi, the chanda is a Anuṣṭup, Śrī Kṛṣṇa is the Devatā, and its application is in repeating one hundred and eight names of Śrī Kṛṣṇa. (16)

OM

Śrī Kṛṣṇa, Kamalānātha, Vāsudeva, Sanātana, Vasudevātmaja, Punyalilā, mānuṣa vigraha. (17)

Śrivatsakaustubhadhara, Yaśodāvatsala, Hari, Caturbhujātta Cakrāsigadā Śamkhāmbujāyudhah. (18)

Devakīnandana, Śrīpati, Nandagopa Priyātmaja, Yamunāvega samhārī, Balabhadra priyānujaḥ. (19)

Putanājīvitahara, Śakaṭāsurabhañjana, Nandavrajajanānandi, Saccidānandavigraha. (20)

Navanītanavāhārī, Mucukundaprasādaka, Ṣodaśastrīsahaśresa, Tribanga, Madhurākṛti. (21)

Śukavāk, amṛtābdhīndu, Govinda, Govidāmpati, Vatsapālanasañcāri, Dhenukāsurabhañjana. (22)

Tṛṇīkṛtatṛṇāvarta, Yamalārjunabhanjana, uttānatālabhettā, tamāla śyāmalākṛti. (23)

Gopagopīśvara, Yogī, Sūryakoṭisamaprabha, Ilāpati, Paramjyoti, Yādavendra, Yadūdvaha. (24)

Vanamālī, Pītavāsa, Pārijātāpahāraka, Govardhanadhāri, Gopāla, Sarvapālaka. (25)

Aja, Nirañjana, Kāmajanaka, Kanjalocana, Madhūhā, Mathurānātha, Dvārakānāthaka, Bali. (26)

Vṛndāvanāntaśamcārī, Tulasīdāmabhūṣana, Syamantakamaṇerhartā, Nara nārāyaṇātmaka. (27)

Kubjā, Kṛṣṇāmbaradhāraka, Māyī, Paramapuruṣaḥ, Muṣṭikāsura Cānuramahāyuddhaviśārada. (28)

Samsāravairī, Kamsārī, Murārī, Narakāntaka, Anādī, Brahmacārī, Kṛṣṇāvyasana karṣaka. (29)

Śiśupālaśiraschettā, Duryodhanakulāntakṛt. Vidurākrūravarada, Viśvarūpapradarśaka. (30)

Satyavāk, Satyasamkalpa, Satyabhāmārata, Jayī, Subhadrāpūrvaja, Viṣṇu, and Bhiṣmamuktipradāyaka. (31)

Jagadguru, Jagannātha, Venuvādyaviśārada, Vṛṣabhāsuravidhvaṁśī, Bāṇāsurabalāntakṛt. (32)

Yudhiṣṭhirapratisṭhātā, Varhivarhāvatamsaka, (wearing peacock tail ornament), Pārthasārathi, Avyaktagītāmṛtamahodadhi, Kālīyaphaṇī, Manimānikyaranjita, Śrīpadāmbuja, Dāmodara, Yajñabhoktā, Dānavendravināśana. (34)

Nārāyaṇa, Parabrahma, Garuḍavāhanayukta, Jalakrīdāsamāsakta, Gopīvastrāpahāraka. (35)

Puṇyaśloka, Tīrthakara, Vedavidyā, Dayānidhi, Sarvatīrthātmaka, Sarvagraharūpī, Parātpara. (36)

Thus when Śrī Kṛṣṇa's one hundred and eight names are heard by the devotee of Śrī Kṛṣṇa, these come to the light of his understanding, like the nectar of Gītā. (37)

Therefore, I have framed this hymn relating to the nectar of the name of Kṛṣṇa. that are delightful and bestower of highest happiness. (38)

These names destroy all malignant influences, destroy all miseries, and increase the logevity of life. One acquires in this very birth the affects of performing charity, penance and travelling in holy places of pilgrimage. (39)

Reciting and hearing them bring those effects Koṭi times. The sonless get sons ; the goalless get proper goals. (40)

The poor become rich ; those, who want victory, get victory and the boys and cows become well fed and fat. (41)

Fever and Vātagrahas subside, peace and liberation are obtained. Sins of millions of births are destroyed, Śrī Kṛṣṇa's remembrance brings liberation and mukti. (42)

I bow down to Śrī Kṛṣṇa Yādavendra, Jñānamudrā, Yogīnātha, Rukmiṇīśa, the knower of the Vedānta and Īśvara. (43)

O Devi ! One who mutters this mantra, day and night, gets favour from all and becomes dear to all. (44)

He gets sons and grandsons, acquires all siddhis and all wealth. Enjoying in this world, in the end he attains Sāyujya (union) with Śrī Kṛṣṇa. (45)

Here ends the First Chapter in the Fourth Night of Śrī Nārada Pañcarātra Jñānāmṛtasāra on the discourse of Umā and Maheśvara and Earth and Śeṣa serpant on the one hundred and eight names of Śrī Kṛṣṇa.

CHAPTER II

ON THE GLORIFICATION OF VIṢṆU IN COURSE OF CONVERSATION BETWEEN PĀRVATĪ AND ŚIVA

Viṣṇu is to be meditated upon for the pacification of all obstacles, Viṣṇu who wears white raiment, who is of white colour, four-armed, and of gracious countinance. (1)

"Om ! I bow down to Śrī Kṛṣṇa, Pārtha, Lakṣmī, Śrī Nārāyaṇa ; and to the Devī Sarasvatī and to Nara," This mantra the Ṛṣi Nārada, who is dear to Bhagavān, got from the Brahma Loka. Seeing the Ṛṣi in the midst of the assembly and coming there from the Brahma Loka, all the other Ṛṣis present there, bowed-down and asked in the following way. (2)

The Ṛṣis said :—How can all the sins be all expiated without having resource to charity and gifts, sacrifice, penance, and going to the sacred places of pilgrimages. (3)

How can Mukti (freedom) be attained without the study of the Vedas, meditation, control of the senses and the knowledge of the Śāstras. (4)

O Muni ! To which God does Śamkara, the First of all the Devas, and Superior to them, worship, make Japam of Him and meditate Him without performing any act of charity, penance, sacrifice, or even going to the Tīrthas for visiting the sacred places of pilgrimage. (5)

Śrī Nārada said :—Pārvati asked this very question to Śiva, the Highest Deity. He replied He would describe this in detail. Hear. (6)

Bowing down to the Devadeva Mahādeva, the Guru of the Universe, the Lord of Umā, seated on the peaks of Kailāsa, Śrī Pārvati questioned :— (7)

O Bhagavan ! Thou art omnicient, adored by all, the Supreme Deity Brahmā, Sūrya and all the Devas worship Thy Lingam. (8)

They get all their desired Siddhis fulfilled by Thy favour. Thou grantest all the boons. Thou art free from birth and death. Thou art Svayambhu (born of Thyself) and Thou art endowed with all the Śaktis (powers). (9)

Lord ! Why then art Thou naked, wear clots of hair and bear ashes as the ornament of Thy body. To whom dost Thou refer, while performing tapasayā. (10)

O best of the Devas ! What japam dost Thou reckon ? I am very anxious to know all these. I am favoured of Thee ; so, O Suvrata ! dost Thou kindly speak to me on all these. (11)

Śrī Mahādeva said :—I never spoke this to any body. I consider this as very secret. But I will speak to Thee, for Thou art dear to me and devoted to me. (12)

O Devi ! In days of yore in Satya Yuga all the devotees (sādhakas) whose intelligences were purified, came to realise Viṣṇu as the one only God, Lord of all the Devas and thus worshipped Him. (13)

Thereby they have got all what are excellent in this and in the next world. All the Gods even did not obtain them as imperishable and without any difficulty. (14)

The persons who observe *ācāras* (rules of conduct in outer forms and inner forms of worship, behaviour, society etc.,) got them. When the Devas hear from my mouth, they became devoted to Viṣṇu. (15)

From the study of the Vedas, Purāṇas, and Siddhāntas etc., and the other Śāstras, the Sādhakas get confounded and are not perfectly convinced. So how can they realise the Highest from them. (16)

O Beloved ! That cannot be obtained by the ceremonies Tulā puruṣa Dāna (a sort of gift) or Horse sacrifice etc., or bathing in Prayāga (Allahabad), Varanasi, and other sacred places of pilgrimage. (17)

Performing Śrāddha (funeral obsequies) at Gayā, the study of

the Vedas and muttering japams, fierce tapasyās, observing rules of conduct and dharma, shewing kindness to living creatures. (18)

Serving the Guru, observing the true religion, performing Varṇāśrama dharma and meditating and acquiring knowledge should be duly performed in every birth. (19)

But all these do not lead to the acquirement of that all-auspicious Viṣṇu, the God, the Lord of all the Devas. How can all these ceremonies lead to the acquisition of that ancient one, the excellent Puruṣa, who is beyond what contains all these bhāvas (mental states). (20)

Even if one torments the enemies, if one be without any goal, subject to death and be in the midst of enjoyments and if one's knowledge and Vairāgyam (dispassion) be thwarted and if one be void of Brahmacarya. (21)

If one mutters the name of Śrī Viṣṇu repeatedly, by virtue of the potency of that name that conquers all the dharmas, one attains easily that goal which all the religious persons do not get. (22)

Viṣṇu is always to be remembered; never ought He to be forgotten. For all these rules and restrictions are His servants. (23)

Rather Brahmā and the other Devas became, in days of yore, fearless and free from anxiety by virtue of this name of Śrī Viṣṇu and they obtained sufficient powers and status. (24)

Without caring how I am worshipped, I see specially how Śrī Hari is worshipped. I also controlled myself before Him and asked greatness from Him. (25)

Then that Śrī Keśava, the Lord of the Universe incarnate, kind to the Bhaktas and of exceedingly gracious look, has rendered all these gods, by His parts, worthy of being worshipped. (26)

The compassionate Lord since then has made the Devas, Pitṛs, and the Devas of the Yajñas (sacrifices) fit for receiving worship in the three worlds. (27)

Brahmā and all the other Devas thus pleased Śrī Kṛṣṇa, the

Holder of the Śārṇga bow and said to Him and Me that henceforth Śrī Kṛṣṇa will be superior to Me and receive worship first. (28)

O Śambhu ! When I will get boons from you by worshipping you ; and I will be incarnate in human form in the Dvāpara Yuga (age). (29)

You would then misdirect the minds of the people away from Me by the Āgama Śāstras and keep Me private. Thus creation will go on and on. Hearing this I bowed down to Him and said. (30)

Here ends the Second Chapter of the Fourth Night in Śrī Nārada Pañcarātram Jnānāmṛtasāra.

CHAPTER III

THOUSAND NAMES OF LORD VIṢṆU

Śrī Mahādeva said :—Even if sins incurred by thousand Brahmahatyās (killing Brāhmaṇas) be explated somehow or other, the sin committed in not knowing. Thee cannot be explated in one hundred Koṭi Kalpas (i.e., ever). (1)

Let the pride shown by me in my acts be somehow sanctified, O Śrī Hari ! Thereby all sins will be nullified. O Sureśvara ! Say that to me. At this Govinda told Me truly, out of His genuine and real affection towards Me. (2)

Śrī Bhagavān said :—My thousand names are always sacred and lead to My feet. O Śambhu ! If Thou desirest all lordships and powers, then be up and doing day by day. . (3)

Śrī Mahādeva said :—Daily I meditate Him and worship Him and praise Him. O Pārvatī ! Thereby I am adored by the whole universe and have thus become glorified. (4)

Śrī Pārvatī said :—O Lord of the Devas, O Śamkara, O Lord ! Say that unto Me also, so that I may also become the Goddess of all, unequalled and like Thee. (5)

Śrī Mahādeva said :—Certainly Thou art to be praised, Thou art best, for Thou hast asked about the thousand names of Śrī Viṣṇu Bhagavān, which are pre-eminently supreme and auspicious to the three worlds. (6)

We meditate the Lord Nārāyaṇa, the excellent Puruṣa, dwelling in Visuddhasthāna (pure and holy sphere) and who is Mahā Hamsa (Parama Hamsa). We bow down to Him. (7)

Om. The Ṛṣi of this mantra of the Thousand names of Śrī Viṣṇu is Mahādeva. Paramātmā (the Highest Self) is the Devatā ; the tens of millions of the rising Suns is the Vīja of this mantra (the seed from which the whole manifestation is developed), the Ganges, the best. Tīrtha (sacred place of pilgrimage), is the Śakti ; Prapannāśani Pañjara is the Vīja mantra ; Gangātīrthottamā Śakti prapannāśani pañjara is the Kīlakam (the pin of an axle)

Vāsudeva param Brahmā, salutation to Aṅguṣṭha (the thumb). Mūla Prakṛti, salutation to the forefinger ; Bhūmahāvarāha, salutation to the middle finger ; Sūryavansadhwaja Rāma, Salutation to the ring finger ; Brahmādi Kamalādi Gadāsūrya Keśavam this is the salutation to little finger ; Śeṣa is salution to the back of the palm, the hands. (8)

N. B.—Prapannāśani is with thunderbolt held raised ; Pañjara is the cage ; here it is the body made up of ribs etc.

Divyāstra (the divine weapon) Ītiastram (thus this weapon) is Sarvapapa Kṣayārtham Sarvābhiṣṭasiddhārtham Śrīviṣṇornāmasahasram Japeviniyogah (the application of the divine weapon is to destroy all the sins and thus to yield or reap the fruits of all desires). (9)

Now maditate :—I bow down to Śrī Viṣṇu, who is shining, whose hands are like lotuses, who is wearing crown studded with disdems, bracelets and armlets on the arms, wearing a necklace of pearls resembling a Kalpa, whose belly, feet and waist are all decorated with (proper) ornaments, whose breast is beautiful and whose shoulders are beautified with rings of gems, and whose earrings are of the shape of shark (a crocodile) and who is holding in His hands conch-shell, discus, club, and lotus, shining like pure rays, and who is wearing yellow, silken robe, appearing like lightning and looking like the rising sun. So I meditate Viṣṇu.

(See Sanskrit text).

These one thousand names of Vāsudeva pacify all ills and increase the highest devotion. (184)

This devotion leads to the acquisition of Brama loka and all objects of desires and is a second step leading to Viṣṇu loka ; and it puts an end to all troubles and difficultties. (185)

It bestows all happiness and leads to Nirvāṇa Mukti in Satyaloka. It destroys lust, anger and all other passions and removes totally the ignorance of mind. (186)

It bestows peace and quietude of mind ; it saves those who have committed Mahāpātakas (greatest sins) and purifies them. It bestows quickly to all persons their objects of desires. (187)

All obstacles are pacified ; all inauspiciousness are thwarted. All the most dreadful calamities are averted and the deepest depths of poverty are destroyed. (188)

It removes the three-fold miseries of the universe. It is to be kept very secret. It yields wealth, grains, fame and all prosperities and all siddhis (successes and supernatural powers). It bestows all objects of desires. (189)

All the fruits of visitings the secred places of pilgrimage, performing yajñas (sacrifices), austerities, giving alms, and practising tens of millions of vratas (vows). It removes ignorance and inertia and is an incitement to acquire all knowledges. (190)

It gives kingdoms to those who want such ; it cures all diseases ; fructifies the barrenness of women and yields the most excellent results. (191)

It removes entirely pains, arising from injuries, due to weapons and poisons ; removes the diseases caused by bad planets. Hearing, studying and repeating bring in all merits and auspiciousness and promotes the longevity. (192)

If this be recited once, know as if all the Vedas are studied ; and millions of mantras with their branches are studied. It brings in results equivalent to reading Purāṇas, and Śmṛti Śāstras. (193)

O Beloved ! If one studies one verse, or one half verse or one quarter verse, after mattering them, soon one acquires always all the siddhis and gets success everywhere. (194)

O Auspicious one ! Thou shouldst keep it secret in all acts as if it is Thy prāṇa and recite only for Thy own benefit. (195)

This ought not to be given to one who considers Viṣṇu an ordinary being or who is devoid of faith and devotion or whose mind is doubtful or who is not devoted to Viṣṇu. (196)

This ought to be given to the pure minded disciple for his, welfare or to one's son. But the small minded people won't accept this, until I be pleased. (197)

The Ṛṣi Nārada would expect in the Kali age, much good results from this. Thereby the miseries of the unfortunate people would be removed. (198)

This would produce the best results in Vaiṣṇava Kṣetras (places of Viṣṇu) in Āryāvarta. There is no truth higher than Viṣṇu, nor any station loftier than that of Viṣṇu. (199)

There is no highest wisdom higher than Viṣṇu ; none who is not a Vaiṣṇava acquires mukti ; there is no mantra higher than that of Viṣṇu ; there is no tapasyā higher than Viṣṇu. (200)

There is no higher meditation than that of Viṣṇu ; there is no other non Viṣṇu mantra greater than this. What need is there to dwell on the greatness and reciting of other mantras. (201)

What need is there to perform thousand Vājapeya sacrifices for him whose devotion is fixed towards Viṣṇu ; for Viṣṇu embraces all Tīrthas and embodies all the Śāstras. (202)

Verily I say this upto These, that Viṣṇu embraces all the Yajñas (sacrifices). Thus I have expanded, in full, this quintessence of all this Brahma. (203)

Śrī Pāivatī said : - I am highly favoured, blessed and think myself as having my objects all attained ; and Thou hast related to me this stotra (praise) which is so very rare and at the same time so secret. (204)

And the more wonder is this that though in Hari we find present all these qualities, the stupad men do not think Him, the Lord of all ; and thus suffer in this world. (205)

It is aiming Him that Maheśa, though the Lord of all, is seen by all people maked, wearing matted hairs, with ashes all over His body and practising ascerticism. (206)

No other Devatā is superior to Him ; He is the Lord of the goddess Lakṣmī and He is the slayer of Madhu ; Thou, though the Lord of the Yogis art always meditating on His Essence. (207)

Thus what other post is superior to that of Śrī Puruṣottama, Those stupid persons, who are self conceited, are ignorant of Him and worship others. (208)

O Lord ! Thou hast for ever imparted to me the real knowledge and thus captivated me ; for he, who has not Ādyā Śakti revealed in him, cannot realise that Śrī Kṛṣṇa is the great Lord. (202)

Viṣṇu is Īśvara of all ; He is superior to all the Devas and He is Thy First Guru ; the stupid persons only consider Thee as ordinary. (210)

If people worship Him who worships the Great for His Glory, those, who are evilminded and vicious, tend tend to despise those great ones who are the receptacles, as it were of forgiveness. (211)

I, too, in my young age while in my father's house shewed mercy to the hungry and poor people who were incapable to support their own hungry kinsmen. (212)

Thou hast showed great kindness towards Indra and other kindred subjects ; they are new wandering freely in this world with their friends relations, and acquaintances as their qualifications and strength permit. (213)

Devahood (the state of becoming a Deva), patience and acquirements cannot exist without Thee ; therefore all the jīvas do live in this world with extreme pain (because they forget Thee). (214)

Without Theu no one can aspire after Dharma ; Kāma and Mokṣa become hard to attain. How can Yoga, Samādhi come to those who are hungry and unfortunate. (215)

O Śankara ! That man has been forsaken by the Goddess Kamalā, Who alone is the essence of this world and Who alone protects all these people (Lokas). (216)

She has consigned all the wealth of this world to the Mahatmās (the high should persons) by virtue of Her Dharma, heroism and by Her form and beauty. (217)

So who can, in this world, be equal to Śrī Kṛṣṇa, the Deva of the Devas ? For all merge in him, save those who are His parts. (218)

This world is fascinated by all sorts of evils. Śrī Kṛṣṇa is beyond birth, old age and death ; and he has get nothing to get. (219)

Yet he works for the preservation of Religion (Dharma) and for the maintenance of the Sādhus. He puts that in manifestation

(*i.e.* incarnates Himself) by bowing down only to Mahādeva. (220)

O Lord and Giver of all desires ! I have heard with attention this stotra ; but O Lord ! O Īṣvara of all if owing to attachment to objects of desires, I be unable to receite the above with one mind and with one heart, all absorbed. (221)

I pray to three, to kindly mention one verse of the above stotras, O Lord, O Vṛṣabhadhvaja ! reciting which daily will yield to me the same effect that the whole thousand names would give to me. (222)

Śrī Mahādeva said :—O Beautiful One ! "Rāma Rāmeti Rāmeti Rāma Rāma" this is equivalent to the thousand names. (223)

Therefore all the tīrthas and the water of the Prayāga tīrtha is not equivalent to one sixteenth of this Viṣṇu's thousand names. (224)

Here ends the Third Chapter of the Fourth Night on the thousand names of Viṣṇu in Śrī Nārada Pañcarātra Jñānāmṛtasāra (3).

CHAPTER IV

ON THE CONVERSATION BETWBEN PĀRVATĪ AND ŚIVA AND ON VIṢṆU STOTRA (HYMN) AND ON KAVACA.

Śrī Mahādeva said :- O Devi ! I am telling you the highest stotra, very valuable, and at the same time rare, knowing which one has not to undergo again the suffering of hell. (1)

O Maheśâni ! Now I will tell you the Trailokya mangala Kovacam (the protective mantra that does good to the three worlds) that was spoken to Nārada by the intelligent Brahmaputtra, which Sanaṭ Kumāra heard in ancient days from his own Guru, the best of the yogis. (2)

Śrī Nārada said ;—O Bhagavan ! my heart is in doubt due to ignorance ; Therefore be pleased and let me have the highest bhakti, always thinking of Thy lotus feet. (3)

O Bhagavan ! O Birthless One ! Thy Form is of unequalled splendour. Beest thou propitions : Thou art immeasurable ; Thou art Puruṣottama (the Supreme Person) and the Remover of our afflictions. (4)

O Blissful Self ! Thou art free from disease ; no one can conceive of Thy essence : Thou art the Soul of the Universe ; Thou art the Great God. Beest Thou propitions. (5)

O Best of those who are highly honured ! Thou art all auspicious, beautiful, fraught deeply with all qualifications; the great ornament of those who are grave. Be Thou propitious. (6)

O Thou manifested ! Thou art all this expanse and invisible beyond this expanse the gentle of the most gentle, the great Destroyer of That which destroys. Be gracious. (7)

Thou art the best of the Gurus, the God of all ; and Thou art the Infinite, residing in this body. Be pleased. O Madhava, whose manifestation is Māyā. Eternal Glory upto Thee ! (8)

O Holder of the concell ! O Thou, full of prosperity ; Victory to These, O son of Nanda ! G Holder of discuss ! O Janārdana ! let Thee be victorious ! (2)

O Holder of crown decked with diadems ! Let Thou look bright and red and victory attend Thee ! (10)

O Destroyer of Naraka ! O Slayer of Madhu ! O Thou, of gentle body and the Remover of hells ! I bow down to Thee. (11)

O Thou, the Remover of Sins ! The Lord, the Preventer of all fears, the Originator of all souls, the Holder of the gem Kaustubha ! obeisance to Thee. (12)

O Thou, beyond this eyesight ! Dispeller of fears, beyond what can be heard ; having different garbs ; I bow down, referring to Thee. (13)

Thou art .the Creator, Preserver and Destroyer—the Trinity. Thou conquerets the enemies of the Gods ; Thou art Viṣṇu, the Supreme Spirit, I bow down to Thee. (14)

Before Thy cakra (discus), the plans (cakra) of the enemies get trustrated. Thou are cakri and found of cakra (secret policies) ; Thou art this universe and honoured by the universe ; and Thou followest all these worldly creatures and objects. (15)

Thou art of the form of the Spirit, mediated as the Self by the Yogis ! Thou art the bestower of Bhakti to the devotees, Obeisance to Thee. (16)

O Lord of the Devas ! but my worship, homa (offerings to the sacrificial Fire), meditation and bowing down, may all my actions be at Thy feet for Thy service. (17)

Whoever devotee in the sādhanā of his mantra, worships Viṣṇu in his heart, while performing homa, Japam and pūjā, be, keeping Śrī Kṛṣṇa within his heart acquires the fruits of all his desires ; and, becoming free from birth and death, attains the supreme goal and bhakti. (18)

I bow down to said sing hymns in honour of Gopāla who is surrounded by go's (cows or several worlds), Gopas (herdsmen or

leaders of the several worlds), Gopikās (the powers of the several leaders), that Supreme Person for the attainment of Dharma, Kāma, and Mokṣa (final emancipation) and who gives pleasures to the cows *i.e.* who imparts dharma to the three words and who is adored by the thousand cows and Gopas. (19)

After reading this stotra, one must pray for Dharma, Artha, Kāma. and Mokṣa, the fourfold objects of existence in the world and thus please Śrī Kṛṣṇa, the Lord of the Universe, who pervades this Universe. (20)

Here ends the fourth chapter on the stotra of Śrī Kṛṣṇa Pañcarātra Jñānāmṛtasāra. The Fourth Night.

CHAPTER V

ON THE TṚAILAKYA MANGALA KAVACAM OF ŚRĪ KṚṢṆA (ARMOUR), PROTECTING THE THREE WORLDS) AND WARDING OFF ALL EVILS.

Śṛī Nārada said : O Bhagavan ! Thou knowest all the Dharmas ! so kindly tell me the Trailokya Mangala Kavaca (armour that wards off all evil and protects the three words). (1)

Śrī Sanatkumāra said :—O Best of the Brāhmaṇas ! Now hear, I will speak to you the Kavacam, spoken so kindly by Nārāyaṇa to Brāhmā in days of yore. (2)

Brahmā spoke that to me ; now I love you ; hence I speak that to you, though it is very secret like Brahma-mantra. (3)

Holding which or reciting which Brahmā creates and Mahālakṣmī protects the three worlds, (4)

And the oomniscient Mahādeva also on account of holding that and reciting that, becomes the Destroyer of the three worlds ; and Durgā, the Mother of the three worlds destroyed the great Asuras, Mahiṣa, Durgā, etc. when they became arrogant on receiving the boons (from Deities Brahmā, etc.) by virtue of holding and reciting the Kavacam. Due to that also, Indra and otheis got the vast lordships. (5-6)

This Kavacam is very secret. Never say this out to any body, save tbe disciples on the way to practise, full of devotion. (7)

You will die, if you give this to any cheat or another's disciple. (8)

The Ṛṣi of this Trailokya Maṅgala Kavacam is Prajāpati, the Chanda is Gāyatrī, the Devatā is Nārāyaṇa Himself ; and its application is in Dharma, Artha, Kāma, and Mokṣa. (9)

Let Praṇava protect my head ; Namo Nārāyaṇa protect my forehead and the eight lettered mantra "Om namo Nārāyaṇāya, the bestower af Bhakti and Mukti, protect my eyes. (10)

Let the all enchanting one word mantra "klīm" protect my ears ; "Klīm Kṛṣṇāya" protect my nose ; "Govindāya" protect my tongue. (11)

"The eighteen lettered mantra "Gopījanavallabhāya svāhā" protect my face. (12)

Let "Gopījanavallabhāya svāhā" protect my arms ; Klīm Glaum Klīm. Śyāmalāṅgāya namah—the ten lettered mantra, protect my shoulders. (13)

Let "Klīm Kṛṣṇa Klīm" protect my hands ; "klīm kṛṣṇāya" protect all over my body ; Let Bhuvanesāni protect my heart ; and let klīm kṛṣṇāya protect my breasts. (14)

"Gopālāya svāhā" protect always my armpits ; "klim kṛṣṇāya" protect my better sides. (15)

"Klim Kṛṣṇāya Govindāya" the eight lettered mantra protect my navel ; and let Kṛṣṇa, the two lettered mantra protect my back. (16)

Let "Klim Kṛṣṇa" protect my bones ; let Klīm Kṛṣṇāya ṭhah ṭhah protect my Śakti angas (portions possessing energy) and let Śrīm Hrīm Klīm Kṛṣṇa ṭhah ṭhah—the seven lettered mantra protect my thighs and the thirteen lettered mantra Śrīm Hrīm Klīm Gopījanavallabhāya svāhā protect my anus ; let Klīm Hrīm Śrīm, the ten lettered mantra protect my knees (Jānus). (17-19)

And let the thirteen lettered mantra protect my thighs (or shanks) and let discus and the other weapons be protected by Hrīm Śrīm, etc ; the eighteen-lettered mantra, (20)

And let the twenty lettered mantra protect all over my body ; let the strong Dvārakānātha (Lord of Dvarikā) Om namo Bhagavate Vāsudevāya—the twelve lettered mantra always protect my East side ; Śrīm Hrīm Klīm etc. the ten lettered mantra and Klīm Hrīm Srīm etc. the sixteen lettered mantra—Śrī Viṣṇu furnished with club, disc, and other weapons protect my South East and let "Hrīm Śrīm etc." the ten lettered mantra protect my South side. (21-23)

Om namo bhagavate Rukmiṇivallabhāya svāhā—the sixteen lettered mantra protect my south west side. Let Klīm Hṛṣikeśāya namaḥ protect my western side. Let the eighteen lettered mantra, ending with "Kāma" always protect my north west side. *i.e.* (Klīm). (24-25)

Śrīm Hrīm Klīm Kṛṣṇāya Govindāya ṭha ṭha this twelve lettered mantra with Śrī Viṣṇu always protect my north side. (26)

"Aim Klīm Kṛṣṇāya Hrīm Govindāya Gopījanavallabhāya svāhā. Ha sau" this twenty two syllabled mantra protect my north east side. (27-28)

I bow down to Him who dances on the hood of Kāliya serpent—that great Dancer, Acyuta (the infallible one), that Śrī Kṛṣṇa, the son of Devakī. This thirty two syllabled mantra "Kāliyasya phaṇāmadhye divyam nṛtyam karoti tam namāmi Devakīputram nṛtyarājānam Acyutam protect the lower parts of my body. (29)

"Kāmadevāya vidmahe puṣpabāṇāya dhīmahi tannonangah pracodayāt" this mantra gāyatrī protect my upper part. (30)

O Brahmin sage ! This trailokya maṅgala kavacam is of the nature of Brahma and the essence of Brahma mantra. Hence I have spoken this to you. (31)

Brahmā heard this first from Nārāyaṇa and spoke out first. Out of affection towards thee. I have spoken this to you. You should not divulge this to any other. (32)

Bowing down duly to the Guru, recite this kavacam once, twice, or thrice as the case may be. Thus all asceticism will be performed. (33)

All these mantras are the deśik mantras also ; there is no doubt in this. Make puraṣcaraṇa of it one hundred and eight times, (*i.e.*, repeat it 108 times). (34)

And perform Homa ceremony one-tenth of the above mentioned. Thus practising, when one becomes perfect in Kavaoa-mantra, he becomes like Viṣṇu *i.e.* he attains Mukti (*i.e.* freedom). (35)

If one gets mantra siddhi according to the rules of puraşcaraṇam, Lakṣmī and Sarasvatī both shew their mercy towards him. (36)

If one offers flowers (puṣpāñjali) eight times uttering the mūla mantra one attains results lasting ten thousand years. (37)

If one writes the above mantra on bhūrjapatra (leaf of a certain tree) and encloses it in a golden māduli (cover) and then puts it on one's neck or one's right arm, one attains the favour and blessings of Śrī Viṣṇu. (38)

And if one circumambulate i.e. goes round Śrī Viṣṇu, holding that as mentioned above, one gets the fruits of performing one thousand horse sacrifices and one hundred Vājapeya sacrifices and giving mahādānas (great gifts) etc. (32)

If one utters this most excellent Kavacam once only, by His favour, the devotee acquires Mukti, while living. (40)

Every one on the three worlds fears him ; glory and success attend him, but if, without knowing this Kavacam, one worships that Puruṣottama, one does not attain success in mantra (mantra siddhi), even if one makes Japam one hundred lakhs of times. (41)

Here ends the fifth chapter on Trailokya-maṅgala Kavacam in the Fourth Night of Śri Nārada Pañcarātra Jñānāmṛtasāra. (5)

CHAPTER VI

ON HYMNS TO GOPĀLA

Śri Nārada said :—I bow down to Śrī Kṛṣṇa, the son of Vallabhi, in the form of Gopāla, the Delighter of the Gopīs (shepherdesses), of deep yellow colour, like lately formed rainclouds and of blue lotus eyes. (1)

His dark curling hairs fastened with peacock feathers are shining ; He is ornamented with garlands, made up of wild flowers, interlaced with Kadamba flowers. (2)

His curling hairs are waving round his cheeks ; excellent necklaces of big brilliant pearls are shining on His breast. (3)

Golden ornaments, the corenet on His head, etc. enhanced beauty of His body. His raiments wave to and fro on gentle breeze. (4)

Markedry His flute on His beautiful lips was sending forth rapturing notes. The Gopīs were frequently falling into states of self-lessness. (5)

He was smiling and thus captivating the Gopīs. Their hearts were being disturbed. He seemed like a black bee (lower) drinking the honey nectars of their lotus faces. (6)

He was surrounded by the Gopikās (cowherdesses) blooming with their youths, united to one another and wearing nice varieagated clothings and ornaments. (7)

In the Yamunā water, dark as collyrium, being eager to have water sport at some places, He, while fighting with the Gopas (cowherds), was carrying them away to the cowsheds (the places where the cows are protected). (8)

At some places, in Śrī Bṛndāvana under the shades of the Kadamba trees, He was seating Himself and enjoying the cool air blowing over the Yamunā water, (9)

At some other places in Ratnaparvata (hillock named Ratna), seated on a jewelled throne, He was shining in the golden hall within the Kalpavṛkṣa. (10)

Whereas when it was emitting the sweet odorous perfumes of the vernal flowers and enchanting all around, He was sitting on the beautiful Gobardhan Hill and was desiring to have Rāsa pleasures. (11)

He was holding the Govardhana Hill with his left hand as an umbrella and thus thwarting the bad effects of the clouds (and the rains thereof), sent by Indra. (12)

While He was in great excitement and joy, sending the bugle note with flute in His mouth. cows and calves used to come up to Him with their eyes up and looked at Him with great loving affection. (13)

He was adorned by His followers, singing, and the herdsmen imitating Him and His movements with their sticks and ropes held aloft. (14)

He was being praised with sweet eulogies by Nārada, the best of the Munis and other munis, versed in the Vedānta Śāstras. (15)

Any man, meditating thus, reciting three times this stotra to Śrī Kṛṣṇa gets His pleasure and attains desired boons from Him. (16)

Moreover he will be liked by the king, and loved by all. He will get undecaying wealth ; and certainly he will become a poet. (17)

Here ends the stotra (hymn) to Gopāla.

Here ends the sixth chapter in Śrī Nārada Pañcarātra Jñānāmṛtasāra, on Gopāla Stotram.

CHAPTER VII

GOPĀLA KAVACA STATED

Śrī MahāDeva said :—Now I am speaking on the Kavacam of Gopāla, on the recollection of which the Sādhakas become Jīvantmukta (liberated while living). (1)

O Devi ! Listen. The Ṛṣi of the Gopāla Kavacam is Nārada, the metre is anuṣṭup, the Devatā is Bāla Kṛṣṇa, and its application is for the fourfold objects of human existence. Let Bāla Kṛṣṇa protect always my head and ears. (2-3)

Let Nārāyaṇa protect my throat and let Gopīvandya protect my cheeks ; let Madhuhā protect my nose and Nandanandana protect my breast. (4)

Let Janārdana protect my teeth and Mādhava protect my lower lip Varāha protect my upper lip ; and let Keśīsūdana protect my cheeks. (5)

Let Gopikānātha protect my heart, let Sūtaprada protect my navel ; let Govardhanadhārī protect my hands and Pītāmbara protect my feet. (6)

Let Śridhara protect my fingers ; let Kṛpāmaya protect my toes and let Gadāpāṇī protect my genital organ, in my childhood sports. (7)

Let Jagannātha protect my east : Śrī Rāma protect my west ; Kaiṭabhārś, north and Hanūmān protect my south. (8)

Let Govinda protect my south east ; Keśava protect my south west ; Daityāri, north west and let Gopālanandana, protect my northeast. (9)

Let Pralambāri protect my upward (zenith) direction Kaiṭabhamardana, my downard (nadir). Let Pūtātmā protect me in my sleep ; and let Śrīpati protect me while going. (10)

Let Anantadeva protect me while I am homeless ; let Varuṇa

protect me while awaking; let Keşihā protect me while taking food ; and let Śrī Kṛṣṇa protect all joints of my body. (11)

Let the Moon protect me in the night ; Sun in the evening. Thus I have spoken to you this wonderfully great divine Kavacam. (12)

The man who, keeping himself controlled, recites daily this Kavacam, O Devi ! he is extricated from all difficulties from his enemies. (13)

And, in the end, he gets the lotus feet of Śrī Gopāla, and O Parameśvari ! he who hears this three times (sandhyās) in a day, the Lord of Ramā gives to him everything and Caturbhuja (the four armed) protect him, (14)

And if any body not knowing this Kavacam worships Gopāla. O Devi ! his japam, homa, pūjāh etc. all go in vain ; hand he surely dies of injury from weapons, (15)

Here ends the Gopāla Kavacam.

Here ends the Seventh Chapter in the Fourth Night in Śrī Nārada Pañcarātram Jñānāmṛtasāra.

Nyāsa : The object of the Nyāsa is to make the body of the devotee, safe and tight ; every part and parcel of it, every centre, every pore even, fit for ringing the idea of Divinity, so as to make the cosmos, the counterpart, as it were, of his body (the microcosm) fit in his idea, so that the devotee losses himself in the ocean of Divine consciousness and superabundance of bliss and immortality within, without, right, left, and on all sides, every where ; just as a sounding board is made by touching, tamping and tighting, fit to emit sonorous sounds.

CHAPTER VIII

ON THE THOUSAND NAMES OF GOPĀLA

Śrī Pārvatī said : O Bhagavan ! O World-teacher ! The Deva of the Devas ! Superior to all the Devas ! Thou hast revealed this divine Kavacam of Vālagopāla (1)

What I have heard from Thy face has increased my curiousity to hear further from Thee. Now kindly recite to me the thousand names of Gopāla, the Supreme Spirit. (2)

Kindly describe it in full. O Lord ! Thou art kind to Thy devotees. I am under Thy refuge. Protect me. (3)

O Lord of the Devas ! Dear as my heart ! If thou lovest me, kindly tell how, in what place and by whom was that nāmāmṛta (nectar of names) of Acyuta Gopāla, revealed. I am unable to wait. (4)

Śrī Mahādeva said : The thousand names stotra of Śrī Bāla Kṛṣṇa are like the Kalpa-vṛkṣa tree. While Vedavyāsa, the author of all the Śāstras, was speaking to Śukadeva, the Sage Nārada, superior amongst the Devarṣis, heard their talk. (5)

In days of yore, in the midst of the Daṇḍakāraṇ,a, the Maharṣis :' asked devotedly to Nārada Muni about the thousand names of Gopāla, the Highest Spirit. (6)

O Devi ! O Beloved ! Hear the excellent Sahasranāma of Śrī Bālakṛṣṇa. (7)

All sins Brahmahatyā and others, are eliminated by this. And in this Kali age, this Bāleśvara is the Devatā and Vṛndāvana is the forest. (8)

In the Kali age the Gaṅgā is the giver of mukti (liberation) ; Gītā is the Parāgati (excellent course) and Yajñas, etc., not being extant in this Kali age, only the name of Hari exists for the mukti of all. No other goal is there. (9)

Of this Śahasranāma of Śrī Bālakṛṣṇa, Nārada is the Ṛṣi, the Devatā is Śrī Bālakṛṣṇa, and its application for the Siddhi (success) of puruṣārtha (fourfold aims of human existence). Now the names ;—(See Sanskrit Text)

O Devi, Thus I'have spoken to you this excellent thousand names of Gopāla, (159)

Whoever recites these thousand names of the Ādideva Śrī Viṣṇu who assumed the firm of Gopāla, or makes others recite or hears or makes others hear. (160)

O Dear Maheśvarī ! The fruits that they derive, I am unable to declare. (161)

O Deveśī ! Under the favour of Gopāla, Brahmahatyā and other hosts of great sins are completely destroyed. (162)

On the Dvādaśī, Prūṇimā, Saptamī, Sunday, or Ekādaśī tithis in both the dark and bright fortnights whichever devotee reads or hears this, O Maheśāni, I dare say without any doubt that his future birth is thereby prevented. (163-164)

One ought to shew one's devotion towards Śrī Hari, being pure on the ekādaśi tithī, and on this tithi, people if they hear the thousand names, be entirely freed from the sins. (165)

This ought not to be given to the cheat, or hypocrite, or the cunning or to those who abuse the Devatās, Brāhmaṇas or the Vaiṣṇavas. (166)

Note this especially it would never be given to those who are without devotion to one's Guru, who are against Śiva and who makes distinction between Rādhā and Durgā. (167)

O Maheśāni ! This is to be carefully borne in mind that whoever blames any Vaiṣṇava who is controlled and peaceful and always practises dispassion, is certainly the slayer of his Guru. (168)

Rather this is certainly to be given to those who do their Śandhyā-Vandanas, who are pure Brāhmaṇas and who is advaitist,

who is devoted to Śiva, who is ever ready to act acording to the words of Śrī Guru. O Maheśvari ! This is secret in all the Tantras ; but I reveal this to Thee. (169-170)

There is no stotra, mantra and Devatā equal to this in the four Yugas. (171)

O Nagendraja ! There is nothing superior to Hari-bhakti that leads to Mokṣa (liberation final). That is dearer to me that my life. There is none superior to Vaiṣṇava. (172)

O beautiful ! The Vaiṣṇava are alawys to be sought for company. For if perchance any Vaiṣṇava, free form passions, be born, in his family, all the forefathers of the family become sinless and acquire Mukti. (173-174)

What more to say, the sinful become pure and free from sins no sooner they see the Vaiṣṇavas. (175)

The Devatā in this Kaliyuga is, Bālakṛṣṇa Gopāla (Bāleśvara) and the Ganges. There is no other way in this Kali age. (176)

Here ends the Eighth Chapter on the thousand names of Gopāla in Śrī Narāda Pañcarātram, Fourth Night.

CHAPTER IX

ON ARTICLES OF WORSHIP

Śrī Mahādeva said :—Now I will describe about the materials wherewith to worship. First as many thālis or vessels are required as are the different objects or materials offered in worship. (1)

The vessels may be of gold, silver, copper, marakat (emerald), mṛga, etc. whereon articles of worship may be placed. (2)

On the seat (āsana) five flowers are required (or five flowers may serve as āsana). On Svāgata (i.e. invoking the Deity) the water is necessary which is termed—Ṣaṭ catuṣpalam jalam, Viṣṇukrāntā, etc., signify Śyāmāka (small shrubs named śyāmāka, kodra, etc.,), grains, grass, etc. (3)

Pādya and Arghya signify respectively the water wherein flowers and scents are placed, and Ātapa rice, Durva grass, til (sesamum), the blades of Kusa grass and white mustard. (4)

When the word Ācamanam is mentioned, know then Jātiphal (nutmegs), Lavaṅgas (cloves), kakkolas (berries or perfumes prepared from the berries) and water measuring six palas are meant. Madhuparka means Kānsa vessel for ghee. (5)

On Kānsa vessel one pal (measure water with curd and ghee is called Madhuparka. For Punarācamanam, pure water measuring 50 palas is meant ; and this is offered. (6)

Wherever vessels are used and water is to be given, it is to be noted that the water is to be pure and clean. No foul water is to be used in worshipping Śrī Hari. (7)

The ornaments of gold and those studded with jems and jewels ought not to measure more than one *bighat* (half a span ; a cubit 9 to 10 inches). (8)

In worshipping no less than sandalpaste, agaru (scent) campher. Padmagandha and various flowers (numbering not less than fifty) are to be offered. (9)

Offer incense Dhūpa, Guggul, etc. in Kānsā vessels ; and whatever food is considered best by one for one's ownself ought to be offered to Janārdana. (10)

What food is to be offered is to be of various tastes composed of four fold articles. (i.e. to be drunk, to be lehya, etc.) ; ghee and camphor ought to be offered also (along with them). (11)

Offer seven sorts of clothes ; they ought to measure four fingers, and make ārati (waive lights) before them with lamps ; utter sevenfold mantras and bow down. (12)

Now offer, for the gratification of Śrī Hari more than one hundred Durvā grass and rice. (12)

If the worshipper be wealthy, then it is highly essential to worship according to the aforesaid rules. Otherwise make arrangements for materials as far as one can, to the best of one's ability and power, and then worship. Thus all the enjoyments in this life are enjoyed and in the end, Vaikuṇṭhadhāma (the region of Vaikuntha) is obtained. (14)

Here ends the ninth chapter on articles of worship in the Fourth Night of Śrī Nārada Pañcarātram.

CHAPTER X

ON FIVE FOLD WORSHIP

Śrī Mahādeva said :—May Nārāyaṇa, the best and superior to the Devas come kindly before me whom Brahmā and Mahādeva and other Devas desire to see. (1)

O Lord Parameśvara ! Kindly dost Thou come here and make me blessed and shew They mercy and make my life a great success. (2)

O Deveśa ! Thou art of the nature of knowledge and bliss ; Thou art undecaying and ever constant ! Kindly dost Thou come here ; if, through my ignorance, carelessness or deficiency in my practice of Sādhanam, my worship be not entire, yet I pray Thee to come before me. This is called āvāhanam or Invoking the Deity. (3)

Now about Pādyam or offering water for washing the feet of the Deity. Now the water in the form of the trace of Bhakti, born of the experience of the Highest Bliss, is being offerd to Thee as Pādyam. Let this be pure and offerd to Thee. (4)

Now about Ācamanīyam :—Thou art the Deva of the Devas and the Deva of the Ātmā (the self or soul). Therefore, for the purification of the Self, this Ācamanīyam (far rinsing the mouth) is offered to Thee. This is Ācamanīyam. (5)

Now about Arghyam (Durvā grass with rice that is offered to the Deity)—O Thou of the nature of the Highest Bliss ! Thou, the Destroyer of the three ailment, that people are suffering ! I am offering this Arghyam to Thee to free me, from the three tāpas (ailments). This is offering Arghyam. (6)

Now about Madhuparkam :—I am offering this Madhuparkam (honey, ghee and rice in small cups) to Thee, who art free from all sins and full of the Blissful Self as Thy nature. (7)

Now Punarācamaṇīyam (offering water a second time) I am offering the Punarācamanīyam to Him, the mere remembrance of whose name makes pure those which are ucchiṣṭa (already taken by one and therefore unfit to be offered to the Deity). (8)

Now about snānīyam (water for bath) :—O Thou, who art of the nature of the Highest Knowledge and Highest Bliss. Let Thou remain merged in Thy nature and, remaining so, take these materials for taking bath. (9)

Thou hast kept concealed by the picture canvas of Thy Māyā, Thine real illumining nature ; and though Thou dost prevent, I assign this clothing for Thee. This is about the Vastram (cloth). (10)

Now about the upper garment :—Taking Whose refuge, this Mahāmāyā, the great Cause of Delusion of this Universe, rests, I assign the upper garment for Her. This is the Uttarīyam. (11)

I assign the Yajñasūtra, the Sacred thread to the Devatā, of the nature of Yajñasūtra by whose three fold Śakti (Creation, Preservation and destruction) this whole universe is inter-woven, (12)

I present these various ornaments which represent the various Śaktis (powers) which resort to the Deva who is naturally the King of Beauty. This is the ornaments. (13)

O Lord of all the Devas ! Thou art the Cause of Satisfaction and peace to all, and Thou are full of Thy Nature of Undivided Bliss. So take this excellent water. This is the water. (14)

O Parameśvara ! Thou art filled with the fragrance of the Highest Bliss. So take this excellent scent whose fragrance goes to all the quarters. This is the scent. (15)

Sprung from the Tūrīya forest (fourth state), beautified with various qualities and scented with sweet soft fragrance, the nice flower is offered to Thee. Please accept. This is the flower. (16)

Now about the Dhūpa :—Kindly accept this Dhūpas, the Essence (rasa) of trees (vanaspati) having nice charming scents and worthy of all the Devatas, (17)

Now about waiving lights (Dīpa), Let them Dīpas (town of light) be acceptable to Thee that destroy the darkness of ignorance, and serve as a light outside and inside the heart. Thus about the Dīpas. (18)

Now about Naivedyam (or presenting various dishes of fruits, of rice, cooked or uncooked, sweetmeats etc). These various eatables, with all necessary requisites are placed on nice plates or dishes I am offering these to Thee for Thy food. Kindly accept these. (12)

Then offer water with the mantra Sarvadevadeveśa. The Pūjā (worship) has been spoken to be five-fold. Now hear about the varietis, (1) Abhigamana, (2) Upādāna, (3) Yoga, (4) Svādhyāya, (5) Ījyā. These are the five-fold worship. (20)

To sweep the place of the Deva, to plaster it with cow-dung and to take away the garlands of flowers of (Nirmālya) is called "Abhigamana". (21)

To collect the scented flowers is called upādāna ; to think of one's soul within as the essential of essentials (body) is termed Yoga. (22)

To repeat the mantra, knowing fully its meaning is termed "japam" and to recite the suktas, hymns of the Vedas, and "Stotras" hymns and to chant the golries of Śrī Hari (Samkīrtan) is called Svādhyāya. To practise the study of the Śāstras and to meditate on the Tattvas (the real Entities of the Universe), is called also Svādhyāya. To worship one's own Deity is called Ījyā. (23-24)

O Suvrata ! Thus I have spoken to you the five-fold pūjā (worship). This leads to Sārṣṇi, Sāmīpya, Sālokya, and Sāyujya respectively, in due order. (25)

Sārṣṇt – (Equality in rank, condition or power). Equality with the Supreme Being in power and all the divine attributes, the last of the four states of Mukti.

Sāmīpya—vicinity, nearness proximity.

Sālokya—Residence in the same heaven with any Deity.

Sāyujya—Absorption into a deity. Intimate union, identification with a Deity.

Here ends the Tenth Chapter on the fivefold worship in
Śrī Nārada Pañcarātram, Fourth Night.

CHAPTER XI

ON TWELVE SORTS OF ŚUDDHIS (PURIFICATIONS)

Śrī Siva said :—Now I am speaking on the twelve sorts of purifications of the Vaiṣṇavas (devotees of Viṣṇu going to the temple of Viṣṇu, following Śrī Harī. (1)

Circumambulating Him with devotion, purifying one's feet again, plucking flowers and leaves with devotion for the worship of Śrī Harī. (2)

Purification particularly of the two hands, singing His name and reciting His qualities. (3)

Purifying one's words to Śrī Hari with devotion, hearing His kathās (*i.e.* saying of His deeds. etc.), attending on His Utsava ceremonies, these ought to be the desires of the devotees. (4)

Purification of ears and eyes, taking the water and nirmālya with which His feet are washed, wearing the garlands already used by Him. (5)

Nirmālya – the remains of an offering (such as flowers) made to a deity.

Purify your head by making praṇāms (bowing your head on the ground) ; purify your nose by taking the scents of flowers and scents and nirmālyas. (6)

Perceive the smell of leaves and flowers offered to the lotus feet of Śrīkṛṣṇa, the Highest Spirit. (7)

That is the most purifying in this world ; thereby all the suddhis (purifications) are brought about. Therefore, for the above purpose, make the mark of gadā (elub) on the four-head ; and on the head make the marks of bows and arrows also. (8)

On the chest (heart-lotus) wear the mark of Nandaka (the sword of Kṛṣṇa) ; bear, on the two arms, the signs of conchshell and discus (Śaṅkha and Cakra). For if any Brāhmaṇa dies in the burning ground with conchshell and discus marks, he attains the same goal that is obtained by dying at the holy place Prayāga

(Allahabad). Do'nt go to the Temple of the Bhagavān (Lord) with carriages or shoes a slippers on. (9-10)

Do not drink wine in the festivities of the Deva, do not stand erect without making praṇāms ; do not sing praises of Śrī Hari (i.e. do not make stuti vandanam) with impure clothings, (i.e. wear fresh dried and purified cloths). (11)

Do not make praṇāms of one hand (cubit) measure, (i.e. by raising your hands to the head and bending the head a little) or turn round in front of Him or show or extend your legs before Him. Do not have a cloth girt round the back, loins and knees, while standing before Him. (12)

Do not lie down or sleep before Him, do not eat, or speak falsehood or speak loudly, or make enmity with each other ; do not weep or fight. (13)

Do not chastise or show favour, do not speak rudely to women, do not screen with a blanket : do not abuse or calumniate others ; or do not flatter others before the Deity. (14)

Do not use bad offensive language ; do not pass winds ; do not offer little things, when you can offer much : do not eat articles that are not offered to Him. (15)

Do not cease offering Him fruits of the season, do not offer Him cooked vegetables that are remaining after having been used for other purposes. (16)

Do not mark out prominently your own place (āsana) or position ; do not abuse others, do not praise others ; do not remain silent concerning your Guru or spiritual teacher ; do not praise yourself ; do not vilify the Devatās ; these are the thirty-two (32) points on which one is liable to be considered at fault before the Deva. (17)

If, before sipping the caraṇāmṛt (water after washing the feet of the Deity), one applies it to one's head, one become guilty of Brahmahatyā murder of a Brāhmaṇa). (18)

If one drinks Viṣṇu's pādodaka (water obtained after washing

Viṣṇu'sfeet), the sins of Koṭi births are destroyed, and if the pādodoka be dropped on the ground, eight times sins will be accrued. (19)

Now about the Dhāraṇā mantra (for putting the pādodaka on the head). I hereby put the holy pādodaka of Śrī Viṣṇu on my head as preventing untimely death and destroying all diseases. (20)

The Tulasī leaves offerd at His feet and partaking of the naivedyam destroy the sins caused by murder, stealing away caraṇāmṛta and drinking much and violating the bad of the preceptor's wife.

To be meek and lowly before Śrī Kṛṣṇa, to keep company of the Viṣṇavas absolve one from sins of bad companies. Also in the future life one gets one's desires fulfilled by worshipping Śāligrāma. (21)

This is the Vaśiṣṭhas' saying :—any man, who, in this Kali age, dances and sings before Keśava, gets, at every step, the fruits of performing Horse Sacrifice (for ever). (22)

Whoever does not dance or sing in the festivity night (Hari Vāsara) of Śrī Hari, he gets the result—being burned in fire or going down to the deep hell. (23)

While making japam of Śrī Viṣṇu's mantra in this Kali age, one ought to make gifts as consecrating His remembrance, and singing his glories and for his grace and favour. For there is no other way. (25)

Here ends the Eleventh Chapter on the twelve purifications in the Fourth Night of Śrī Nārada Pañcarātra.

Here ends the Fourth Night also.

The Fifth Night

CHAPTER I

ON SRĪ KṚṢṆA MANTRA AND THE RULES THEREOF IN THIS KALI AGE (DARK IRON AGE)

Śrī Mahādeva said :—O Beloved ! I will now tell again these mantras which when, brought home to the mind, at once make the people devoted ; hear them attentively. (1)

O Devi ! I will now discuss fully those Tantra-śāstras leading to Bhakti and Mukti and which were not ere this fully discussed. (2)

In this kali age how instructions shall be imparted on Śrī Kṛṣṇa's concern, I will say. The mantra is to be imparted to the disciple who is endowed with devotion to ons'e Guru, and who is simple and sincere. (3)

On the day previous to initiate one in mantra, one will have toremain fasting or eat haviṣyānna (rice boiled with some vegetables in it and ghee afterwards mixed). Then he will have to bathe in pure water and sit calm and quiet with one's face towards the East. (4)

And when the disciple facing north has heard the name of Hari sixteen times, the Trailokya maṅgala mantra is then to be imparted to him. (5)

Even Śukadeva (i.e. if the disciple be even like Śukadeva) himself should perform the pūjā (i.e. should worship) of Iṣta devatā and perform homa ceremony duly according to the rules of the Vaiṣṇava Śāstras, on the sthaṇḍila (a level piece of ground covered with sand for a sacrifice) with fire, sanctified according to the Vaiṣṇava doctrine. (6)

The disciple should pay to his Guru-dakṣinā (sacrificial fee) to the best of his ability, without any tendency to curtail regarding money. (7)

Now, O Sureśvarī ; will be stated the Mahāmantras (great mantras) regarding Śrī Kṛṣṇa in the form of Bāla Kṛṣṇa and Sahasra and Satanāma Kavacam. (8)

Śrī Kṛṣṇaya namah (salutation to Śrī Kṛṣṇa) The eighteen lettered mantra ending with Kāma bīja (*i.e.* Klīm) gives sons and wealth. The aforesaid Kāmabīja and its vowels should be worshipped in due order with Ādi, Dikpālas and astras (weapons). (9)

"Om namo Bhagavate Gopījanavallabhāya Svāhā Klīm" is the eighteen lettered mantra.

With His right hand, He is holding gladly pāyasānna (rice boiled with milk and sugar); with His left hand, He is holding fresh butter resembling the antumnal Moon.

On the throat let the divine child of Yasodā, quite naked, whose nails look like lotuses, and who is carrying an effulgent cord (round His waist) make us happy and comfortable. (10)

Thus worship Śrī Govinda daily and count japam thirty two laks of times and perform homa one-tenth of that (*i.e.* 32 lakhs) with sweet meals and milk and water mixed. (11)

After worshipping the Deva situated in the lotus offer in His mouth kṣira (thick milk), plantain preparation (kadali panka), curd and fresh butter, etc. and please Him. (12)

One who is desirous to have a son should please and make tarpaṇam to the above Deva ; and then, within one year, he will get a son born to him ; also by that tarpaṇam he will get all desired objects. (13)

Om namo Nandaputrāya svāhā is the ten lettered mantra. (14)

"Om namo Nandaputrāya Svāhā" is the ten lettered mantra. The following is the twenty eight lettered mantra. The thirty two lettered mantra can be obtained with the words Nanda puttra and śyāmalāṅga in the daṭive singular. (15)

Om namo Bālavapuṣe Śrī Kṛṣṇāya Govindāya Nandaputrāya

Syāmalāṅgāya Svāhā is the twenty eight (28) lettered mantra. Adding the world "Bhagavate", we get the 32 lettered mantra.

In the ten-lettered mantra Bāla-vapuḥ, Kṛṣṇa and Govinda-padas remain present. The Ṛṣi of this mantra is Nārada ; the chanda is Anuṣṭāp. (16)

After worshipping the discus, the attendant deities (aṅgas) dikpālas and weapons, place on the right side vessels made of jewels ; and on the left side, golden vessels. (17)

Next meditate Śrī Harī as embraced by the Devī ; then make dhyāna, make japam one lakh times and perform homa with pāyasānna ten thousand times (i.e.) one tenth of the above. (18)

Thus when one gets mantrasiddhi (success in mantra), the devotee acquires the prosperity of the three worlds. (19)

Om namo Bhagavate Rukmiṇī vallabhāya svāhā.

ओं	न	मों	भ	ग	व	ते	रु	क्मि	णी	व	ल्ल	भा	य	स्वा	हा
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

This is the sixteen lettered mantra. If the word Rukmiṇī-vallabha be added again, then it becomes directly the mantra of Śrī Viṣṇu. (20)

The Ṛṣi of this is Nārada ; the chanda is Anuṣṭup ; the Devatā is Rukmiṇīvallabha Hari, and with one, three, four, seven and again three letters, its aṅga is to be imagined. (21)

Let Śrī Hari protect you for ever—He who used to embrace the Gopīs closely by His arms resembling creepers and when they were wondering and feeling abashed. He himself used to laugh and smile—This Śrī Hari was adorned with various ornaments and wearing yellow robes. (22)

Thus meditating Rukmiṇīvallabha, count the above mantra one lakh times, and do homa ten thousand times (one tenth of that). (23)

In order to get dharma (religion), artha, (wealth), kāma (desires), and mokṣa (final beautitude), worship Śrī Kṛṣṇa along

with the worship of thunderbolt and the other aṅgas and Nārada and other Ṛṣis. Aṅgas are the thunderbolt and the other weapons. (24)

Now about the twentynine lettered mantra :—

ली ला द ण्ड ध रो गो पी ज न सं स क्त दो र्द ण्ड वा ल रू प
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

मे घ श्या म वि ष्ण वे स्वा हा
21 22 23 24 25 26 27 28 29

'Līlādaṇḍa dharo gopijana saṃsakta dordaṇḍa Bālarūpa megha-śyāma viṣṇave svāhā' is the mantra ; Nārada is the Ṛṣi. (25-26)

The chanda is Anuṣtup, the Devatā is the Līlā-daṇḍadhara Hari and with the muni, sāgara, Karana, and aṅga letters, the aṅgapujā is advised. (27)

Let Trivikrama (pervading the worlds in three steps) Hari, the slayer of Kaṁsa, augment your prosperity—who enchanted the Gopikās and the Deva ladies by embracing them under the veil of Līla (Divine sport) with His arms. (28)

Thus meditating, perform japam one lakh times, and perform homa with til (sessamun) and honey ten thousand times. Afterwards worship the Dikpālas (protectors of the several quarters) and the weapons. (29)

Whoever worships daily, with loving devotion, Līlādaṇḍadhāri Hari is worshipped by all and becomes wealthy. (30)

Śārṅgī with 13th vowel, modah, Keśavah, twice 'la'' with Tāra Śiva form the seven lettered mantra. (31)

Sārṅgī=ग or ख, 13th vowel=ओ

Modakah=व ; केशव=अ; Tāra=ओं Māṁsayuga is "ll"

Śiva=हौं or namah ; See whether it is Govallabhāya namah.

The above may be the=7 (seven) lettered mantra.

The aṅgas (bodies) of this mantra are discus etc. Nārada is the Ṛṣi ; Uṣṇik is the chandas, and Govallabha is the devatā. (32)

Let Śrī Hari wearing yellow robes protect you, Who used to sound His flute with His right hand amidst the Kapilā cows and Who used to have on His head, peacock feathers and thus increased the beauty of the hairs on His head. (33)

Make japam of the aforesaid mantra one lakh times and perform homa seven hundred times with milk. Thus Śrī Kṛṣṇa, amidst the cows and the Dikpālas and the Aṅgas, will be worshipped. (34)

Whoever performs homa one thousand and eight times with milk, gets abundance of cattle and cows. Similar results are obtained with the ten lettered mantra. (35)

Now the twelve lettered mantra !—It is this. (36)

Om namo Bhagavate Śrī Govindāya.

ओं	न	मो	भ	ग	व	ते	श्री	गो	वि	न्दा	य
1	2	3	4	5	6	7	8	9	10	11	12

Nārada is the Ṛṣi of this mantra ; gāyatrī is the chandas ; Śrī Kṛṣṇa is the Devatā. Thinking thus, the aṅga pūjā (worship of the attending things) is to be performed. (37)

I bow down to Śrī Kṛṣṇa Murārī who is sitting on the jewel throne at the root of the Kalpavṛkṣa tree, who is wearing yellow robes, who is of a bluish colour and who is holding in his Hands conchshell and flute. Let Him surrounded by calves and cows be auspicious to all. (38)

Thus meditating Acyuta Deva, make japam twelve lakhs of times and perform homa with milk, twelve thousand times and thus worship Him daily. (39)

Worship His attendants (pārsṣadas) and all his families (parivā ravargas) in any mūrti or image that has heen duly installed or in any pratimā (picture, photo or image) that has been duly kept in any house. (40)

Within the pītha, on the earth, worship Garuḍa in front of the door way ; worship Canḍa and Pracanḍa eastward ; worship the Doha and Vidhātā towards the south. (41)

Worship west ward Jaya and Vijaya ; on the north Bala and Prabala are to be worshipped ; on the top, the yugala-mūrti of Śrīpati as in Dvārikā is to be worshipped. (42)

Worship the Vāstu Deva (deity of the house or spot) within the pīṭha ; on both the sides the Gaṅgā and the yamunā are worshipped. (43)

On the corners of the place where worship is being conducted, Durgā and Sarasvatī and Kṣetrapālas (the guardian deities of the kṣetras) are worshipped. Within the house, Vāstupuruṣa is to be worshipped with intent heart. (44)

Now perform the āvāhan (invocation) mudrā, uttering the astramantra Om Śārṅgāya Dhanuṣe Hum Phaṭ namah (astra or weapon), so that no evil influence penetrates). (45)

Then sitting on the āsana scatter rice and flowers of all four sides Wherever any installed mūrti is worshipped, this rule is to be applied. (46)

The more particularly the above procedure will be followed when the Deity is the Supreme Self. After worshipping the Paramātmā, the greatness (māhātmya Śrī Guru) and Śrī Kṛṣṇa, the Supreme Spirit are to be remembered. (47)

Worship the pādukās (slippers) of Nārada and the other Ṛṣis and Gurus. Next, on the south, Gaṇapati, the Destroyer of all obstacles is to be worshipped. (48)

Here, too, worship the pīṭha, Śrī Govinda, Rukmiṇī and Satyabhāmā on both His sides without fail. (49)

Towards the back the Surabhi (सुरभि) cow is to be worshipped and within the petals (keśara) the Ādi Devatā—His heart to coat of armour is to be worshipped and on the corners of all the quarters, the astras (weapons) are to be worshipped. (50)

Worship Kālindī, Rohiṇī, Nagnajitī and the other Śaktis in the pīṭhadala (the petals of the flowershaped place for worshipping) ; worship Vayavyādis in the six corners. Next the girdle of small bells (kinkiṇī), rope, club, house, city, śrīvatsa sign (a curl

of hair on the breast of Viṣṇu), Kaustubha gem, garland of forest flowers are to the worshipped on the eight sides. (51-52)

When the worship of Pāñcajanya (conchshell), club, discus, Vasudeva, Devakī, Nanda the cowherd, Yasodā, cows, cowherdsmen, Gopīkās, Indra and the other Devas and Visvakṣena is finished. then Kumuda, Kumudākṣa, Pundarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, Supratiṣṭhita. are to be worshipped once, twice and thrice (in one, two or three sandhyā times). This worship is called Goṣthipūjā. (53-55)

Worship daily Gopāla and Govinda ; thereby the worshipper becomes long-lived and fearless ; he gets cows, corns, and cattle and wealth. (56)

After enjoying with sons and friends, gets, in the end, the highest goal. (57)

Now the eight lettered mūla mantra is expounded. The mantra runs thus :—ūrdhvadanta yutah sārṅgī cakrī daksiṇakarṇayuk mām sanāthāya natyanto namah." It is "Gokulanāthāya namaḥ".

Brahmā is the Ṛṣi of the mantra ; Gāyatrī is the chanda ; Śrī Kṛṣṇa is the Devatā : the Pañcāṅga worship is to be performed with the two letters Kṛṣṇa (कृष्ण) (58)

I bow down to the Gopa boy who for the first five years of His childhood used to go to and fro in the inner courtyard, whose eyes were always moving, who looked beautiful with little bells, armlet, necklace and anklets. (59)

Meditating thus, one should make japam eight lakhs of times and perform homa ceremony eight thousand times with aśvattha tree wood or with pāyasānna. (पायस) (60)

Thus worshipping daily Śrī Kṛṣṇa, who is of agreeable countenance, one should perform worship of the door (द्वार पूजा) upto Pīṭha Pūjā (worship of the seat where the Deity is placed)— and all the actions concerned with that. (61)

On the four sides Vāsudeva, Saṅkarṣana, Pradyumna and Aniruddha and, in the centre, Śrī Hari and all the Aṅgas are to be then worshipped in due order. (62)

Worship Rukmiṇī, Satyabhāmā, Lakṣmaṇa, Jāmbavati, etc. on the four sides. On the outside, worship Indra, Vajra and the others. (63)

Whoever thus worships Śrī Hari duly according to rules and then makes japam daily of this mantra, acquires all the riches and, in the end, attains the highest position. (64)

Now about the siddha Gopāla mantra praised by Garuḍa, of Śrī Gopāla seated in madhavī maṇḍapa (hall of mādhavī plant); the mantra runs as follows :— (65-66)

Om Śrīm Hrīm Klīm Śrī Kṛṣṇāya Śrī Govindāya Śrī Gopījana-vallabhāya Śrīm Śrīm Śrīm.

ओं श्रीं ह्रीं क्लीं श्री कृष्णाय श्री गोविन्दाय श्री गोपीजनवल्लभाय श्रीं श्रीं श्रीं

One ought to think of Rāma Kṛṣṇa as engaged in the Divine sport and then to mutter the eight lettered or one lettered mantra. (67)

The four lettered mantra :— Klīm Kṛṣṇāya. (68)

"क्लीं कृष्णाय"

Whenever a discussion arises, the five lettered mantra is used which is "कृष्णाय नमः— Kṛṣṇāya namah". (69)

The six lettered mantra :—"गोपालाय स्वाहा" "Gopālāya Svāhā or यं कृष्णाय स्वाहा Yam Kṛṣṇāya Svāhā. (70)

Another six lettered mantra is this : —

"Klīm Kṛṣṇāya Svāhā" "क्लीं कृष्णाय स्वाहा" This has been mentioned before. (71)

Now the seven lettered mantra :—

Śrīm Hrīm Klīm Kṛṣṇāya Klīm श्रीं ह्रीं क्लीं कृष्णाय क्लीं

And the eight lettered mantra :—

"Klīm Kṛṣṇāya Govindāya" "क्लीं कृष्णाय गोविन्दाय"

An other eight lettered mantra is :—

"Dadhi bhakṣaṇāya svāhā" "दधिभक्षणाय स्वाहा" "Suprasannātmane namah" is another eight lettered mantra. (72-73)

The ten lettered mantra is :—

Klīm Glauṁ Klīm Śyāmalāṅgāya namah क्लीं ग्लौं क्लीं श्यामलाङ्गाय नमः"

Another ten lettered mantra :—

Bāla-vapuṣe Kṛṣṇāya Svāhā बालवपुषे कृष्णाय स्वाहा" (74)

The eleven lettered maatra :—

Bāla vapuṣe Klīm Kṛṣṇāya Svāhā बालवपुषे क्लीं कृष्णाय स्वाहा"

Nārada is the Ṛṣi ; the chanḍa is Gāyatrī ; the Devatā is Śrī Kṛṣṇa. Thus the aṅgas, etc. of Śrī Hari are worshipped by the above mantras. (75-76)

Let Śrī Kṛṣṇa protect you all—Śrī Kṛṣṇa who is beautiful like blue lotus, who is shining like the rising sun, who is named Bāla Mukunḍa who is beautiful with various ornaments, tinkling bells on His thighs and waists etc. He is taking as His food clarified butter (prepared a day before its use) and pāyasānna. He is surrounded by the Gopikās, who are adored by all the universe. Let Śrī Kṛṣṇa thus protect you all. (77)

Thus meditating, mutter any one of the mantras above mentioned one lākh times and perform homa with pāyasānna ten hundred times (ayuta). (78)

Then make tarpaṇam of those mantras according to the number of homas performed. After this do the daily worship with one mind. It is highly necessary. (79)

Worship next all the quarters and the corners from Agni to Īśāna (South east, South west, north west, north east). (80)

Thus the worshipper or any devotee should worship Indra, vajra, etc. with any one of the mantras above-mentioned. (81)

Thus the devotee gets all his desires fulfilled ; all the siddhis (powers) come to him and he is worshipped even by the Gods, Now I will describe the four lettered mantra that gives results immediately. (82)

Klīm Klīm Kṛṣṇa "क्लीं क्लीं कृष्ण" The worship of Ṛṣis and
1 2 3 4
the six aṅgas would be the same as before. (83)

Let the golden coloured Śrī Kṛṣṇa Vāsudeva adorable in the three worlds and of inconceivable powers protect you all—Vāsudeva who is seated on the lotus springing from the root of the Kalpavṛkṣa tree,. Who is surrounded with innumerable gems and Who is illumining the three worlds by His power, and is fulfilling all desires and Who is bestowing wealth and pleasures to the bhaktas (Devotees)—May Vāsudeva protect you all. (84)

Thus meditating make Japam four lākhs of times and perform homa forty thousand times with Bel fruit and honey. (85)

After worshipping its aṅgas, Ṛṣis, Indravajra, etc. the devotee should make tarpaṇam to Śrī Kṛṣṇa daily with three sweets. (86)

There is another mantra with Klīm, क्लीं (the Kāmabīja) क्लीं मां साधोरक्तं that is Klīm, Ram, Ram.

(N.B. It may be क्लीं लं रं ; instead of अधोरक्त if it be अधोदन्त which is ओं) The Ṣaḍaṅga pūjā is to be performed according to rules as in the previous mantras. (87)

Bāla Kṛṣṇa Gopāla is seated on a golden swinging seat (Dolā) hanging from the Kalpavṛkṣa in the garden, which is slightly red-coloured. He is seen by two Gopīs, one on each side. From his body, a light is coming out like fresh Bandhuka flower and vermilion (Sindura). Little tinkling hells are hanging from His waist. He is the Supreme in putting an end to all last. Such Bāla Kṛṣṇa has become the bestower of your mukti (final liberation). I therefore salute him. (88)

Thus meditating perform homa as before with red lotus and three sweets and make japam as many times as you are capable. (89)

If this be done, the earth will be filled with corns and grains; men, will get sons and wealth. (90-91)

Whoever worships thus daily, should make japam, etc. with devotion, of any one of the mantras above mentioned.

He becomes beautiful like Kandarpa (the god of love) and becomes queen amongst the ladies. He never gets difficulties. (92)

Here ends the First Chapter in the Fifth Night of
Śrī Nārada Pañcarātram Jnānāmṛtasāra.

CHAPTER II

ON MUDRAS

Śrī Mahādeva said :—Now I will speak on the method of Vaśīkaraṇa (the act of subduing or overcoming a person; one of the various Tāntric processes by which an enemy or recalcitrant party may be brought under one's power) of the aforesaid ten lettered mantra and the eighteen lettered mantra. If one remembers this according to rulings, the sādhakas (practitioners) are loved by all people. (1)

Note :—The ten lettered mantra : Klīm, Glaum, Klīm, Śyāmalāṅgāya namah or Bālavapuṣe Kṛṣṇāya Svāhā.

75 śloka, 1st chapter, 5th night.

The Eighteen-lettered mantra :—Om Śrīm Klīm, Govindāya Gopījanavallabhāya Śrīm, Śrīm, Śrīm.

ओं श्रीं क्लीं गो वि न्दा य. गो पी ज न व ल्ल भा य श्रीं श्रीं श्रीं
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

66 Sloka, 1st Chapter, 5th night.

After worshipping Śrī Kṛṣṇa in the morning with full blown forest flowers and after doing the daily mid-day duties to Śrī Viṣṇu, if any body repeats the above ten-lettered mantra one thousand and eight times he can bring all the people of the world under his control for his own happiness. (2)

If one worships with Jātī flowers or Raktahayāri flowers or blue lotuses Śrī Kṛṣṇa in the garb of a Gopa, and playing (and, as it were, afraid) and sees Him in meditation and utters the mantra kings, etc. come under his control. (3)

One should undertake to perform the Vaśī karaṇa Kriyā (process of bringing under one's control) of the females and their husbands after making Homa one thousand times with white flowers, rice and ghee, and from the next day, daily perform homa seven times, and then hold the ashes of the homa on his forehead. (4)

After making japam duly of the aforesaid two mantras one thousand times with betels, cloths, flowers, black eye paint and sandal paste, if one throws the above materials on any body's limbs, he immediately becomes the slave of the above mentioned man. There is no doubt in this. (5)

If the sādhakas or devotees make Japam one hundred and eight times the above mantra in the royal court, in business places, in assemblies, in gambling and in argumentation and then speak out. they come out superior to all. (6)

Remembering Śrī Kṛṣṇa as seated under the Kadamba tree near its stem and singing melodiously with the ladies of Braja and enchanting to the minds of the Devas, if any devotee performs homa with the plumes of peacocks immersed in ghee and throws them in the Homa Fire, he can bring the three worlds under his control. (7)

Rembering Śrī Kṛṣṇa in the centre of the Rāsa Līla, if any body makes japam daily one thousand times of the above mentioned ten-lettered mantra, he can marry within one month a lady whom he chooses. (8)

Again if any woman meditates Acyuta Deva in His Full State and glory (i.e., stationed on high haunch backs) one thousand and eight times, she would be married to a husband whom she chooses. (9)

If one, knowing the mantra, meditates Śrī Kṛṣṇa as embraced by the arms of Braja ladies and mutters the ten-lettered mantra one lakh times and performs homa with lājā (fried rice) or with ghee and honey mixed, ten-thousands of times. he is soon married with the lady whom he likes. (10)

If one performs homa, repeating the eighteen (18) lettered mantra with Kuśa grass. tila, or white rice. kings come under his control ; and if one performs homa wlth sugar cane juice, his countries come under his control. (11)

If one performs homa, ten thousand times with fresh lotus and red lotus and sweet fruits or with champaka flowers, one gets

within a very short time powers to bring the fairest ladies, able to give, pleasures, uuder his control. (12)

If one performs home ceremony with honey from latest fresh flowers and the roots of Uṣira plant mixed together one thousand times during the midnight, then if the lady be entirely devoted to her husband, she can be brought to behave like a public lady (prostitute) and a slave and thus brought under one's control in amorous affairs. (13)

If Homa be performed three thousand times with mustard and honey in the night time. even the wife Sacī of Indra comes under his control unconsciously as his wife. Nothing more need be said of other women. (14)

If homa be performed ten thousand times with entire Bel fruit and Samidha fuel and flowers and leaves and honey with lotuses and ātap rice, the goddess Lakṣmī Devi comes under his control within a very short time. (15)

If one meditates Śrī Kṛṣṇa within one's heart as having stolen the clothings of the Gopikās and ascended on the Kadamba tree and if one makes Japam of the aforesaid mantra one thousand times in the midnight the public, ladies like Urvasī come under control suddenly within ten days. (16)

What more need be said than this—there is no other mantra superior to this as far as subjugating (vaśikaraṇa) others is concerned. The love lorn ladies being struck with the arrows of cupid come to satisfy the devotees using these two mantras. (17)

I bow down to Śrī Kṛṣṇa the Bestower of Mukti (freedom) seated in the lotus seat, wearing yellow clothes, surrounded by the Munis, fair as Kund flower and the moon, young and emitting rays, is lotus like eyes holding conchshell; discus, club, and lotus, wearing beautiful ornaments and having powders and scents on his body, and beautiful with garlands of flesh flowers. (18)

Meditate Him thus as sitting in the lotus of your heart, of the nature of Puruṣa, and with a golden colour. Thus thinking, whoever makes japam of any of the above mentioned two mantras

twelve lakhs of times and performs homa twelve thousand times with samidha fuel and with honey, ghee, and sugar or united with pāyasa, then everything comes under his control. (19)

Then think that Śrī Kṛṣṇa has risen within your heart, the Ruler of all the Lokas and of a blissful body. Then make japam three thousand times according to rules every evening with your heart pure. (20)

He who constantly worships with devotion and according to rules becomes of a healthy mind and gets himself freed from this terrible ocean of world infested with terrible crocodiles in the shape of wordly things women, lands and money and various other dangers and goes to the highest region of Śrī Hari. (21)

Whoever takes His name, hears His Līlā, remember His various incarnations and becomes humble and lowly in spirit with devotion, gets worship from the sages. Now I will disclose another secret of the above two mantras in the matter of subjugating others. (22)

"Klīm Hṛṣīkeśāya namaḥ" "क्लीं हृषीकेशाय नमः" is the mantra that enchants and captivates others. The Ṛṣi of this mantra is Nārada ; Gāyatrī is the Chandas ; Viṣṇu is the Devatā ; its application is to enchant the three worlds. Now the Ṣaḍaṅga pūjā of the above is being mentioned. (23-24)

Klīm Trailokya mohanāya vidmahe ; Kāmadevāya dhīmahi, Tanno, Viṣṇuḥ pracodayāt.

Now act according to the rules above mentioned after arranging your seat with the seed words *sa, la, va* uttered long (दीर्घ) with their parts but without their neuter gender (क्लीवलिङ्ग). (25)

After arranging for Ṣaḍaṅga pūjā (six limbed worship) in the two hands and on the fingers cover the mantras with mātṛkā letters. Thus the Śara (arrow) of the limb worship (aṅgapūja is drawn. (26)

If hands and fingers be touched with "Hṛṣīkeśāya namaḥ"

uttered, the Kriyās (acts) Soṣana, mohana, sandīpana, tāpana, mādana come respectively within the circle of worship. (27)

The five mantras (1) Hrām, (2) Hrīm, (3) Klīm, (4) Churr, (5) Sam are said to enchant the world (Jagat Mohan mantras). Then meditate with heart absorbed, the Puruṣottamam. (28)

Who sitting in the garden of Kalpavṛkṣas at the root of the Mahā Kalpa tree, is looking beautiful with ornaments of gems and jewels in His body. (29)

Who is manifesting His Līlā (sport), seated in His full state on the highest pinnacle of glory in the hearts of all beings. (30)

Who is holding in His hands discus, club, goad, bow and arrow, and lotus, and Who with wide eyes awake is looking at the beauty of His own Body. (31)

Who looks brilliant with coronet, earrings, all full of gems, necklaces, armlets, garlands and tinkling bells in His feet and paste in His body ; and who is looking wonderful in His yellow robes. (32)

Who is holding Lakṣmī Devī by His left arm, and, embracing Her, has made Her sit on His left thigh, and for whom almost this whole universe seems mad. (33)

Whose excellent ornaments and garlands and pastes and upper garment are enchanting the eyes of the on-lookers, (looking like bees). (34)

Holding rod in His left hand and holding bow and arrows. He has become the one and only Guru of the universe, moveable and immoveable, and He is tracing the people to save themselves from the Great Delusion and to attain Peace. (35)

Who is intoxicating the Devas, Daityas, Serpents. Piśācas, Gandharvas and other people giving them their desired objects and imparting them various mental passions and feelings and thus adorning them. (36)

Who is Himself separate from all these and yet performing

this Divine Līlā in the form of One Universal Soul. Meditate Him as before and then repeat the eighteen lettered mantra twelve lakhs of times and perform homa with palāśa flowers and honey twelve thousands of times. (37)

Then give peace offerings (tarpaṇam) in the clear water as many times as last mentioned. Next worship Him daily with twenty lettered mantra being filled with devotion towards Him. (38)

Invoke Śrī Hari in the pīśha pūja and offer Him arghya and various articles and ornaments and worship duly all his body, (giving him Victory and offering all the results to Him uttering Svāhā). (39)

Infuse Prāṇa caitanya on all the limbs in due order, and provide ears, head and two hands with ornaments and thus increase the beauty of His Śrī mūrti (Auspicious Form). (40)

Put ornaments on His head and chest ; remember Śrīvatsa and Kaustubha, put garlands of forest flowers round his neck, yellow clothes round His waist and locate Lakṣmī Devī, His own Vīja on His left. (41)

On all four sides and four corners and within the Karṇikā ; perform the worship of angapūjā and on the corners S,E.S.W. etc. of the seat lotus (Pīṭha padma) worship the Śaktis. (42)

Lākṣmī, Sarasvatī of golden colours, very pleasing, Kīrti Kānti, of white colours, Tuṣṭi, Puṣṭi, of emerald colours, etc. are the Śaktis. (43)

Offer beautiful pastes of the body (angāraga), ornaments, garlands, upper and lower garments, ornaments chamaras to them and make them be pleased, and then locate them. (44)

On the outside of the lotus, worship the Guardians of the several quarters (*Lokapālas*). Their worship resembles that of Puruṣottama and therefore not mentioned here as it will lengthen unnecessarily. (45)

Repeat this gāyatrī "Trailokya mahanāya Vidmahe Smarāya

Dhīmahi tanno Viṣṇuh pracodayāt. We know the Enchanter of the three worlds ; we mediiate on Smara, may Visnu send us to the meditation thereof. (46)

Make japam of this ; first offer Him duly all the material's and worship the Śaktis Haritahalī and Śrīkarī. These are necessary. (47)

Whoever makes tarpaṇam to Srī Kṛṣṇa, who looks like Mohinī flower, with water every day morning, repeating one hundred times the above mantra, he gets the desires of all his objects within one fortnight. (48)

Perform homa ceremony with ghee, etc, ten thousands of times and make japam the same number of times and eat the remnant of havanam. Then ladies with become subservient. (49)

In Vaṣikaraṇ Kriyā, similar things are to be done as in the case of the eighteen lettered mantra. No other mantra is equal to these two mantras in the act of Vaśikaraṇam. (50)

In this, meditate in one case Srī Krṣṇa, playing and sounding His pipe, and in the other case Meditate Kandarpa with flowery bow in His hands of the colour of the rising Sun, and having nūpura, tinkling bells in His feet. (51)

Any clear minded devotee if he meditates any one of these mantras, aquires siddhi (success) like the Brāhmaṇas. (52)

Here ends the Second Chapter on mudrā in Srī Nārada Pañcarātra jñānāmṛtasāra in the Fifth Night.

CHAPTER III

ON THE MUDRĀS AND ON THE SEVENFOLD OF ŚRĪ KṚṢṆA AND THE ARRANGEMENTS THEREOF

Śrī Mahādeva said :—Form the mantra :— add śikhi vāmanetra and Śaśikhnada to Jayakṛṣṇa and yuga nirantarātma bhūmi and their Śaktis ? (1)

The second mantra is formed thus :—To the letters of the ten-lettered mantra and the caturthi's ekavacana (singular) of mudita cetana and uparakta guru, māruta add Dṛṣṇa. (2)

Sa, la, va, hrīm Śrīm are to be collected in due order and thus form the mantra. Muttering this mantra twelve and sixteen times, purify the body, (or thirty two, twelve and eight) ? (3)

Is the mantra— सं लं वं ह्रीं श्रीं ? The above verses are obcure.

The Ṛṣi of this mantra is Nanda Nārada, the chandas is Virāṭ and the Devatā is Śrī Hari and its application is to enchant the three world. Before the word Nārada add "manda" with mukhavṛtta. (4)

Add mātṅkā letters before and after the eight, twelve, seven and ten lettered mantras. Thus mantras will be formed for popular from people. (5)

Next the blamless devotee should purify his body by arranging within his body, the place of worship and worshipping duly with both his hands the saḍaṅga pūjā and angapañcaka pūjā of the ten-lettered mantra. (6)

Note of Ṣaḍaṅga pūjā and anaṅga pañcaka pūjā (See pages 41, 42 etc. the tenth chapter of the Gautamīya Tantra and other pages).

Add mātṛkā letters before and after Klīm क्लीं and touch the several parts of the body, repeating the above as in the ten tattvas and mūrti pañjara mantras,

Note :—The ten tattvas and mūrti panjara mantras, etc. already explained.

Perform Nyāsas—Sṛṣṭ, Sthiti, Śaḍaṅga, Sāyaka Nyāsas etc., then remember and meditate Śrī Kṛṣṇa, the one and only Witness of all the worlds, pervading the mountains and oceans and earth and all other places and Who is also shining in His own Heaven of wide expanse, filled with palacial buildings built of gold and gems, with wide Gopuras (entrance gates), high and spacious public places of resort of the people, and the strangers. etc., and having very broad path-ways. (8-9)

In the houses of Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras, decked with various gems, jewels and articles of art, and artistically fashioned, the worship of Śrī Kṛṣṇa should be performed according to the aforesaid rules. (10)

In public places, bazars, of the merchants, where big sales are effected and money is collected, the worship of Śrī Kṛṣṇa should be specially performed with great eclat where various men and women frequent the temples, adorned with various images and artistic designs (to see the great God of Love whereby their passions will be quenched). (11)

Though Śrī Kṛṣṇa is pervading every-where, He resides specially in the charming places adjoining the banks of big jheels and lakes and reservoirs of water frequented by Kalahaṃsa swans, cakravākas and various other birds. (12)

Wherever black bees are humming sweetly and gathering sweet honey from fragrant flowers and tend to exite love and amorous feelings, where gentle pleasant breeze is constantly blowing, there His invocation seen becomes fructified with pleasure and happiness. (13)

Where the rows of lights are shining beautifully, where hundreds of youthful women, with nice black eyes like deer, all nice and beautiful, having their bodies nicely scented with various fragnance, with nice garlands made of full blown flowers, play, under broad canopies, full of love feelings, there He soon becomes manifest. (14)

He is not so much pleased with the praises offered by the Devas as He becomes pleased with the sweet and soft words uttered by the ladies full of youth and beauty. (15)

Rather He likes to quit His jewelled place in Vaikuṇṭha region under the Kalpavṛkṣa, than He takes incarnation in (human) forms gentle and soft, to fulfil the desires of his Bhaktas (devotees). (16)

One is to meditate Śrī Kṛṣṇa's shining coronet on His head and His black earling hairs coming down to His cheeks, the ornament on His forehead, His nice eye brows, His enchanting beautiful wide expanded eyes, His earrings made up of beautiful jewelled flowers, smiling as it were. (17)

His checks are shining with gems and jewels, His lips look red like Bandhujīva flowers, His bright moon-like face smiling and shedding lights of joy and pleasure all around, His face perspiring with the labours caused by the intensification of joy in Him. (18)

Whose body is painted with Kunkuma, camphor and other nice scents ; Whose breast is adorned with necklaces of gems and jwels and vanamālās (garlands made of forest flowers) whose arms are beautified with various highly shining ornaments, whose eyes look like lotuses of the colour of the rising Sun, whose robes are yellow coloured, whose two palms (or hands) look like beautiful lotuses and which are placed on His lap and whose frame looks beautiful as if He is the God of Cupid. Let such Kṛṣṇa prevent the people from being put to shame and protect us all. (19)

Remaining under whose lap Bhīṣma and other great heroes are preserved till the end of yuga, Whose glory all the śāstras are describing and who is embracing by his golden coloured arms looking like molten gold the Gopīkās, let such Kṛṣṇa protect us by his arms (looking like creepers). (20)

Let the Delightener of the Gopīs remove the doubts of all—the Gopa ladies who by the mere preliminary rising of bliss in their hearts were laughing and whose hairs on the pores of their bodies stood on their ends and the sweets coming out looked like

pearls—and whose outside and inside were merged deep in the ocean of love—let such a One illumine us all. (21)

He Who was seen standing between every pair of Gopīkās with feelings of passion and love, may He be pleased and bless you all with peaceful words from His own sweet mouth. (22)

He is being embraced by their both the arms as well by their soft bodies (looking like creepers) of śyāma and red colour, they being on His right and left side respectively. (23)

On the banks of the blue-colured Yamunā with lotusses blooming on Her water, Śrī Kṛṣṇa is shewing to His bhaktas His form having conchshell, discus, club, and lotus as well with bamboo flute in His mouth, hold by His hands. (24)

On His four sides the Devarṣis, and the Yatis (anchorites bow down with devotion and chant hymns to the Lotus eyed, the Creator of the three worlds, and render their service to Him and get four-fold fruits. (25)

Now meditate, as aforesaid, Śrī Kṛṣṇa, the Highest Puruṣa, who is merged in His own blissful nectar of Immortality and who is residing in His own pure region ; get initiated gladly from the Dikṣāguru in His mantra ; and then the pure minded devotee is not to see and hear about women, and make japam of the mantra one lakh times. (26)

He is to perform homa ceremony one tenth of the number of japam with sugar, tila, ghee, and rice boiled with milk and sugar. Next he should worship so that he might be free from this non-permanent state of things (anityatā). (27)

He is to draw a yantra (diagram) of the twenty lettered mantra and perform nyāsa of Vibhūti and Ātmā in the beginning and in the end, after duly worshipping upto śarānta. (28)

Write the mūlabīja (seed) mantra in the centre and write four other seed mantras on the north, Īśāna (north-east) Nairṛt (South-west) and East and then complete it (the aforesaid mantra) with forty (or forty six) lettered mantra. (29)

On the outer side (court) write the bīja mantras of Śiva, Agni, Vāgbhava, Māyā, Śrī Bhadra etc. (30)

Next worship the pīṭha (pīṭhapūjā) after making Sankalpa (predetermination); invoke and worship within the mūlabīja (seed mantra) the mūrtis. (31)

Worship Rukmiṇī and other Śaktis in the Bīja on the right and left sides, front and back. Next perform the angapūjās in the six corners and worship then the Śaras (arrows) within the Keśaras (the filaments of the lotus). (32)

Worship Lakṣmī Devī within the petals of the lotus; and then make pūjā on the outside and back of the Iṣṭa Deva who is of a bluish and red colour of the rising Sun. (33)

Worship on the two sides Kuvera and Gaṇeśa respectively; and then on the four sides Janārdana and His vāhanas (carriers) are to be worshipped. (34)

After this the worships of Indravajra and others are to be performed on the outermost side. When all this have been finished, the seven-fold worship of Śrī Kṛṣṇa, the Bestower of Mukti, is to be completed with the rules of worship. (35)

Here ends the Third Chapter of the Fifth Night of Śrī Nārada Pañcarātra Jñānāmṛtasāra.

CHAPTER IV

ON THE RESULTS OF HEARING THE PŪJĀ

Śrī Mahādeva said :—Whoever worships thus with devotion Śrī Kṛṣṇa and then makes japam intently of this mantra becomes fiery like the Sun and object of worship even by the Gods. (1)

Daily in the morning offering tarpaṇam to Śrī Hari, with coarse sugar and water, make one enjoy like Indra and leads one in the end to the highest goal. (2)

Whichever devotee makes japam of the aforesaid excellent mantra with a calm mind and then perform homa ceremony ten thousand times, brings peace and happiness to the three world and obtains kingdoms. (3)

If the aforesaid Devatā be meditated upon, the Devakanyās come at his will sticken by the arrows of Cupid and become subservient to him. It is needless to say of the efficacy of making japam and if He be daily worshipped as per routine and japam be performed three lakhs of times, Lakṣmī and Sarasvatī stand in favour of them. (4)

The devotees are also to learn that thereby mental pain and anxiety, disease, old age, unnatural deaths, misfortunes and poverty are averted ; good sons, friends , wealth and fame are acquired ; and long life is attained. (5)

Of all the mantras, the Viṣṇu mantras are very powerful ; of the Viṣṇu mantras the Gopāla mantra leads to very highly beneficial results ; more powerful again is the Sammohanākhya mantra which enchants the three worlds and which yields all the desired fruits like the kalpavṛkṣa tree. (6)

Whoever worships this extremely pleasant mantra does japam homa, pūjā and dhyānam (meditation) becomes freed of all the ties of Karma and goes to the Nitya-Suddha (always pure) region of Śrī Hari. (7)

Again taking up any one of the above mentioned mantras if one makes japam, homa, worship and becomes purified and of a pleasant mind, he becomes a Yogī, controls his mind and brings his citta to the contemplation of his Self and acquires Brahma-sāyujya mukti (absorption in Brahma). (8)

In the night or the end of Niśā (night) one should meditate Śrī Kṛṣṇa. the Highest Spirit along with the consideration of the potency of the time element or time factor (Samayatattva), when Śrī Kṛṣṇa reveals as Light and Light only in the indriyas and antahkarṇas (organs of senses and heart) of all beings. (9)

Meditating Śrī Kṛṣṇa with oneness of heart, Him Who is free from qualities and Who is always immersed in the Highest Bliss and Who attracts the hearts or extremely subtle jivas and hence has got the name of Śrī Kṛṣṇa, leads the holy and merited devotees to the acquisition of Ātma-jñāna (self knowledge). (10)

One is to meditate on the Bindūbīja in the triangular Mulādhāra Cakram (the sacral plexus) radiant like the Rising Sun and emitting thousands of rays like lightning, looking like Bandhujīva flower, having the properties of the three guṇas, and the cause of the rise and dissolution of the universe. (11)

Above this if Nirūpamā Devī be remembered and thought over, all the evils are averted. Nirūpamā Devī is of the nature "Hum", radiant like thousands of lightnings, is very fine, of the nature of consciousness and is Humkāra Kāriṇi, within the Suṣumnā Nāḍi, of the nature of the three mātrās, Hum and is the one and only receptacle (supporter or subtratum) of the world, realisable by Kalā and Nāda, and the root of all this universe, all the regions or abodes. (12)

One will have to lead this Kundalinī Devī from the bottom to the Highest Person situated in the thousand petalled lotus (Sahasrara) in the brain, radiant like thousands of suns and then to make Her drink the immortal nectar Amṛt. Moreover when She takes back Her downward course after drinking the nectar, She ought to be again raised up by degrees and duly according to rules. (13)

Whoever devotees daily practices this and thus worships, he conquers misfortunes, all age, and unnatural death, looks like Kandarpa (the God of Love) and lives long with black hairs on his head. (14)

He utters sweet, intelligent, and very wonderful words, all the mantras bring their siddhis to him and he acquires good riches and becomes worthy friends to all. (15)

The devotee will have to meditate the Anaṅga Deva, that He is moving round and filling all the places of this world with red Amṛta or sweet immortality, lustre, and beauty ; and all are sub-servient to Him and are making Sādhanās (practices of devotion) to Him. (16)

Wherever such a devotee goes, to women, men, city or any assembly, all will soon admit their slavery to him and will always remain subservient to him and work under him for ever. There is no doubt in this. (17)

He knows that Śrī Kṛṣṇa Vāsudeva, who is radiant like Moon and Sun and whose body is of blue (śyāmala) colour and whose hairs on the head are very nice, is sitting at case in happiness in tha lotus of his heart and thus he remembers Him again and again. (18)

Concentrate your mind to His two feet, to His fingers and rails decorated with various ornaments, to His two shanks and things, to His navel, to His belly with curving lines, to the necklace on His broad breast that is adorned with Śrī Vatsa and Kaustubha signs. (19)

To His soft wrists resembling the stalks of lotuses, to His arms always active in the preservation of the world and decorated with bracelets. (20)

To His two hands decked with kaṅkaṇa ornaments, to His fingers soun-ing His lute, to His throat and to His excellent cheek ornamented with kuṇḍalas. (20)

To His sportive eyes with excellent eye brows, to the peacock feathers variegated with various colours, to His hairs beautified

with beautiful flowers, to His lips with flute on them, to His teeth when he is smiling, and thus to His body. (21)

Until the devotee's mind gets dissolved in Śrī Hari's sweet charming smiles, they should repeat Kāma bija. Next, in due course of time, he should make Japam of eighteen lettered or ten lettered mantra with pure devotion. (22)

Next when the mind is firmly established and the devotee realises his attachment to real self and feels pleasure, then he should think from His lotus feet to His sweet smile and should become calm and quiet. (23)

Om namo bhagavate Vāsudevāya, Nyāsa, Japam, Homam, Worship, tarpaṇam, initiation in mantra and the application thereof are duly enumerated by the commentator. (24)

Observing this Krama or order, men should meditate Him like a Flame in their hearts and thus be saved from the dark abyss of of the world and thereby gain day and night intense bliss. (25)

I bow down to Śrī Kṛṣṇa, the Lord of Yaduvanśa, the Bestower of bhakti who thought stationed in His own Self, is holding Sudarśana cakra for His own sport and who has bestowed Lordship of the Beings to Mahādeva, the great enemy of Kandarpa (God of Love). I bow down again and again so Him. (26)

Here ends the Fourth Chapter in the Fifth Night of Śrī Nārada Pañcarātram Jnānāmṛtasāra.

CHAPTER V

ON THE THOUSAND NAMES OF ŚRĪ RĀDHIKĀ

Śrī Pārvatī said :—O Deva of the Devas ! O Lord of the world ! Thou shewest Thy favour to Thy devotees. If Thou hast sympathy and mercy on me, then O Lord ! kindly tell me the excellent thousands names of Śrī Rādhikā ; I have heard all what Thou hast said. Now I want to hear about the greatest secret of all secrets which is shining in Thy mind and which Thou didst never reveal before. How the thousand names of Śrī Rādhikā Gopī have come to be the source of begetting bhakti and how that Creatrix and Destructrix of this whole universe has come to turn out a Gopī, kindly tell all these to me. (1-4)

Śrī Mahādeva said :—O Devi ! O Paremeśvari ! now hear that wonderful, auspicious and sin destroying fact. Certainly She has no birth and no actions. (5)

When Śrī Hari incarnated Himself to establish His glory and prowess, She also used to follow Him close and assume the forms how to preserve the world. (6)

O Deveśī ! I already told you the reason of Her assuming the form of a Gopī. Now hear Her thousand names. (7)

Now I will speak to Thee out of affection that which should be chorished with loving affection by those who are desirous for emancipation and which was never spoken before in any Tantras. (8)

I daily meditate day and night Her, of the nature of Vidyā, which is dear to me as my life. O Girije ! Now hear about Her as Thou wishes and daily recite this thousand times. (9)

By Her grace Śrī Kṛṣṇa, the lord of Goloka, has become the Highest Lord Nārada is the Ṛṣi of the thousand names, Rādhā the award of the fourfold aims of existence is the Highest Deity. The thousand names are :—Śrī Rādhā. Radhikā. Kṛṣṇa Ballabha, Kṛṣṇa Samyutā. (10-11) See Sanskrit Text)

Here ends the Fifth Adhyāya on the Thousand Names of Śrī Rādhikā, in the Fifth Night of Śrī Nārada Pañcarātram Jñānāmṛtasāra.

CHAPTER VI

ON THE GLORY OF THE THOUSAND NAMES OF ŚRĪ RĀDHIKĀ

Śrī Māhadeva said :—O Devī ! I have disclosed the thousand names of Śrī Rādhā. Whoever reads this, or gets it read by others, gets the satisfaction of Mādhava. (1)

O Beloved ! What will the river Yamunā, etc., and the Tīrthas Kurukṣetra, etc., avail to him, who has obtained the satisfaction of Janārdana. (2)

What cannot be brought to success in this world by the favour of this stotra. The Brāhmaṇas become energetic like Brahmā and the Kṣatriyas become kings of this world. (3)

The Vaiṣyas become rich ; the Śudras get mukti from their births ; and the great sins, murdering Brāhmaṇas, drinking wines and stealing, etc., fly away. (4)

O Deveśī ! From the above thousand names really one becomes entirely free ; there is no doubt in this. For nothing is equal in this world to the thousand names of Rādhā. (5)

No tīrthas (place of pilgrimage) is equal to it in auspiciousness, whether in the heavens, in the neither worlds, or in the mountain, or in water. (6)

Whoever becoming pure and collected reads or hears the above in the Ekādaśī tithi, O Beautiful One, all his desires are fulfilled. (7)

O Girije ! Whoever reads or hears this on the Dvādaśī (12th lunar day) tithi or on the Purṇimā tithi (full Moon night) before the Tulasi plant, gets fruits equivalent to performing the Aśvamedha, Rājasūya, Vārhaspatya, Atirātra or Āgniṣṭoma and other sacrifices ; and if he reads or hears on the eightth lunar day of the month of Kārtika (aṣṭamī tithi) ; then he resides in Vaikuṇṭha for one thousand yuga Kalpas. (8-11)

And it also imparts Sālokya Mukti in Brahma's, Śiva's or in Viṣṇu's abode, and if one reads or hears this on the banks of the Ganges, then O Suresvarī ! he acquires verily, yea, vemily the Sārūpya (the same form) of Śrī Viṣṇu. These words I speak out and Pārvatī hears them. (12-13)

The river of the thousand names of Śrī Rādhā purifies the three worlds. I recite them daily with all my might and devotion. (14)

This is equivalent to my life. I love Thee ; therefore, I disclose it. It ought never to be given to the undevoted and atheist. O Fair One ! So it is never advisable to give it to those who have no Vairāgyam, who are atheists and who are passionate.

But, O Śankari ! This stotra (hymn) ought to be given to the Vaiṣṇavas, devoted to Hari, and to the virtuous donor. (16)

As Thou hast carefully made Me utter this nectar like names of Śrī Rādhikā, Thou hast become the foremost of the Vaiṣṇavas. (17)

This ought to be given to the Viśuddhasattva (supremely good persons of the nature of sattvaguṇa), to those who speak things as they really are, to the knower of mantras and to those who are, as best as they can, charitable, devoted to the service of the Dvijas. to the Bhaktas and good socled persons and to those who meditate the feet of Śrī Rādhikā. (18)

To those who serve the lotus feet of Śrī Hari, who are the servants of Hari and to the Vaiṣṇavas, who drink the nectar of the feet of Śrī Rādhā, (19)

Thereby those who want the feet of Śrī Rādhā Kṛṣṇa have not to be born again. (20)

As the Vaiṣṇavas are equivalent to My life, I hold my frident for their protection. There is no other reason in this. (21)

I hold the Daṇḍa, the rod of punishment always for protecting those that abuse the Hari Bhaktas. O Suvrate Devi ! This I speak truly out of My affection to Thee. (22)

Thou art My devoted and also likest to act to My will; hence I disclose this to Thee, O Devi, Otherwise I would not have disclosed this thousand names to Thee. (23)

O Beloved; equal to My Self! Now I will speak any of Śrī Rādhikā's stotra, mantra, yantra, or Kavacam. Which dost Thou like to hear. (24)

Here ends the Sixth Chapter in the Fifth Night in Śrī Nārada Pañcarātra Jñānāmṛtasara.

CHAPTER VII

ON RĀDHĀ KAVACAṂ

Śrī Pārvatī said :—O Thou Dweller in Kailāsa ! O Lord ! O Thou who dost favour the Bhaktas ! Kindly mention to the Śrī Rādhikā's auspicious Kavacam. (1)

O Lord ! Thou holdest trident and Pināka (bow) in Thy hands. If Thou dost shew Thy mercy on me, then dost Thou save me from misery and fear. For Thou alone art my saviour. (2)

Śrī Mahādeva said :—O Girije ! Hear the kavaca referred to already by Me. It protects all, it is holy and destroys best the sins caused by killing all. (3)

O Devi ! This Kavacam yields bhakti (devotion) toward Śrī Hari as well it is a means of obtaining bhakti and yukti (union, reasoning) ; it attracts the three worlds and leads one close to Śrī Hari. (4)

It brings on victory everywhere, terrific to all the enemies, and is the creator of mental feelings of all (i,e. causes all to feel, will. etc. (5)

It yields the four fold mukti, brings on happiness always, produces fruits equivalent to performing the Rājasūya and Aśvamedha and other Sacrifices. (6)

Whoever is ignorant of this Kavacam and yet makes japam of the Rādhā mantra, does not get the fruits thereof and gets obstruction at every step. (7)

The Ṛṣi of this mantra is Mahādeva ; anuṣṭup is the chandas, Śrī Rādhikā is the Devatā, Rām is the bīja (seed mantra) and it is as well the Kīlaka. (8)

Its application is for the dharma, artha, kāma, and mokṣa. Let Śrī Rādhā protect my head and Rādhikā protect my fore-head. (9)

Śrīmatī protect my eyes ; Gopendra-Nandinī protect my ears,

Hari priyā protect my nose and let Śaśi sobhanā protect my eye brows. (10)

Let Kṛpā devī protect my cheeks, let Gopikā protect my lower lips ; let the daughter of Vṛṣabhānu protect my teeth and let Gopanandinī protect my chin. (11)

Let Candrāvalī protect my cheeks, Kṛṣnapriyā protect my lips ; let Haripr̄āṇā protect my throat ; let Vijanyā protect my heart. (12)

Let Candravadanā protect my arms ; let Subalasvasā protect my belley ; Yogānvitā protect my waist, Saubhadrikā protect my feet. (13)

Let Candramukhī protect my nails ; let Gopālaballabhā protect my ankles ; let Vidhumukhī Devī protect my nails (of the toes) ; let Gopī protect my soles of feet. (14)

Let Śubhapradā protect my back : let Śrī Kāntaballabhā protect my lower belly ; let Jayā protect my thighs and let Hariṇi protect all my parts. (15)

Let Vāṇī always protect my speech ; let Dhaneśvarī protect my treasury ; let Kṛṣṇaratā protect my east ; let Kṛṣṇaprāṇā protect my west. (16)

Let Haritā protect my north ; let Vṛṣabhānuja protect my south ; let Candrāvalī protect me in the night ; let Kṣveḍitamekhalā protect me in the day. (17)

Let Saubhāgyapradā protect me in the mid-day ; Kāmarūpiṇī in the evening ; Raudrī in the morning and Gopinī in the night fall. (18)

Let Hetudā protect me in any meeting ; Let Ketumālā protect me in seme-day time ; let Śeśā protect me in the after-noon ; let Śamitā protect me in all the sandhis or junction times. (19)

Let Yonini protect me while I enjoy ; let Ratipradā protect me in love affairs ; let Kāmesī protect me in my amusements and let Ratnāvali protect me in Yoga matters. (20)

Let Kṛṣṇamānasā Rādhikā protect me always in all my affairs. O Devī! Thus I have told to Thee the most wonderful Kavacam. (21)

It is named all protecting and greatly protecting (Sarva-rakṣākara and mahārakṣākara). If any one reads this in the morning, mid-day and evening. (22)

He obtains complete success in all his undertakings and in whatever he intends, and in the courts of kings, assemblies, war and in all difficulties with the enemies. (23)

Or in times of danger of his life or wealth, if any body becoming pure, reads this, success follows him and there is no fear for him any where. (24)

Rādhikā in thereby worshipped and pleased by him ; there is no doubt in this ; nor is there any lie in this and he acquires the same fruits in taking a bath in the Ganges and taking the name of Hari that he gets in reading this Kavacam after having become pure and self-controlled. (25-26)

If one mines turmeric powder and yellow sort of Sandalwood powder (हरिचन्दन चन्द्रमण्डित) and writes letters on the Bhūrjja leaves and then keep that on one's head, arms, or throat, then O Deveśi! he acquires the same form of Śrī Hari. (27)

By the help of this Kavacam Brahmā creates, Hari preserves and I destroy. (28)

Give this to a pure Vaiṣṇava who has got the qualities of vairāgyam (dispassionateness and calmness). If it be given to one who is not calm, ruin attends him. (29)

Here ends the Seventh Chapter on all-protecting Rādhā Kavacam in Śrī Nārada Pañcarātram Jñānāmṛtasāra.

CHAPTER VIII

ON THE MYSTERIES OF MANTRA NAMES

Śrī Nārada said :—O Lord of the world ! O Best of the Devas ! O Devadeva ! O Mahādeva ! O Lord ! Kindly tell the meanings of tho mantras of Śrī Kṛṣṇa and the esoteric mantras of Śrī Rādhikā and show Thy mercy to Thy Bhakta. O Holder of the diseases of the Moon ! I am desirous to hear these. (1)

Śrī Mahādeva said :—O Nārada ! Hear the meaning of the mantra Śrī Kṛṣṇa that I will now speak out to Thee. "Ka" means creation, "La" (ṛ) means preservation. (2)

"I" means destruction and anusvar (˙) means Nirvāṇa. The messangers of Yama fear the letter "Ka". (3)

"Ṛ" makes all the sins fly away. "Śa", when uttered, causes all bhūtas, Rākṣasas, and Pannagas. (4)

Afraid and make them run away. "Na" destroys all the diseases. "A" brings peace. Thus the mantra is like the Kalpavṛkṣa. (5)

"Ka" is the moon-like face ; "Ṛ" is its eyes and "Sa" is its arms and "Na" is it feet. (6)

O best of the Dvijas ! "A" represents its whole body ; I will tell you it's another meaning. (7)

"Ka" being Brahmā is Janārdana ; "Ṛ" means Vedavidya Śrī Hari Himself as the Creator. (8)

"Na" being Śiva means the Creator, Preserver, and Destroyer. "Ṇa" having the form of whiteness awards Nirvāṇa. (9)

Visarga (:) is the seed of the world and means Sarvamāyā *i.e.* universal illusion. O Enlightened one ! Thus you have heard the meaning of Śrī Kṛṣṇa. Now hear the meanings of other names. (10)

"Mā" means Lakṣmī in the Vedas ; Dhava means Her husband Śrī Hari. Hence Mādhava means Puruṣottama. (11)

"Mā" means beauty and the form of the formless tejas (fire) and Dhava means her Hari. Hence Mādhava means Śrī Viṣṇu. (12)

O Nārada ! Viṣṇu also indicates conceiving and extending and the ideation of varṇas (letters or 4 stages of life *i.e.* 4 castes). Hence He is named Viṣṇu. (13)

"Kāśa" implies illumined ; by which all the beings are manifested. Hence He is called "Prakāśaḥ" and He is called "Prabhu" as all beings are generated by Him. (14)

He is named "Chaitanya" because through Him the Jīvas, inanimate and devoid of consciousness, become conscious. (15)

He is termed "Keśava" for He is served by all beings while He incarnated in the "Kṛṣṇa" body, Hence He is called "Keśava Puruṣa". (16)

He is named Hṛṣīkeśa for He is the Deva, the Lord of the senses. (17)

O Dvija ! In as much as in the time of Mahā Pralaya, the great Dissolution, He torments the people, He is named Janārdana. (18)

Nārā means water ; Ayana means the sameness. Hence Puruṣottama is named Nārāyaṇa (19)

Nara means all the men ; and Ayana means whence they have been born. Or in as much as He is the Witness, He is named Nārāyaṇa. (20)

"Go" means Earth, Heaven, sound, word or animals. He being their tejas, animating life, or their protector He is named "Gopāla." (21)

In as much as that Puruṣottama is of the nature of a child and of black (or rather blue colour). He is named "Bālakṛṣṇa." (22)

"Bā" means bodha, feeling, consciousness or air, wind. "La" implies taking. "Ka" means the nature of Brahma. Hence He is named "Bālaka." (23)

As He is the Creator, Destroyer, Preserver, of the world, as He is the Donor, Enjoyer, and Merciful, He is named "Jagannātha." (24)

As He steals away all the sins that beget miseries only and as He assumed the body of "Narasimha" (man lion), His name has became Hari. (25)

As His bhaktas do not get themselves displaced from their supreme positions, even in times of Mahāpralaya (Universal Dissolution), hence that Universal Soul Puruṣottama is named Acyuta." (26)

Or as He is never baflled from His position, never displaced, that Undecaying Person is termed Acyuta. (27)

He is the origin, the middle and the end of this world, He is called "Anādi." (28)

He is termed Govinda as He is the Indra (Ruler) of "Go" and "Vākya", He is named "Govinda" by the Devas. So the Vedavādins say. Thus I have spoken the greatly wonderful mysteries of the names. (29)

O best of the Munis ! Really there is no limit to His names, even if any body can calculate the molecules of the dust of this world. (30)

Yet, O Dvijasattama ! he cannot go to the end of His names, even in thousand births. Only through Bhakti (devotion) this can be done. (31)

Here ends the Eighth Chapter of the Fifth Night of Śrī Nārada Pañcarātra Jñānāmṛtasāra on the Esoteric meanings of the names of Śrī Kṛṣṇa.

CHAPTER IX

ON THE RĀDHĀ MANTRA

Nārada said :—Now I am desirious to hear the great and wonderful mystery. O Mahādeva ! Kindly tell me all the mantras of Śrīmatī Rādhikā, that are carefully hidden. (1)

Śrī Mahādeva said :—O Nārada ! Now I will tell you that which I told to Pārvatī and not to any other body as yet. (2)

O best of the Munis ! "Rām" is the vija mantra of Rādhā, It is worshipped in the three words. (3)

O Viprendra ! The single lettered mantra yields all the results ; hence the intelligent devotee Sādhaka), who knows the mantras should make puraşcaraṇa and make japam two lakh of times. (4)

Now hear another mantra which is like the great Kalpavṛkṣa (tree that yields all objects of desires). Rām Hrīm Klīm Rādhāyai Svāhā is the mantra रां ह्री क्लीं राधायै स्वाहा" (5)

Now do the morning duties as before ; one must go to the sacrificial place, find out the seat and take his seat ; one must perferm "bhūtasuddhi" and make prāṇyāma in mūlamantra (seed mantra). (6-7)

The Ṛṣi of the mantra, is Mahādeva ; Gāyatrī is the Chanda ; and the Devatā is Śrīmatī Rādhikā. This is stated, though in a hidden way, in all the Śāstras. (8)

Thus stating the Ṛṣis, etc., perform the Aṅgapūjā with "Rām" bīja. Then mediate the Devī Rādhikā as of a golden colour and ready to yield bons. (9)

She is young, with Kṛṣṇa, wearing blue apparel, auspicious, holding in Her right and left hands betels ताम्बुल and a species of kindey been (samudgakam) respectively. (10)

Wearing golden ornaments, looking at Kṛṣṇa always, Her eyes directed to the Kṛṣṇa's face ; ornamented with necklaces and ankles. (11)

Meditating thus, worship Her mentally with mental articles of worship. After the meditation, place Her in the pedestal *i.e.* pūjā ground. (12)

And infusing prāṇa (vital breath) or breathing life with appropriate mantras, the devotee, knowing the mantras, is to offer pādyam etc., uttering the mūla mantra. (13)

He should offer dhūp, light, and Naivedyam and then worship, uttering the mantras. (14)

The white flowers, with Tulasī and Karavīra lotus, Vaka, and Kāncana flowers are highly praised. (15)

Worship can be offered with white as well as with red flowers. Rules are not to be violated. Keep company and find pleasure with the Vaiṣṇavas. (16)

If you get Janmāṣṭamī tithi with the Rohiṇī Star, then observe fasting that day. (17)

And if the Rohiṇī Star be not seen, then avoid Saptamītithi. O Brahman ! Thus observe Goṣṭhāṣṭamī. (18)

If one does not observe fasting, then hindrance occurs in the realisation of success (Siddhi), and if any Vaiṣṇava eats out of carelessness in the Ekādaśī tithi. (19)

His Viṣṇu pūjā becomes useless and he goes to the terrible hell and ineurs sins greater than those of killing one's father and violating mother. (20)

But the Vaiṣṇavas would never eat in the Ekādaśī tithi. O Vipra ! Now what you asked me, I have answered. What more do you want to hear. (21)

Here ends the nineth Chapter, of the Fifth Night, on the Rādhā mantra in Śrī Nārada Pañcarātra Jñānāmṛtasāra.

CHAPTER X

ON YOGA DHĀRAṄAM

Śrī Nārada said :—Now I desire to hear in due order about the psychical centres in the body ; how many nāḍīs are there, and how wind or breath is carried through them ? (1)

O Mahādeva ! Thou art the fittest to communicate on the above points to Me. I do not find any one else save Thee, who can solve these doubts of mine. (2)

Śrī Mahādeva said ;—O Nārada ! Now hear the excellent method by which Yoga or concentration of mind on the several centres can be carried into practice. There are three Koṭis and a nāḍis in this body.

N.B,—35,000,000 nerves (thirtyfive millions nerves). (3)

Ten of them are chief ; and amongst them the three again are the foremost. These are in the spinal cord. They are of the nature of Moon, Sun and Fire. (4)

The left hand nāḍi which is of the feminine nature of Śakti called Īḍā nāḍī is of the nature of nectar ; and the right hand nāḍī (nerve) is of the masculine nature, named the Sun nāḍī. (5)

And within the spinal cord in the middle there is the Suṣumnā nāḍī which is of the nature of the body of Brahma and highly spoken of by the Munis. It is named also Viṣatantu, of the nature of the flower of Dāḍima (pomegranate flower). It extends to Mūla *i.e.* the Mūlādhāra cakra or Sacral plexus. (6)

Again in this Suṣumṇā nāḍī which is of the nature of all light and of all forms, there is another auspicious nāḍī, yielding amṛt (nectar) which is named Citrā or Vicitrā. (7)

She is of the nature of all the Devas and is conceived in the hearts of the Yogis as extending from Visarga upto Bindu. (8)

In the triangular sacral plexus *i.e.* Mūlādhāra which is of the nature of Icchā, Jñāna, and Kriyā (volition, knowledge and

action) there is the Svāyambhū Lingam which is respendent like Koṭi Suns (tens of million Suns). (9)

Above this there is the Kāmabīja with Candrabindu (Klīm); above this is reigning the Kuṇḍalinī Śakti (Serpent Fire), of the nature of Brahma, of the nature of flame. (10)

Outside this, there is the four petalled lotus, of the colour of molten gold. It is called Drutahema same prakhya (molten gold). (11)

Above this there is the six petalled lotus named Svādhiṣṭhāna (Epigas tric-plexus) including the letters from "Ka to Ca" This is of the nature of diamond (shining like diamond). (12)

Know thus the Svādhiṣṭhāna plexus, of the form of hexagon and its own Lingam (*i.e. Svādhiṣṭhāna* Lingam, svā meaning parākhya). (13)

Above the Svādhiṣṭhāna plexus there is, in the navel, the Maṇipura Cakram or the Solar plexus, very beautiful and of the nature of cloud and lightning. (14)

As the above plexus is divided like gems, it is called *Maṇipura*. Know this as smeared wiih sandalpaste and extending from the letter "ḍa" to "pha" (ten letters) There is the Flame here which is the origin of this universe (Viṣvasamsāra). (16)

Above this there is the Anāhata lotus (cardiac plexus) looking like the Rising Sun, of the nature of the Arka lenves ; there is the Vānalingam here, resplendent like ten thousands of Suns, presiding over the letters from ka to ṭha. (16-17)

There is the sound of the nature of Brahma coming out of this. Hence the sages call this the Anāhata lotus (emitting sound without being struck). This place is of a blissful nature and reigned by the Parama Puruṣa (the Highest Person). (18)

Above this is the sixteen petalled lotus named the Viṣuddha plexus (Larnngeal plexus) highly lastrous and of a smoky colour. (19)

Here Mahādeva sees the Highest Person and does His office

as the Regent of the several words (Lokas). He is attended by the sixteen Suns. (20)

This is stated the best and greatest Ākāsika Viśuddha lotus. On the top of this, there is the Ājñā Cakra. This is the seat of Ātmā (Self). (21)

In as much as order is delivered here, it is called the place whence the Guru orders. Above this there is the place named Kailāsa. (22)

O Suvrata ! Above all these Cakras (aforementioned) there is the thousand petalled lotus called Bindusthāna. (23)

Now I have told you all about the Yogas that have no comparison. First perform the Pūraka yoga and concentrate your mind in the Mūlādhāra plexus. (24)

Next arouse the Śakti that exists between anus and the origin of the lingam (organ of generation). Carry it through the several plexuses to the Bindu-cakra (*i.e.* the thousand petalled lotus). (25)

Consider there Śiva and Śivā, the highest Śakti as one and the same. Here originates a nectar like juice of the nature of the juice of Lac (लाक्षा lākṣā). (26)

Then make that Kṛṣṇa Śakti, capable to grant success in Yoga, drink that immortal nectar. Then satisfy the Devatās of the Six Cakras also with that nectar. (27)

Thus the intelligent devotee is to practise this path of Knowledge and control every day his Vāyu (breath) in the Mulā-dhāra lotus (Sacral plexus.) (28)

Thus he will be free from old age and death and this bondage of Saṃsāra. Moreover all the mantras that turned out before as defiled, yield now the Siddhis. (29)

The qualification of those who perform the five-fold duties come all to the above mentioned devotee. I cannot be otherwise. (30)

Thus I have told this par excellent yoga rules. Now hear attentively about Dhyāna and Dhāraṇā. (31)

Going beyond the limits of time and space, concentrate in meditation your heart on Śrī Kṛṣṇa and thinking Him as one with Brahma soon become as one with Him. (32)

And if the heart be not purified soon and success be not quick, then meditate on His form and limbs. (33)

First and His lotus foot adorned with blossom-like nails, concentrate your mind ; then on His two knees looking like the stem of the banian tree. (34)

Then on His things like the trunk of an elephant ; then on His navel, deep as the eddies in the Ganges river which is known as the Siddhavila *i.e.* the perfect depression. (35)

Then on His belly ; then on Śrī Hari's breast adorned with Śrī Vatsa sign and Kaustubha gem. Next on his beautiful like ten thousand Full Moons. (36)

Then on the concsheil, dise, club, and lotus on His hands and on His coronet on the head blazing like the thousand Ādityas. Then on His two earrings. (37)

At some places, becoming pure minded, the devotee who knows the mantras should concentrate his mind on Śrī Kṛṣṇa and surely become filled with his idea. And until his mind dissolves in Śrī Kṛṣṇa, the Highest Spirit, till then meditate Him. (38)

However, the devotee is to make japam of Tāra and other Iṣṭa mantras and perform Homas. There is no other special work for him. (39)

When one has realised the Highest Truth, one need not observe any rules. When wind from the Malaya mountain blows, what will a fan avail ? (40)

Repeating the mantras or practising the Yoga will ultimately lead to the one and same knowledge. There is no mantra without yoga : without mantra Śrī Hari cannot be obtained. (41)

One must practise both mantra and yoga ; then Brahma siddh i (realisation of Brahma) occurs ; for the pots, etc, in a dark room are visible when there is a lamp in the room. (42)

Thus by the help of the mantra, the ātmā covered by māyā becomes realised. O Brahman ! Thus I have told this unexampled mantra yoga to you. The above Yoga, though different to persons attached to objects, is now very easy within one's each. (43)

Here ends the Tenth Chapter in the Fifth Night on Yoga in Śri Nārada Pañcarātra Jñānāmṛtasāra.

CHAPTER XI

AGAIN ON YOGA (FROM SĀRADĀ)

Śrī Mahādeva said :—This body is of the nature of the pair, male and female. It is ninety-six fingers (षणणवति अंगुल) long. There is a space between the anus and the organ of generation and the mulādhāra plexus is there, two angulas from the anus or from the organ of generation. (1)

Within this space all the nāḍis take their origin. Of these, three are important. They are all twice as long and circular. (2)

On the left is the Īḍā nāḍī (nerve) ; on the right, there is the Piṅgalā nāḍī and between these two there is the Suṣumnā nāḍi. (3)

The Śivā nāḍī runs from the two toes of the feet and extends upto the head and unite there with Soma, Sūrya and Agni nāḍis (Iḍā Pingalā and Susumnā). (4)

Within this suṣumnā nāḍī, and rarely seen by the Yogis, there is the Vicitrā nāḍī like the thread of the lotus that goes upto Brahmarandhra aperture supposed to be at the crown of the head, through which the good soul takes its flight at death. (5)

Different schools give different opinions and say difficult nerves and centres. However this path of yoga yielding nectar and bliss is spoken. (6)

The Moon travels in the Īḍā nāḍī ; the Sun runs in the Piṅgalā. But these are visible when the Suṣumnā is in Yoga nidrā (*i.e.* inactive). (7)

Within the Mūlādhāra plexus there is a very beautiful triangular divine abode of light, told by the Knowers of Āgama. (8)

The Highest Devatā Kuṇḍalī, of the form of lightning, is sleeping in the form of a serpent colled, there ; and She is the Sarvātmā (universal Soul) (*i.e.* fiery like lightning). (9)

The Kundalī Śakti finds the Hamsa as Her refuge and thus maintains (nourishes) Ātmā. Hamsa takes the refuge of prāṇa ; and Prāṇa and other vāyus take the refuge of the nāḍis for their passages. (10)

Above the Mūlādhāra plexus of all the embodied, going and coming within this body is effected through the passages of the nāḍis. (11)

Twelve fingers measures the distance outside upto which the prāṇa Vāyu travels. Taking one's seat on the beautiful, soft, and pure āsana consisting respectively of paṭṭa, carma (Skin) and Kuśa, or sitting on any other convenient āsana, the yogi should be careful and alert about his yoga. To acquire firmness in his position the intelligent Sādhaka should take due care by means of his Prāṇa vāyu of the Bhūta and know their stations. (12-13)

Firmly closing by the fingers and concentrating the internal organs, put thumbs on the two ears and two fore-fingers on the two eyes. (14)

Put the middle finger on the nostrils and firmly close the other fingers and mentally think of the oneness of Ātmā, Prāṇa and Manas (self, breath and mind). (15)

Thus Vāyu will be help up in these places. If the yoga, so very rare, be practised, then, by degrees, Nāda (Sound) will be heard. (16)

First the humming sounds of bess will be heard, then sound by the help of Tāya will appear like the sound of a flute. (17)

Next the sounds of bells, next the rumbling of clouds will be heard. By this practice, the troubles of Samsāra are removed. (18)

When one comes to learn how to cast "Haṃsa" (हंस क्षेपण) one should come to know Anusvāra and Visarga ; as Puruṣa (˙) and Prakṛti (:). (19)

From this infer Haṃsa as Prakṛti and Hansavān as Puruṣa. (20)

Thus is described the Ajapā. Knowing this Ajapā as under the command of Puruṣa, the Jīvas should go on practising. When the inner meaning is realised, he realises then "Soham". (21)

Now when the Sākāra letters are dropped and the Sandhyā be practised, that will turn out "Om" Pranava. (22)

The yogis should always meditate on this Praṇava, that this is the highest bliss, eternal, and the only one of the nature of Chaitanyam (consciousness) and is the Ātman. No distinction remains between "Om" and Ātmā. (23)

The saints by their own merit should utter the above mūla bīja "Om" and know it as the ocean of the Highest Bliss, the Paramātman. They should to be attached to Ātmā (self) and keep their eyes on the Tāraka bīja. (24)

The self-conquered, and highly meritorious persons should realise this Ātman, of a truthful nature, without any cause, the origin of the Śruti, the Cause of the universe, pervading everywhere-moveable and unmoveable, intelligent, without any example and situated within one's heart, as partaking of the nature of the Sun, Moon and Fire and of the nature of Tāraka (Saviour) and the abode of the Everlasting Bliss. Thus the sages see. (25)

N.B.—Tāraka (1) Tāraka Brahma Gopāla nāma, (2) Tāraka Brahma Govinda Nāma, (3) Tāraka Brahma Rāma Nāma, (4) Tāraka Brahma Śiva Nāma.

Thus knowing the Ādi Puruṣa as lying down in the ocean of milk on the thousand hoods of the Ananta Serpent, and as the husband of Kamalā, measured by His own body, situated in the Solar. Orb and of the nature of Consciousness, with joyous Eyes and of a blue colour. Brahmā realises Him in meditation. Thus the devotees worship Him. (26)

Those who are clever in action and devoted and full of Bhakti see Him blue like clouds and ornamented with Kaustubha, Śrīvatsa, club, lotus, and concshell and disc, His feet being praised by the

Śrutis. Thus they see that Ancient Person the one cause of the universe, within their heart lotus. (27)

Śrī Nārada said :—Thus knowing the excellent glory of the Yoga Śāstra, I carefully expounded that nectar knowledge in this world. (28)

Let the sages drink this Elixir of Life. For when one drinks this and dies, one will not have to come any more in this world. (29)

Whoever reads or practises this Śāstra or teaches others, to him come wealth, corns, lands and the eight Siddhis. (30)

This is highly respected in all the Śāstras ; this creates passion to those who want enjoyments ; and they know fully all the Śāstras and attain the Highest Brahma. (31)

Here ends the Eleventh Chapter of the Fifth Night, on
Yoga in Śrī Nārada Pañcarātra Jñānāmṛtasāra,
the Essence of the Knowledge nectar.

The following note is added for the information about the four kinds of worship : *Sāttvata Saṃhitā 2.*

"Samkarṣaṇa said : Tell me concisely, O Eternal one, in what manner worship is enjoined on the worshippers devoted (to the Lord).

The holy Lord said : Listen ! I will duly explain to these that which thou hast asked me having known which one may be freed from re-birth.

That pure Brahmana (sad brahma) abiding in the heart which was the goal (ideal) of those [Siddhas] who held their [respective] offices at the beginning of creation, worshipping the [great light, called] Vāsudeva ; from it has sprung a supreme Śāstra expressive of Its nature, bestowing discrimination, a great theosophy (brahmopaniṣ adam mahat) containing the divine path (divya mārga) and aiming at Liberation as the one (desirable fruit to be attained. I will impart to thee, for the salvation of the world, that original (Śāstra) existing in many varieties bestowing perfection

(or magical powers) and Liberation, the pure one, mysterious one, leading to great success.

The Yogins familiar with the eight fold Yoga, satisfied with the worship of the heart, they (alone) are authorised for (the worship of) the One dwelling in the heart. (1)

On the other hand, the Brāhmaṇas fond of mixed worship and extolling the Vedas are authorised for the worship, with Mantras, of the four Vyūhas. They should not worship the Lord in any other way. (2)

Again, those of the three other castes namely the Kṣatriyas, etc., who have sincerely taken refuge with the Lord, should also, but not with Mantras perform the several rites connected with the worship of the four Vyūhas. (3)

But for the worship of the Mantra diagram relating to the thirtynine Vibhavas and for the ceremonies connected therewith none are authorised but the truly seeing ones, who have completely cast off the idea of the mine, are satisfied with doing their duty and wholly devoted in deed, speech, and mind, to the Highest Lord.

Thus much about the authorisation of those of the four castes who have embraced the (Sāttvata) religion, supposing they have been duly initiated with the Mantras prescribed.

Description of the Four Vyūhas, for the purpose of meditation "Now the first form of the Lord is as beautiful (as to complexion) as are the snow, the jasmin, and the moon (united). It has four arms, a gentle face, and lotus-like eyes It has a garment of yellow silk and is glorified by a golden ensign (garuḍa-dhvaja). With its chief (frontal) right hand it announces peace to the timid while with the corresponding left hand it is holding a wonderful conch. With the other right hand it is holding the Śudarśana and with the other left heavy club resting on the ground. Let him imagine a thus formed Vāsudeva dwelling in the eastern direction.

Having the beautiful red appearance of the Sindura tree and the Śikhara (a kind of ruby and a species of the hemp-plant) one-faced and four-armed, with a garment resembling the blue flower of the Atasi (flex plant) distinguished by a palmyra-tree (as his ensign) ; equal to the first Lord as regards his frontal pair of hands but holding a plough-share in the hand in which the other has the discus, and a pestle where the other has a club : on a thus-like Saṃkarṣaṇa (dwelling) in the southern direction let the devotee meditate.

Let him further meditate on the third Highest Lord, of the splendour of a multitude of fire-flies assembled in a night of the rainy season, one faced and four-armed, wearing a garment of red silk, adorned with his ensign (banner) showing the Makara (sea-elephant). His frontal pair of hands should be imagined as before in the remaining left hand there is a bow, while in the right there are five arrows. In this manner lel him imagine as dwelling in the western direction him who is known as Pradyumna.

Let him, finally medidate on him who resembles (as to complexion) the deep blackness of the Añjana mountaion, wears a fine white garment, is four-armed, large-eyed, and glorified by the deer as his ensign. His first pair of hands is described like that of the first Lord : with two others he is carrying in the right hand a sword and in the left one a shield (or club). In this way let the devotee meditate on Aniruddha, dwelling in the northern direction.

All of these four wear the garland of wood-flowers, are distinguished with the Śrivatsa (Viṣṇu's curl of hair on the breast), and are embellished with the king of jewels, the Kaustubha, on their breast, further with lovely diadems and crowns, necklaces, arm-lets, and anklets, bright marks (made with sandal-wood, etc.) on the forehead, glittering ear-rings in the shape of a Makara (sea-elephant), excellent chapters of manifold flowers, and with camphor and other delicious perfumes. As adorned with all of these : thus should they always be meditated upon." (Dr. Schrader's Introduction to the Pañcarātra and the Ahirbudhnya Saṃhitā).

Appendix I.

Extracts, from "Introduction to the Pāncarātra"

Dr. F. O. SCHRADER

HISTORY AND PHILOSOPHY OF THE PAÑCARĀTRAS

Our earliest source of information on the Pañcarātra is believed to be the so-called *Nāradīya section of the Śānti Parvam of the Mahābhārata*. This view seems to receive further support from the fact that apparently all of the extant Saṁhitās are full of the-so-called Tāntric element which in the Mahābhārata, is, on the contrary conspicuous by its absence. However, it may be questioned whether Tāntrism is really altogether absent in the Mahābhārata, and even granting it is, this would not prove that it did not already exist when the Nāradīya was composed. It is most probable, indeed, that, though the Mahābhārata itself was not, still some, if not most of the heterodox systems referred to in it, were already tinged with the said element. The allusion to *Sāttvata-vidhi*, at the end of the 66th Adhyāya of Bhiṣma Parvan, could hardly refer to anything else than a Samhitā of the very character of those extant. Moreover, the Nāradīya account does not give the impression of being based on first-hand knowledge : it may have been composed by an outsider who was impressed by the story of Śvetadvīpa but not interested in the ritualistic details of the system.

The Pañcarātra must have originated in the North of India and subsequently spread to the South. Had the opposite taken place, most of the extant Saṃhitās would somehow betray this fact, which is not the case. The story of the Śvetadvīpa seems even to the extreme North, and so do some Samhitās. The thesis may be therefore be advanced that all Saṁhītās betraying a South Indian [Dravidian] origin belong to the latter stock of literature.

Of those South Indian Samhitās, the oldest one now available seems to be the *Īśvara Saṃhitā*, at enjoins, among other things, the

study of the so-called Tamil Veda [drāmiḍi Śruti] and contains a Māhātmya of Melkote in Mysore. It is quoted thrice by Yamunācārya, the teacher of Rāmānuja, who died in the first half of the eleventh century. Yamunā claiming for the Āgamas the authority of a fifth Veda, the said Samhitā must have been in existence at his time for at least two centuries. This would bring us to about the time of Śankara, whom, then, we may provisionally regard as the land mark between the Northern and the Southern Pañcarātra Samhitās, bearing in mind, however, that the composition of Samhitās did not necessarily cease in the North just when it began in the South, Ānd remembering also that in the southern most province of aryan India (the Mārhāttā country) something like Pañcarātra worship seems to have existed as early as the first century before Christ.

In the North of India the oldest work quoting the Pañcarātra, which we can lay hands on, seems to be the Spandapradīpikā of Utpala Vaiṣṇava who lived in Kashmir in the tenth century A.D. about one generation before Yamunā. The Saṃhitās mentioned by name in this work. are :--*Jayākhya* (*Śrī Jaya, Jayā*), *Hamsa parameśvara, Vāihāyasa*, and *Śrīkālaparā*; while two more names, *viz: Nārada Samgraha* and *Śrī Sāttvata* may, but need not, be connected with some particular Samhitā of eight other quotations, all of which are vaguely stated to be "in the Pañcarātra" or "P. Śruti" or "P. Upaniṣad," one is found, in a slightly different form, in *Ahirbudhnya Saṃhitā*. Utpala Vaiṣṇava quotes also the *Parmārthasāra* in its original Vaiṣṇavite form (not the Śrivite recast by Abhinavagupta).

All this, as also his name and that of his father [Trivikrama] proves that Utpala, though a Śaivite author, must have been originally a Vaiṣṇavite. And it further seems to enable us, as since the rice of the Śaivite system (Trika) philosophical Vaiṣṇavism is practically extinct in Kashmir, and as there is no likelyhood of any Pañcarātra Samhitā (except the few spurious works) having been composed in Āryan India after that time, to fix the eighth

century A.D. as the terminus ad quem of the original Pañcarātra Saṁhitās.

From the above it follows that the Samhitā literature falls into three classes. (1) the original Saṁhitās, to which belong most of the extant works ; (2) the much smaller South Indian class comprising the legitimate descendants of class I ; and (3) the still smaller class, North and South Indian, of spocryphal or spurious Saṁhitās. To the third class must be assigned all Saṁhitas which are specially connected with some cult or teaching of modern growth such as the exclusive worship of Rāma, Rādhā, etc., and (or) which have given up some essential dogma of the Pañcarātra, such as that of the Vyuhas.

What are the principal subjects treated in the Saṁhitās ?

The ideal Pañcarātra Saṃhitā, like Śaiva Āgamas, is said to consist of four 'quarters' (pāda) teaching respectively (1) Jñāna, knowledge ; (2) Yoga. concentration : (3) Kriyā, Making ; and (4) Caryā, Doing : By making is meant everything connected with the construction and consecration of temples and images, and by Doing, the religions and social observances (daily rites, festivals, varṇāśrama-dharma). Very few Saṁhitās seem to have actually consisted of these four sections : most of them dealt apparently with one or two only of those subjects, neglecting the others or nearly so.

A division into five Rātras (Nights) of mixed contents (Cf. the name Pañcarātra) is found not only in the apocryphal Nāradiya but also in a genuine and other work, the *Mahā-Sanatkumāra Saṁhitā.*

It may be supposed that the name Pañcarātra points to five principal subjects treated in that system. To it is, indeed, understood in the apocryphal Nāradīya, which says that the five kinds of rātra="Knowledge', are tattva, mukti-prada, bhakti-prada, yaugika, and Vaiśeṣika, that is to say, they are concerned respectively with (1) ontology (cosmology), (2) liberation, (3) devotion, (4) Yoga, and (5) the objects of sense.

* * * *

In this case rātra, originally "night" would have come to mean—how we do not know—both a cardinal doctrine of a system as well as the chapter or work dealing with that doctrine, that is, it became synonymous with tantra and saṁhitā, so that Pañcarātra would be a designation of the ancient Vaiṣṇavite system in exactly the same manner as according to the twelfth chapter of Ahirbudhnya Saṃhitā, Ṣaṣṭi Tantra was one of the Sāṃkhya Yoga. This explanation, though perhaps at variance with the chapter just mentioned stating that the Pañcarātra consists of ten cardinal teachings (saṁhitās), is at least not so fanciful as "the night=obscuration, of the five other systems," or "the system, cooking-destroying the night=ignorance," or the attempts to connect that name with the five s☐raments (bramling, etc.) or the five daily observences (abbigamana, etc.,) of the Pañcarātra. However, it seems to us that the 'original' use of the name is only connected with the first of the ten topics referred to (Bhāgavata), namely the peculiar God-conception of the Pañcarātras and that it can be discovered in the *Poñcarātra Satra* spoken of in *Satapatha Brāhmaṇa XIII 6.1*, which is, moreover, the earliest passage in which the word "Pañcarātra" occurs. In that passage "Puruṣa Nārāyaṇa is mentioned as having conceived the idea of a Pañcarātra Satra (continued sacrifice for five days as a means of obtaining superiority over beings and becoming all beings" ; and the preceding chapter narrats in detail "how He, by sacrificing Himself, actually became the whole world." Nārāyaṇa is thus connected with, and even made the author of, the *Puruṣa Sūkta* which together with the *Sahasraśirṣa section of Mahānārāyaṇa upaniṣad* plays such a prominent part in the cosmological accounts and Mantras exegesis of the Pañcarātrins." It appears, then, that the seet took its name from the central dogma which was the Pañcarātra Satra of Nārāyaṇa interpreted philosophically as the five fold self manifestation of God by means of His Para, Vyūha, Vibhava, Antaryāmin, and Arcā forms. This would well agree with the statement of Ahirb. Saṃhiat the end of the eleventh adhyāya, that the Lord Himself framed out of the original Śāstra "the system (tantra) called Pañcarātra describing His fivefold

nature known as Para, Vyūha. Vibhava etc , and that highest will of Viṣṇu called Sudarśana through which He split into five, appearing five mouthed."

To return to the question of the principal subjects treated in the Pañcarātra, the scientific student will probably find it best to distinguish the following ten :—

(1) Philosophy.
(2) Linguistic occultism (mantra śāstra)
(3) Theory of magical figures (yantra śāstra.)
(4) Practical magic (māyā) yoga.)
(5) Yoga.
(6) Temple building (mandira nirmāṇa.)
(7) Image making (pratiṣṭhā-vidhi.)
(8) Domestic observances.
(9) Social rules (varṇāśrama dharma.)
(10) Public festivals (utsava.)

The Philosophy of the Pañcarātras.

The Theoritical philosophy of the Pañcarātras inseparably bound up with the story of crearion, and can therefore hardly be treated more conveniently than in taking the latter throughout as our starting point. In doing so we shall mainly follow the *Ahirdudhnya Saṁhitā* (particularly *Chapter 4 to 7,*) but also have recourse, wherever this seems desirable to other sources.

1. NIGHTS AND DAYS OF NĀRĀYAṆA

There was, and is still, a belief in India that the higher a being climbs on the ladder of existences, the quicker time passes for him, until, when he reaches Liberation, time is no longer a magnitude for him at all. The idea is contained in the doctrine that a single day of each Brahmā or ruler of a Cosmic Egg (brahmāṇḍa) comprises no less than 432,000,000 years of men. Wben the day is over, all forms are dissolved by fire. etc., but not so the Tattvas (elements and organs) of which these consist, nor the Cosmic Egg as such. This dissolution is called a Minor or Occasional

Dissolution (avāntara pralaya, naimittika pralaya). It is followed by "Night of Brahmā," of equal length as his day, in which the Egg hibernates, as it were.

This process is respected 360 × 100 times, after which the life of Brahmān comes to a close by the Great or Total Dissolution (mahāpralaya, prākṛtapralaya) in which all the Cosmic Eggs, including the forcus working in them, are completely dissolved or "unified." The Night following it is of the same duration as that of the life of Brahmān, and is followed by another Day similar to the former and so on. These longest Days and Nights are called in the Pañcarātra, Days and Night of the Puruṣa, the Highest Self, the Lord, etc. For the Puraṣa's life, says one text, there exists no measure. But though infinite as to time. He accepts (angī-karoti the period called Para (that is, the life period of a Brahmā) as His "day" ; and though exempt from being measured by night, etc. He "does the work of the night (rātritvena carati) by causing Brahmā and the rest to fall asleep." Our Saṁhitā illustrates the Days and Nights of the Lord by an image of dazzling beauty During the Day the universe is like a sky sprinkled all over with circus clouds—the Brāhmic Eggs, of which there are Koṭiarbuds of Koṭioghas of Koṭis, (an unimaginably high number ; while, during the Night it resembles a sky without a single cloud.

2. HIGHER OR "PURE" CREATION. (Evolution, First Stage).

In the eighth and last part of the Cosmic Night (pauruṣī rātrī) the great Śakti of Viṣṇu' awakened as it were by His command, "opens her eyes," This unmeṣa, "opening of the eyes" says Ahirb Samh is like the appearance of a lightning in the sky. And it means that the Śakti, which was so far indistinguishable from the "windless atmosphere" or "motionless ocean" of the Absolute, existing only as it were in a form of "darkness" or "emptiness", suddenly "by some independent resolve" (Kasmaiscit svātantryāt), flashes up, with an infinitely small part of herself in her dual aspect of kriyā (acting) and bhūti (becoming), that is Force and Matter.

Here it will first be necessary to remark that, in spite of frequent assurances as to the real identity of Lakṣmī and Viṣṇu, the two are actually regarded as distinct even in Pralaya they do not completely coalesce but become only "as it were" a single principle, the Lakṣmī eventually emerging from the Great Night, being the old Lakṣmī, not a new one. The mutual relation of the two is declared to be one of inseparable connection or inherence like that of an attribute and its beares (dharma, dharmin) existence and that which exists (bhāva, bhavat), I-ness and I (ahamtā aham), moonshine and moon, sun-shine and sun. Still the dualism is, strictly speaking, a make shift for preserving the transcendent character of Viṣṇu Lakṣmī alone acts, but every thing she does is, the mere expression of the Lord's wishes. The Kriyā Śakti is "the Sudarśana portion of Lakṣmī, for it is identical with Viṣṇu's "Will to be" symbolised by the Sudarśana or discus. Being independent of space and time it is called "undivided" (niṣkala), in contradistinction to the Bhūti Śakti which is divided in many ways and is but a "myriadth part of the Śakti, that in an infinitely less powerful manifestation than the Kriyā Śakti. As the Sudarśana is the instrument of Viṣṇu, we may say that Viṣṇu, Kiryā, Śakti, and Bhūti Śakti are respectively the *cause efficiens, cause instrumentalis and couse in terids* of the world. However the transcendent aspect of Viṣṇu (Param Brahma) remains so completely in the background in the Pañcarātra that we are practically concerned with the one force Lakṣmī which, as Bhūti, appears as the univese and, as Kriyā, vitalises and governs it. Accordingly the Kriyā Śakti is called "Viṣṇu's resolve. Consisting of life "that which keeps existence a-going, makes becoming possible, "joins" at the time of creation. Primordial Matter to the faculty of evolving, Time to the work of counting, and the soul to the effort of enjoyment ; "preserves" all of these as long as the world lasts ; and "withdraws" the said faculties at the time of Dissolution. "Just as a fire or a cloud is kept moving by the wind even so is the Vibhūti : part of Śakti impelled or made to dance by the Sudarśana". The first phase of the manifestation of Lakṣmi is called suddhasṛṣṭi "pure creation", or guṇonmeṣadaśa, that is the stage (following the Waveless Stage) in which

the attributcs of God make their appearance. Those Guṇas are aprakṛt "not belonging to nature"—for Nature does not exist as yet and have consequently nothing to do with the three well-known Guṇas (Sattva, Rajas, and Tamas); the old-dogma that God is necessarily free from the three Guṇas, nirguṇa does not exclude His possessing the six ideal Guṇas which, on the contrary, must be ascribed to Him, because without them there could be no Pure Creation and all farther evolution depending thereon, no creation at all. However, the evolution of the Gaṇas does not in any way affect the being or essence of God. it being merely concerned with His "becoming" or "manifestation" that is His Śakti; "Though the three pairs of what are called the Six Guṇas (ṣaḍ guṇa), to wit; Knowledge, Lordship, Power, etc. does the Pure creation or first stage] of His becoming take place."

Now the six Guṇas are described as follows :—

The first Guṇa is Jñāna "Knowledge" defined as non-inert, self conscious, eternal, all penetrating," that is : omni-science. "It is both the essence and an attribute of Brahman", for which reason the remaining five Guṇas are occasionally called "attributes of Jñāna is, of course, also the essence of Lakṣmī.

The second Guṇa is aiśvarya "Lordship" that is activity based on independence", unimpeded activity".

According to Lakṣmī Tantra, this is identical with what is called Icchā Śakti, "will" in other Tattvaśāstras.

The third Guṇa is Śakti, "ability, potency", namely to become the material cause of the world. (jagat-prakṛti bhāva). It is else where defined as aghaṭita ghaṭana, accomplishing the non-occomplished", that is to say, being able to produce something the cause of which cannot be accounted for by empirical methods.

The fourth Guṇa is bala "Strength" defined as absence of fatigue (Śrama-bāni) or fatigulessness in connection with the production of the world, "or power to sustain all things" "Sustaining power" (dhāraṇasāmarthya)."

The fifth Guṇa is vīrya "virility" that is unaffectedness (changelessness, vikāra viraha) inspite of being the material cause. This is a condition. says Lakṣmī Tantra, not found within the world where milk quickly loses its nature when curds come into existence."

The sixth and last Guṇa is tejas" splendour, might" which is said to mean "self-sufficiency" (sahakāri-anapekṣa) and "power to defeat others" (parābhibhavana-Sāmarthya). The latter definition is in Lakṣmī Tantra, which adds that some philosophers connect teja with aiśvarya.

The six Guṇas are the material, or instruments, as it were, of Pure Creation. (1) in their totality, and (2) by pairs, in the following way : the Guṇas as connected partly, with the Bhūti and partly with the Kriyā Śakti, are regarded as falling into two sects, namely Guṇas 1 to 3, and Guṇas 4 to 6 called respectively viśrāmabhūmayah Stages of rest and Śamabhūmayah Stages of effort ; and the correspodding Guṇas of each set (1 agd 4, 2 and 5, 4 and 6) join to form a pair connected with some special divine manifestation.

In their totality the Guṇas make up the body of Vāsudeva, the highest personal God, as well as that of his consert Lakṣmi in the way that these two are constantly seen by the free souls inhabiting the Highest Space. It is mainly in this form to wit as a person qualified by the six Guṇas and distinct from his Śakti, and God is called Vāsudeva.

The apparition of the pairs denotes the beginning of that process of emanation which has been well defined as a process while bringing the product into existence, leaves the source of the product unchanged. This very ancient conception is commonly (though perhaps not correctly) illustrated by the image of the light emanating from a source such as the sun, which accounts for the Sanskrit term for it namely ābhāsa, shining out".

The Pañcarātra teaches a chain as it were, of emanation ; each emanation, except the first, originating from an anterior emanation and thus the favourite imege of the process has with the

Pañcarātrins become that of one flame proceeding from another flame. Any production up to the formation of the Egg, is imagined as taking place in this way.

The first three (or, including Vāsudeva, four) beings thus coming into existence are called Vyūhas. This word is a combination of the root ūh "to shove" and the preposition vi "as under" and apparently refers to the "shoving as under" of the six Guṇas into three pairs. Thus, however, does not mean that each Vyūha has only its two respective Guṇas, but, as is repeatedly emphasised, each Vyūha is Viṣṇu Himself with His six Guṇas, of which, however, two only, in each case, become manifest. Abiding by the image, we may say that each new flame has for its fuel another pair of Guṇas.

The Vyūhas are named after the elder brother, the son and the grandson, respectively of Kṛṣṇa, namely Saṃkarṣana (or Balarāma, Baladeva), Pradyumna, and Aniruddha ; and the pairs of Guṇas, connected with these are respectively : *Jñāna* and *bala* ; *aiśvarya* and *vīrya* ; *Śakti* and *tejas*.

Each Vyūha, after having appeared, remains inactive for a period of 100 (hundred) years of his own, or 1600 human years ; that is to say : the evolution of Pure Creation, up to its end or up to the point when Aniruddha" together with the two earlier Śaktis, namely those of Saṃkarṣana and Pradyumna, engages in creation" takes $3 \times 1{,}600 = 4{,}800$ human years.

Each Vyūha has two activities, a creative and moral one, that is, one connected with the origin of beings and another one connected with their ethical progress ; and each of these activities of a Vyūha is said to be mediated by one of his two Guṇas.

The creative activities of the Vyūha come into play the one after the other, marking out in the following way three successive stages in the creation of the "non-pure" universe.

With Saṃkarṣaṇa Non-pure Creation becomes dimly manifest in an embryonic condition. as a chaotic mass without internal distinctions. This is expressed in the Saṁhitās by the grotesque

but often repeated statement that Saṃkarṣana carries the whole universe like a tilakālaka, (dark spot under the skin), which apparently signifies that the world he carries is still so to speak under the surface, existing only in a germinal condition, as a minute part, as it were, of his body. The Guṇa with which Samkarṣaṇa performs his Cosmic function is sometimes stated to be *jñānam* but as a rule bala. His name Baladeva (the strong god) is also connected with this aspect of his, and so he is often described by means of such compounds as aśeṣa-bhuvana-ādhāra "support of the whole world."

Through Pradyumna the quality of Puruṣa and Prakṛti makes its first appearance ; he is said to perform, by means of his Guṇa aiśvarya both the mānava sarga and the vaidya sarga, that is; the creation of the Group Soul and of Primordial Matter plus Subtle Time.

Aniruddha, finally, "gives opportunity for growth to body and soul" by taking over the creation of Pradyumna and by evolving out of it Manifest matter (vyakta) with Gross Time, and, on the other hand, the so-called Mixed Creation (misra-sṛṣti) of souls ; that is to say, he becomes through his Guṇa Śakti, ruler of the Cosmic Eggs and their contents.

The cosmic activities of the Vyūhas are also—not, however, as it seems in the oldest Saṃhitās—stated to be the creation, preservation, and destruction of the Universe or the Cosmic Egg.

The ethical activities of the three Vyūhas are declared to be the teaching (1) by Saṃkarṣaṇa of the śāstra or "theory", namely of monotheism (ekāntika marga) ; (2) by Pradyumna of its translation into practise (tat-kriya) ; and (3) by Aniruddha, of the gain resulting from such practise (kriya-phala), to wit Liberation, the instruments applied being respectively the Guṇas Jñāna or bala, vīrya, and tejas.

According to *Visvaksena Saṁhitā*, the teaching of Samkarṣaṇa is not confined to the Pañcarātra, but includes the Veda (that is, of course, its esot ric portions). The same source says that Pradyumna "introduces all religious rites (to be performed by a

Pañcarātrin", while Aniruddha "makes known the whole truth about the (ultimate goal) of the soul.

The Vyūhas, however, have, or at least had originally, still another aspect about which something must be said here. In the Nārayanīya section of the Śānti Parvan of the Mahābhārata, in Śaṅkara's commentary on Vedānta Sūtra, and else-where, it is stated that Saṃkarṣaṇa represents the individual soul (jivātman), Pradyumna the Manas, and Aniruddha the Ahamkāra. This doctrine seems to be gradually disappearing from the Saṁhiāt literature, owing, we believe, to the difficulty of connecting the Ahamkāra with such an absolutely pure being as a Vyūha. The original meaning of the doctrine must have been rather that the Vyūhas are something like tutelar deities of the said principles. This is, indeed, the teaching of Viṣvaksena Saṃhitā, which declares about Saṃkarṣaṇa. He is acting as the superintendent of all the souls" and about Pradyumna ; "He is the superintendent of the mind (manas) ; he is declared to be of the nature of mind, mano-maya," About Aniruddha no similar statement is made ; still his being declared to be the creator of the miśranvarga, that is, of the souls dominated by Rajas and Tamas, shews that he was actually looked at, by the author of that Saṁhitā as the adhiṣṭhātā of the Ahamkāra.

In the same Saṁhitā the superintendence of Saṃkarṣaṇa is described as follows : "Then Saṃkarṣaṇa the Divine Lord, wishing to the world, made himself superintendent of the Principle of Life, and severed it from Nature. And after having done so, the God obtained the state of Pradyumna", In Ahirbudhnya Saṁhitā, as we have seen, the quality of soul and Nature appears first with Pradyumna. It is he, not Saṃkarṣaṇa, who is called there the "Lord of the souls", while Aniruddha is indeed called superintendent, not however of the Ahamkāra but of each of the three Guṇas, or of the whole manifested world. But though there is nothing in our Samhitā, in so far as the account of creation is concerned, that would make the Vyūhas appear as tutelar deities in the sense mentioned ; there are indeed a few passages referring

to individual life which could be so interpreted. For example, we read of Pradyumna that he is a source of joy by his purifying influence on Vidyā (buddhi) and again that he is the internal ruler (antar-niyā maka) of the organ of knowledge (jñānendriya); of Saṃkarṣaṇa that he causes the soul to free from the world and reach Liberation by making it obtain correct knowledge; and of Aniruddha: "He bestows upon men the fruits (of their actions),—which fruits (results) here undoubtedly include, or even exclusively denote, those earned selfish actions (good and bad). From each Vyūha, again, descend three Sub-vyūhas vyūhantara, mūrtyāntara) namely, (1) from Vāsudeva, Keśava, Nārāyaṇa and Mādhava; (2) from Saṃkarṣaṇa: Govinda, Viṣṇu, and Madhusūdana; (3) from Pradyumna: Trivikrama, Vāmana, and Śridhara; and (4) from Aniruddha: Hṛṣikeśa, Padmanabha, and Dāmodara. These twelve are the Lords of the months, that is the tutelar deities (adhidaivatā) of the twelve months and the twelve suns, and as such play an important part in diagrams, (yantras), etc. They are usually represented for the purpose of meditation: Keśava as shining like gold and bearing four diseases, Nārāyaṇa as dark (like a blue lotus) and bearing four conches, Mādhava as shining like a gem (sapphire) and bearing, four clubs, etc.: and they are said to protect the devotee's body if represented on the same (forehead etc,) by certain painted vertical lines (ūrdhvapuṇḍra).

To Pure Creation further belong the so-called Vibhavas (manifestations) or Avatāras (descents) that is, incarnations of God or His Vyūhas or Sub-Vyūhas or angels among this or that class of terrestrial beings. The principal Vibhavas are thirty-nine.

Four of the Avatāras show Viṣṇu under different aspects at the beginning of creation and after Pralaya respectively, namely, Ekārnavasāyin as sleeping, with Lakṣmī, on the primeval waters; (1) Padmanābha as growing from His navel the lotus from which Brahman is to spring; Nyagrodhaśāyin floating on the Nyagrodha branch, in whose mouth Mārkaṇdeya discovered the dissolved universe; and Pātālaśāyin as the Lord of the catadymic fire," clad

in a flaming robe waited upon by Lakṣmī, Cintā, Nidrā, and Puṣṭi. Two of the Avatāras, namely Vāmana and Trivikrama, are merely the two opposite aspects of the well-bnown Vāmana Avatāra, that is Viṣṇu as the very small one (hritstha) and the all-pervading one (sarva vyapin, trailokya-pūraka); while Madhusūdana refers to Viṣṇu's victory over the demon Madhu.

The distinction referred to in our Saṁhitā between primary (mukhya) and secondary (gauṇa, āveśa) Avatāras is explained at length in Viṣvakṣena Saṁhitā. There the primary Avatāras only are declared to be like a flame springing from a flame, that is to say Viṣṇu Himself with a transcendent (aprākrita) body, while a Secondary Avatāra is a soul in bondage with a natural body which however, is possessed (āviṣṭa) or pervaded, for some particular mission or function, by the power of Viṣṇu. The primary Avatāras only should be worshipped by those seeking Liberation, while for mundane purpose (wealth, power, etc.) the secondary Avatāra may be resorted to. The said Saṁhitā enumerates as instances of secondary Avatāras: Brahmā, Śiva, Buddha, Vyāsa, Arjuna, Paraśurama, the Vasu called Pāvaka, and Kuvera, the god of riches.

The Avatāras are not confined to human and animal forms the vegetable kingdom is some times chosen, as in the case of the crooked mango tree in the Daṇḍaka Forest mentioned by Viṣvaksena as an instance of this class of incarnations.

Even among inaminate objects an image of Kṛṣṇa, the Man-Lion, Garuḍa, etc. becomes an Avatāra of Viṣṇu (endowed with a certain miraculous power left by the worshipper) as soon as it is duly consecrated according to the Pañcarātra rites, it being supposed that Viṣṇu owing to His omnipotence, is capable of descending into such images with a portion of His sakti, that is, with a subtle (divine, non-natural) body. This is the Arc ā Avatāra or incarnation for the purposes of ordinary worship.

There is finally the Antaryāmin Avatāra which is Aniruddha as the "Inner Ruler" of all souls. The Antaryāmin is the mysterious power which appears as instinct and the like and which

as the "smokeless flame" seated in the "lotus of the heart" plays an important part in Yoga practise.

To Pure Creation belongs the parama vyoman "Highest Heaven", or Vaikuṇṭha, with all the beings and objects contained In it. This Highest Heaven has nothing to do with any of the temporal heavens forming the upper spheres of the Cosmic Egg. This is indicated by its being called Tripād-Vibhūti "manifestation of the three fourths of God" in contradistinction to the one fourth with which Aniruddha creates the Cosmic Egg. Ahaṃkāra, a bow the Tāmasic Ahaṃkāra, a sword knowledge, its sheath=ignorance, the discus=mind, she arrows=the senses, a garland=the elements. These weapons and ornaments are not merely regarded as symbols, but also as actually connected (as presiding deities or the like) with the Tattvas they represent. In this sense, we read, for instance, in Viṣṇutilaka that during the universal night the soul "in the form of the Kaustubha" rests in the splendour of Brahman from which it is again set out into world (prapancita) at the beginning of the new cosmic day in order to return once more and for ever when it is liberated.

God as Para is sometimes identified with, sometimes distinguished from, the Vyūha Vāsudeva. When the two are distinguished, whether as nityodita "ever manifest" and 'sāntodita' "periodically manifest" or otherwise the Vyūha Vāsudeva is said to have sprung from the Para Vāsudeva who, again, may be identified with, or (more correctly) distinguished from, the Absolute (Puruṣa Brahman, Nārāyaṇa etc) Pādma Tantra describes the Para Vāsudeva as dividing himself 'for some reason', and becoming with one half the Vyūha Vāsudeva, "crystal like" and with the other Nārāyaṇa, black as a cloud, the creator of the Primeval waters=(Māyā).

God as Para is said to be always in company of his consort Śrī (Lakṣmī) Bhūmī, and Nīlā, or even of eight or of twelve Śaktis In Sītā upaniṣad Śrī. Bhūmī, and Nīlā are identified respectively with Iccā, Kriyā, and Sākṣat Śakti of the Devī ; Śrī

representing good luck, (bhadra), Bhūmī might, and Nīlā, the moon, sun, and fire.

Of the two classes of Jīvas or individual souls existing in the Highest Heaven, the more exalted ones are called Nityas (eternal ones) or Śūris (sages, masters) which two words can be fairly accurately rendered by 'angels'. They differ from the other class to be dealt with hereafter not in point of knowledge, both being declared to fully participate in the Lord's omniscience, but (1) in having been always free from defilement, and (2) in holding perpetually certain offices as co-adjustors of the Lord. Nityas can incarnate at will in the world just ns Viṣṇu Himself.

The lower class of inhabitants of the Highest Heaven are the Muktas or Liberated. They are described as intensely radiating spiritual atoms of the size of a trasareṇu (more in a snnbeam). The liberated become atomic after having been burned up by the sun ; and in so far as this undouhtedly means that the liberated by passidg through the Sun get rid of their, subtle body, Tattvatraya is right in teaching the "atomicity" of any even the bound soul, if described in itself. The liberated, then, are bodiless. But this only means that they have no "Karma-made body ; they can assume, whenever they like. a 'non-natural" body, or even simultaneously several such bodies and freely roam about in the whole. The Highest Heaven, in that it is not reached, at Liberation, until after the "shell" or "wall of the Cosmic Egg" has been pierced, is defined as "infinite above, limited below',

The Highest Heaven with its inhabitants comes into existence together with the Vyūhas ; and when, at the time of the Great Dissolution the Cosmic Eggs disappear and Lakṣmī becomes indistinguishable from the Lord, it is, of course, also withdrawn.

But there is also another, evidently later, view, according to which the Highest Heaven (including of course, the divine couple) is not affected by the Great Dissolution. With this second view is probably connected the distinction between the Highest Heaven and the world as nityavibhūti and līlā vibhūti, 'eternal manifesta-

tion" and "play-manifestation" (manifestation of the play of God, that is, the world):

In the Highest Heaven there is, just as on earth a distinction between matter and souls. For the souls without matter would have no objects of enjoyment. The heavenly matter or "pure matter" (suddha-sattva), as it is called, is not a mixture of the three Guṇas nor the Sattva Guṇa without an admixture of the other Guṇas, though it is sometimes understood in the latter sense. The highest heaven coming into existence together with the *Vyūhas* it is clear, that the Sattva Guṇa, which originates much later, namely only from Kāla (Time), can have nothing to do with it. Pure matter, then, is a sort of spiritual matter which exists nowhere except in Pure Creation. It is a necessary hypothesis for explaining (1) the non-natural (a-prākrita) bodies of God, the angels and liberated souls; and (2) the presence. in the "City of Vaikuṇṭha," of inanimate objects, to wit, "instruments of enjoyment" such as sandal. flowers, jewels, etc. and places of enjoyment" such as parks, lotus-tanks, pavilions, etc. Pure matter is spiritual, that is "of the nature of Knowledge and Bliss in so far as it is nowhere an obstacle to the mind, but consists, on the contrary of nothing but wishes materialised. It is as it were, the solidified splendour 'Satyānā prabhā" of Pure Creation.

The most prominent figure, in Highest heaven is God Himself in His para or "highest form" which is the first of his five prakāras or modes of existence, the other four being the *Vyūhas* and the three kinds of *Avatāras*.

He assumes this form as a "root of his innumerable Avatāras and especially for the enjoyment of the angels and the liberated."

The Divine Figure is adorned with nine chief ornaments and weapons, which symbolically represent the principles of the universe, namely the Kaustubha (a jewel worn on the breast)=the souls, the Śrīvatsa (a curl of hair on the breast)=Prakṛiti : a club =Mahat, a conch=the Sāttv c, world. They are however, excluded from actual interference in worldly affairs, differing in this respect from the angeles, as already noticed. Among the Muktas there

exists no gradation or social difference of any kind—they being as equal, essentially, as for Instance grains of rice—still their mode of life differs by the difference of devotional inclinations preserved from their last earthly existence. "Whatever form of God the devotee has been attached to in his mundane existence, that kind does he behold as an inhabitant of the Highest Heaven." We are not told whether the liberated have any intercourse with each other but if the bodies of Pitris (ancetors, etc. lost by death) are created for them by God, and if, as is often said, they are intent upon nothing but service (Kainkarya) to God, they, indeed, are practically alone with their God.

The Viśiṣṭādaita teaches that there exists a second class of Muktas, namely the so-called Kevalas or exclusive ones", who are actually altogether isolated" because they have reached Liberation, not by devotion to God, but by constant meditation upon the real nature of their own soul. They are said to be living "like the wife who has lost their husband, "in some corner outside both the Highest Heaven and the Cosmic Egg.

The Kūṭastha Puruṣa, called also simply Kūṭastha or Puruṣu is explained as an aggregate of souls similar to a beehive, the pure-impure condition of Bhūti, such is the Puruṣa piled up by souls blunted by beginningless Germ-impressions. It is the soul of souls, that is to say the totality, regarded as the source, of all disembodied but Karma-bound (non-liberated) souls before the creation and after the dissolution of the "non-pure" universe.

He is of a mixed nature (śuddhy-āśuddhi maya) in that he is pure in himself but impure on account of his carrying the above-mentioned Germ-impressions left over from the latest life-period of the souls.

The Kūṭastha Puruṣa, as well the Māyā Śakti take their rise from Pradyumna. The origin of the Kūṭastha from Pradyumna is made to agree with the Puruṣa Sūkta by describing the Kūṭastha as consisting of four couples, namely the made and female ancestors of the four castes, springing respectively from the mouth, arms.

legs and feet of Pradyumna. Accordingly the Kūṭastha is called "the Puruṣa of four pairs."

The Māyā Śakti, called also simply Śakti, is the same to the material universe as is the Kūṭastha to the world of souls; that is to say, it is the non-spiritual energy which comes into existence by the side of the Puruṣa or as the primitive form of the "matter" or "nature" into which the Manus are destined to gradually descend. As "root matter" however, it differs from the Mūlaprakṛti of the Sāṁkhyas, in that the latter is only one of its two manifestations, namely its so-called "Guṇa body" (Guṇa-maya vapus). the other one being the "Time body" (Kāla-maya vapus) consisting of Kāla (Time), and its "Subtle" cause; namely Niyati Restriction.

These three last mentioned, that is Niyati, Kāla, and Guṇa are declared to originate from the fore-head, eye brows, and ears respectively of Pradyumna, just as the four pairs of Manus have been derived from his mouth, etc.

Having produced the Kūṭaṣtha Puruṣa and the three fold-Māyā Śakti, Pradyumna transfers both of them "the Śakti with the Puruṣa in it" for further development.

From Aniruddha comes Śakti; from Śakti, Niyati; from Niyati, Kāla from Kāla, the Sattva Guṇa; from the latter the Rajas; and from the latter the Tamas.

Māyā Śakti, Niyati and Kāla occupy in the philosophy of the Pañcarātra the very place which is held in the Śaiva system by the six so-called Kancukas or "Jackets" that is limiting forces owing to which the soul loses its natural perfections (omniscience, etc.)

Niyati, "the Śakti consisting of great knowledge" is the subtle regulator of everything such as the form which a being may have, its work and nature "it is clear from this definition that Niyati is not only what the Vaiśeṣikuas call Dis to wit the regulator of positions in space. but that it also regulates as Karmic necessity the intelletual capacity, inclinations, and practical ability of every being; that is say, that it includes the functions of the above mentioned Śaiva principles called Vidyā, Rāga and Kāla.

Kāla. Time. is defined the "mysterious power existing in time which urges on everything "and. in another passage, as the principle when "pursues everything to be matured, as the stream is after the bank of the river". It is farther said that is "the cooking (maturing) form of time" Kāla, then, as originating from Niyati and giving origin to the Guṇas, is not time as it appears to us (subjective time) but a subtle force conditioning it. This distinction between the ordinary or empiric and a higher or transcendental time can be traced back to the Kāla hymns of the Atharvaveda and is recogn sable in the great epic in such phrases as "Time leads me in time."

One upanisad speaks of "the time that has parts" (Sakala Kāla) and "non-time having no parts," the former being ; "later" than the sun and stars. the latter "earlier" ; further on, time that "cooks" etc. (matures) all beings, but is excelled by "him in whom time is cooked". Thus there 2 times one' 'time as the effect" (Kārya-Kāla) the cause of which must be a time "without sections (ākusuda kāla) and including ; and (2) that these must be a sphere or condition which is totally-uneffected by time though time exist in it as the instrument to be used at will ; that is to say these are, strictly speaking, 3 kinds of time to wit (1) effected or" gross" time. which plays no part until after the creation of the Tattvas ; (2) casual or "subtle" time which through relatively eternal is also created by Aniruddha (or Pradyumna), and (3) the "highest" time existing in pure creation.

Gross is called the time possessing the lava (one sixth of a second), etc. subtle the one determining the Tattvas ; while that which pervades the activity of the Vyūhas is styled Highest time. The Lord Vāsudeva is a Vyūha, nor a possessor of time.

श्रीनारदपञ्चरात्रम्

प्रथमैकरात्रे प्रथमोऽध्यायः

ॐ नमो भगवते वासुदेवाय

अथ मङ्गलाचरणम्

नारायणं नमस्कृत्य नर चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥
गणेशशेषब्रह्मेशदिनेशप्रमुखाः सुराः ।
कुमाराद्याश्च मुनयः सिद्धाश्च कपिलादयः ॥१ ॥
लक्ष्मी सरस्वती दुर्गा सावित्री राधिका परा ।
भक्त्या नमन्ति यं शश्वत्तं नमामि परात्परम् ॥२ ॥
ध्यायन्ते सततं सन्तो योगिनो वैष्णवा: तथा ।
ज्योतिरभ्यन्तरे रूपमतुलं श्यामसुन्दरम् ॥३ ॥
ध्यायेत्तं परमं ब्रह्म परमात्मानमीश्वरम् ।
निरीहमतिनिर्लिप्तं निर्गुणं प्रकृतेः परम् ॥४ ॥
सर्वेशं सर्वरूपं च सर्वकारणकारणम् ।
सत्यं नित्यं च पुरुषं पुराणं परमव्ययम् ॥५ ॥
मङ्गल्यं मङ्गलार्हं च मङ्गलं मङ्गलालयम् ।
स्वेच्छामयं परं धाम भगवन्तं सनातनम् ॥६ ॥
स्तुवन्ति वेदा यं शश्वन्नान्तं जानन्ति यस्य ते ।
तं स्तौमि परमानन्दं सानन्दं नन्दनन्दनम् ॥७ ॥
भक्तप्रियं च भक्तेशं भक्तानुग्रहविग्रहम् ।
श्रीदं श्रीशं श्रीनिवासं श्रीकृष्णं राधिकेश्वरम् ॥८ ॥
ज्ञानामृतं ज्ञानसिन्धोः संप्राप्य शंकराद्गुरोः ।
परावराच्च परमाद्योगीन्द्राणां गुरोर्गुरोः ॥९ ॥
वेदेभ्यो दधिसिन्धुभ्यश्चतुर्भ्यः सुमनोहरम् ।

तज्ज्ञानमन्थदण्डेन संनिर्मथ्य नवं नवम् ॥१० ॥
नवनीतं समुद्धृत्य नत्वा शम्भोः पदाम्बुजम् ।
विधिपुत्रो नारदोऽहं पञ्चरात्रं समारभे ॥११ ॥

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नारायणाश्रमे पुण्ये पुण्यक्षेत्रे च भारत ।
सिद्धे नारायणक्षेत्रे वटमूले सुपुण्यदे ॥१२ ॥
कृष्णांशं कृष्णभक्तं च पलं कृष्णपरायणम् ।
श्रीकृष्णचरणाम्भोजध्यानैकतानमानसम् ॥१३ ॥
जपन्तं परमं ब्रह्म कृष्ण इत्यक्षरद्वयम् ।
सुखासने सुखासीनं कृष्णद्वैपायनं मुनिम् ॥१४ ॥
पप्रच्छ शुकदेवञ्च सर्वज्ञं पितरं मुनिः ।
कारणं च पुराणानां पुराणं परमव्ययम् ॥१५ ॥

श्रीशुक उवाच

भगवन् सर्वतत्वज्ञ वेदवेदाङ्गपारग ।
यद्यत्प्रकारं ज्ञानं च निगूढं श्रुतिसम्मतम् ॥१६ ॥
तेषु यत् सारभूतं चाप्यज्ञानान्धप्रदीपकम् ।
तत्तत् सर्वं समालोच्य मां बोधयितुमर्हसि ॥ १७ ॥

अथ कृष्णभक्ति प्रशंसा

स पिता ज्ञानदाता यो ज्ञानं तत् कृष्णभक्तिदम् ।
सा भक्ति परमा शुद्धा कृष्णदास्यप्रदा च या ॥१८ ॥
तदेव दास्यं शस्तं यत् साक्षाच्चरणसेवनम् ।
नित्यं गोलोकवासं च पुरतः स्तवनं हरेः ॥१९ ॥
शश्वन्निमेषरहितं तत्पादपद्मदर्शनम् ।
शश्वत्तत्सार्धमालापसेवाकर्मनियोजनम् ॥२० ॥
तेन सार्धमविच्छेदस्थानं परं शोभनम् ।
भक्तानां वाञ्छितं वस्तु सारभूतं श्रुतौ श्रुतम् ॥२१ ॥
पुत्रस्य वचनं श्रुत्वा व्यासदेवो जहास सः ।
विज्ञाय ज्ञानिनं पुत्रं परमाह्लादमाप ह ॥२२ ॥

पुत्रं शुभाशिषं कृत्वा सर्वज्ञः सर्वभावनः ।
यथाप्राप्तं गुरुमुखात् प्रवक्तुमुपचक्रमे ॥२३ ॥

श्रीव्यास उवाच

शुक धन्योऽसि मान्योऽसि पुण्यरूपोऽसि भारते ।
पुत्रेण भवताऽस्माकं कुलं मुक्तं च पावनम् ॥२४ ॥
स पुत्रः कृष्णभक्तो यो भारते सुयशस्करः ।
पुनाति पुंसां शतकं जन्ममात्रेण लीलया ॥२५ ॥
मातामहानां शतकं मातरं मातृमातरम् ।
सोदरान् बान्धवांश्चैव भृत्यान् पत्नीं सहात्मजाम् ॥२६ ॥
यत्कन्यां प्रतिगृह्णति तदादिपुरुषत्रयम् ।
कन्याप्रदाता श्वशुरो जीवन्मुक्तः सभार्यकः ॥२७ ॥
स्वयं विधाता भगवान् परं कृष्णपरायणः ।
कृष्णभक्तो वसिष्ठस्तु तत्सुतो वैष्णवः स्वयम् ॥२८ ॥
वैष्णवस्तत्सुतः शक्तिः कृष्णध्यानैकमानसः ।
पराशरश्च तत्पुत्रः कृष्णपादाब्जसेवया ॥२९ ॥
जीवन्मुक्तो महाज्ञानी योगीन्द्राणां गुरोर्गुरुः ।
अहं वेदविभक्ता च श्रीकृष्णपादसेवया ॥३० ॥
गुरुर्मे भगवान् साक्षाद्योगीन्द्रो नारदो मुनिः ।
गुरोर्गुरुर्मे शंभुश्च योगीन्द्राणां गुरोर्गुरुः ॥३१ ॥
तेषां पुण्येन पुत्रस्त्वं पुण्यराशिश्च मूर्तिमान् ।
पद्मानां मम पुंसां च प्रकाशो भास्करः स्वयम् ॥३२ ॥
श्रीकृष्णचरणाम्भोजं पादाब्जं नारदेशयोः ।
सरस्वतीं नमस्कृत्य ज्ञानं वक्ष्ये सनातनम् ॥३३ ॥
श्रूयतां पञ्चरात्रं च वेदसारमभीप्सितम् ।
पञ्चसंवादमिष्टं च भक्तानामभिवाञ्छितम् ॥३४ ॥
प्राणाधिकं प्रियं शुद्धं परं ज्ञानामृतं शुभम् ।
अथ षट्संवादाः ाे हि गोलोके शतश्रृङ्गे च पर्वते ॥३५ ॥
सुपुण्ये विरजातीरे वटमूले मनोहरे ।

पुरतो राधिकायाश्च ब्रह्माणं कमलोद्भवम् ॥३६ ॥
तमुवाच महाभक्तं स्तुवन्तं प्रणतं सुतम् ।
पञ्चरात्रमिदं पुण्यं श्रुत्वा च जगतां विधिः ॥३७ ॥
प्रणम्य राधिकां कृष्णं प्रययौ शिवमन्दिरम् ।
भक्त्या तं पूजयामास शंकरः परमादरम् ॥ ३८ ॥
सुखसने समासीनं स्वस्थं भक्तं च पूजितम् ।
पप्रच्छ वार्तां विनयी विनयेन सुखावहाम् ॥३९ ॥
सर्वं तं कथयामास पञ्चरात्रादिकं शुभम् ।
वसन्तं वटमूले च स्वर्गे मन्दाकिनीतटे ॥४० ॥
योगीन्द्रैरपि सिद्धेन्द्रैर्मुनीन्द्रैश्च स्तुतं प्रभुम् ।
ज्ञानामृतं तमुक्त्वा स ब्रह्मलोकं जगाम ह ॥४१ ॥
शंभुश्च कथयामास स्वशिष्यं नारदं मुनिम् ।
नारदः कथयामास पुष्करे सूर्यपर्वणि ॥४२ ॥
मां भक्तमनुरक्तं च पुण्याहे मुनिसंसदि ।
पञ्चरात्रमिदं शुद्धं भ्रमान्धध्वंसदीपकम् ॥४३ ॥

पञ्चरात्रपद व्याख्या

रात्रं च ज्ञानवचनं ज्ञानं पञ्चविधं स्मृतम् ।
तेनेदं पञ्चरात्रं च प्रवदन्ति मनीषिणः ।४४ ॥
ज्ञानं परमतत्त्वं च जन्ममृत्युजरापहम् ।
ततो मृत्युञ्जयः शम्भुः संप्राप कृष्णवक्त्रतः ॥४५ ।
ज्ञानं द्वितीयं परमं मुमुक्षूणां च वाञ्छितम् ।
परं मुक्तिप्रदं शुद्धं यतो लीनं हरेः पदे ॥४६ ॥
ज्ञानं शुद्धं तृतीयं च मङ्गलं कृष्णभक्तिदम् ।
तद्दास्यदमभीष्टं च यतो दास्यं लभेद्धरेः ॥४७ ॥
चतुर्थं यौगिकं ज्ञानं सर्वसिद्धिप्रदं परम् ।
सर्वस्वं योगिनां पुत्र सिद्धानां च सुखप्रदम् ॥४८ ॥
अणिमा लघिमा व्याप्तिः प्राकाम्यं महिमा तथा ।
ईशित्वं च वशित्वं च तथाकामावसायिता ॥४९ ॥

सावज्ञं दूरश्रवणं परकायप्रवेशनम् ।
कायव्यूहं जीवदानं परजीवहरं परम् ॥५० ॥
सर्गकर्तृत्वशिल्पं च सर्गसंहारकारणम् ।
सिद्धं च षोडशविधं ज्ञानिनां च यतो भवेत् ॥५१ ॥
ज्ञानं च परमं प्रोक्तं तद्वै वैषयिकं नृणाम् ।
यदिष्टदेवी माया सा परं संमोहकारणम् ॥५२ ॥
विषये बद्धचितं च सर्वमिन्द्रियसेवनम् ।
पोषणं स्वकुटुम्बानां स्वात्मनश्च निरन्तरम् ॥५३ ॥
प्रथमं सात्विकं ज्ञानं द्वितीयं च तदेव च ।
नैर्गुण्यं च तृतीयं च ज्ञानं च सर्वतः परम् ॥५४ ॥
चतुर्थं च राजसिकं भक्तस्तन्नाभिवाञ्छति ।
पञ्चमं तामसं ज्ञानं विद्वांस्तन्नाभिवाञ्छति ॥५५ ॥
ज्ञानं पञ्चविधं प्रोक्तं पञ्चरात्रं विदुर्बुधाः ।
पञ्चरात्रं सप्तविधं ज्ञानिनां ज्ञानदं परम् ॥५६ ॥
ब्राह्मं शैवं च कौमारं वासिष्ठं कापिलं परम् ।
गौतमीयं नारदीयमिदं सप्तविधं स्मृतम् ॥५७ ॥

अथ ग्रन्थ प्रशंसा

षट् पञ्चरात्रं वेदाश्च पुराणानि च सर्वशः ।
इतिहासं धर्मशास्त्रं शास्त्रं च सिद्धियोगजम् ॥५८ ॥
दृष्ट्वा सर्व समालोक्य ज्ञानं संप्राप्य शङ्करात् ।
ज्ञानामृतं पञ्चरात्रं चकार नारदो मुनिः ॥५९ ॥
पुण्यं च पापविघ्नं भक्तिदास्यप्रदं हरेः ।
सर्वस्वं वैष्णवानां च प्रियं प्राणाधिकं सुत ॥६० ॥
सारभूतं च सर्वेषां वेदानां परमाद्भुतम् ।
नारदीयं पञ्चरात्रं पुराणेषु सुदुर्लभम् ॥६१ ॥
सर्वान्तरात्मा भगवान् ब्रह्मज्योतिः सनातनम् ।
परिपूर्णतमः श्रीमान् यथा कृष्णः सुरेषु च ॥६२ ॥
यथा देवीषु पूज्या सा मूलप्रकृतिरीश्वरी ।

वैष्णवानां च सिद्धानां ज्ञानिनां योगिनां शिव· ॥६३॥
विश्वस्तानामिन्द्रियाणां मनश्च शीघ्रगामिनाम् ।
ब्रह्मा च वेदविदुषां पूज्यानां च गणेश्वरः ॥६४॥
सनत्कुमारो भगवान् मुनीनां प्रवरो यथा ।
वृहस्पतिबुद्धिमतां सिद्धानां कपिलो यथा ॥६५॥
योगीन्द्राणां सतां शुद्ध ऋषिर्नारायणो यथा ।
कवीनां च यथा शुक्रः पण्डितानां बृहस्पतिः ॥६६॥
सरितां च यथा गंगा समुद्राणां जलार्णवः ।
वृन्दावनं वनानां च वर्षानां भारतं यथा ॥६७॥
पुष्करं तत्र तीर्थानां पूज्यानां वैष्णवो यथा ।
आत्माकाशो यथाप्तानां यथा काशी पुरीषु च ॥६८॥
वृक्षाणां कल्पवृक्षश्च सुरभी कामधेनुषु ।
पुष्पाणां पारिजातश्च पत्राणां तुलसी यथा ॥६९॥
मन्त्राणां कृष्णमन्त्रश्च यथा विद्या धनेष्वपि ।
यथा तेजस्विनां सूर्यो मिष्टानाममृतं यथा ॥७०॥
आधाराणां च स्थूलानां महाविष्णुर्यथा सुत ।
सूक्ष्माणां परमाणुश्च गुरूणां मन्त्रतन्त्रदः ॥७१॥
पुत्रश्च स्नेहपात्राणां नक्षत्राणां यथा शशी ।
यथा घृतं च गव्यानां शस्यानां धान्यमीप्सितम् ॥७२॥
शास्त्राणां च यथा वेदाः साश्रमाणां यथा द्विजः ।
तैजसानां यथा रत्नं मुक्तामाणिक्यहीरकम् ॥७३॥
यथा छन्दसि गायत्री दुर्गा शक्तिमतीष्वपि ।
पतिव्रतासु लक्ष्मीश्च क्षमाशीलासु मेदिनी ॥७४॥
सौभाग्यासु सुन्दरीषु राधा कृष्णप्रियासु च ।
हनुमान् वानराणां च पक्षिणां गरुडो यथा ॥७५॥
वाहनानां बलवतां शंकरस्य यथा वृषः ।
शालग्रामश्च यन्त्राणां पूजासु कृष्णपूजनम् ॥७६॥
एकादशी व्रतानां च तपःस्वनशनं यथा ।

यज्ञानां जपयज्ञश्च सत्यं धर्मेषु पुत्रक ॥७७ ॥
सुशीलं च गुणानां च पुण्येषु कृष्णकीर्तनम् ।
शोभासु सुखदृश्येषु प्रभा तेजःसु सर्वतः ॥७८ ॥
पोष्ट्रीणामुपकर्त्तृणां मित्राणां जननी यथा ।
लोकानामपि लोकेशः शेषो नागेषु पूजितः ॥७९ ॥
सुदर्शनं च शस्त्राणां विश्वकर्मा च शिल्पिनाम् ।
धर्मिष्ठेषु दयावत्सु देवर्षिषु महत्सु च ॥८० ॥
विष्णुभक्तेषु विज्ञेषु यथैव नारदो मुनिः ।
एवं च सर्वशास्त्रेषु पञ्चरात्रं च पूजितम् ॥८१ ॥
यथा निपीय पीयूषं न स्पृहा चान्यवस्तषु ।
पञ्चरात्रमभिज्ञाय नान्येषु च स्पृहा सताम् ॥८२ ॥
सर्वार्थज्ञानबीजं चाप्यज्ञानान्धप्रदीपम् ।
वेदसारोद्धृतं तत्त्वं सर्वेषां समभीप्सितम् ॥८३ ॥

इति श्रीनारदपञ्चरात्रे ग्रन्थप्रशंसनं नाम प्रथमोऽध्यायः

प्रथमैकरात्रे द्वितीयोध्यायः

शुक उवाच

कुत्र वा पञ्चरात्रं च नारदाय च धीमते ।
प्रदत्तं शम्भुना तात तन्मे व्याख्यातुमर्हसि ॥१ ॥

अथ नारदस्य तपो वर्णनम्

व्यास उवाच

अधीत्य सर्वान् वेदांश्च वेदाङ्गान् पितुरन्तिके ।
जगाम तीर्थं केदारं सुप्रशस्तं च भारते ॥२ ॥
हिमालयस्य पूर्वे च गङ्गातीरे मनोहरे ।
सिद्धे नारायणक्षेत्रे सर्वेषामभिवाञ्छिते ॥३ ॥
तपश्चकार स मुनिर्दिव्यं वर्षसहस्रकम् ।
पित्रोक्तेनैव विधिना सततं संयतः शुचिः ॥४ ॥
शुश्रावाकाशवाणीं च तपसोऽन्ते महामुनिः ।
स्वल्पाक्षरां च वह्वर्थां परिणामसुखावहाम् ॥५ ॥

अथ नारदं प्रति दैववाणी

अशरीरिष्युवाच

आधारितो यदि हरिस्तपसा ततः ा किम् ।
नाराधितो यदि हरिस्तपसा ततः किम् ।
अन्तर्वहिर्यदि हरिस्तपसा ततः किम् ।
नान्तर्वहिर्यदि हरिस्तपसा ततः किम् ॥६ ॥
विरम विरम ब्रह्मन् किं तपस्यासु वत्स ।
व्रज व्रज द्विज शीघ्रं शंकरं ज्ञानसिन्धुम् ।
लभ लभ हरिभक्तिं वैष्णवोक्तां सुपक्वांम् ।
भवनिगडनिबन्धच्छेदिनीं कर्तनीं च ॥७ ॥
इति श्रुत्वा च स मुनिर्विमनाः स्वर्णदीतटे ।
चकारार्थानुसन्धानं न प्रसन्नं च तन्मनः ॥८ ॥

रुरोद स्वर्णदीतीरे स्मारं स्मारं हरेः पदम् ।
ददर्श पुरतस्तातं ब्रह्माणं सकुमारकम् ॥९ ॥
ननाम सहसा मूर्ध्ना पितरं तं सहोदरम् ।
पाद्यमर्घ्यं च प्रददौ जवेन सादरं मुनिः ॥१० ॥
श्लोकद्वयार्थं प्रपच्छ कुमारं जगतां विधिम् ।
सुखासीनं सुस्थिरं च सस्मितं च गतश्रमम् ॥११ ॥
स्वात्मारामं पूर्णकामं ज्ञानिनां च गुरोर्गुरुम् ।
साश्रुनेत्रः पुलकितो भक्त्या प्रणतकन्धरं ॥१२ ॥
नारदस्य वचः श्रुत्वा दृष्ट्वा तं कातरं विधिः ।
पुत्रेण सार्द्धमालोच्य व्याख्यां कर्तुं समारभे ॥१३ ॥

अथ दैववाण्यर्थः

ब्रह्मोवाच

हे वत्स पूर्वश्लोकार्थं निगूढं श्रुतिसम्मतम् ।
वेदार्थं द्विविधं शुद्धं व्याख्यां कुर्वन्ति वैदिकाः ॥१४ ॥
आराधितो यदि हरिर्येन पुंसा स्वभक्तितः ।
किं तस्य तपसा व्यर्थं तीर्थपूतस्य नारद ॥१५ ॥
कृष्णमन्त्रोपासकस्य जीवन्मुक्तस्य भारते ।
तपश्चोपहासबीजं तथा चर्वितचर्वणम् ॥१६ ॥
मन्त्रग्रहणमात्रेण पुरुषाणां शतं सुत ।
पुनाति स्वस्वभक्तं च वान्धवांश्चावलीलया ॥१७ ॥
नहि धर्म्मो नहि तपः श्रीकृष्णसेवनात् परम् ।
परिश्रमं च विफलं तपसा वैष्णवस्य च ॥१८ ॥
कृष्णमन्त्रोपासकस्य तीर्थपूतस्य पुत्रक ।
तीर्थस्नानमनशनं वेदेषु च विडम्बनम् ॥१९ ॥
पूर्वकर्मानुरोधेन यत्पापं वैष्णवस्य च ।
मन्त्रग्रहणमात्रेण नष्टं वह्नौ यथा तृणम् ॥२० ॥
पवित्रः परमो वह्निः पवित्रं चामलं जलम् ।
पवित्रं भारतं वर्षं तीर्थं यत्तुलसीदलम् ॥२१ ॥

पुनाति लीलयैतानि शुद्धः कृष्णपरायणः ।
उपस्पर्शं च भक्तस्याप्येते वाञ्छन्ति सादरम् ॥२२ ॥
भक्तस्य पादरजसा सद्यः पूता वसुन्धरा ।
नहि पूतस्त्रिभुवने श्रीकृष्णसेवकात् परः ॥२३ ॥
शालिग्रामशिलाचक्रे करोति कृष्णपूजनम् ।
तत्पादोदकनैवेद्यं नित्यं भुंक्ते च यः पुमान् ॥२४ ॥
स वैष्णवो महापूतस्तन्मन्त्रोपासकः शुचिः ।
पुनाति पुंसां शतकं जन्ममात्रात् सबान्धवम् ॥२५ ॥
वत्स श्लोकस्यैकपादं व्याख्यातं च यथागमम् ।
व्याख्यां करोम्यन्यपादं यथाज्ञानं निशामय ॥२६ ॥
नाराधितो यदि हरिर्येन पुंसाधमेन च ।
किं तस्य तपसा व्यर्थं निष्फलं तत्परिश्रमः ॥२७ ॥
ब्रतान्येव हि दानानि तपांस्यनशनानि च ।
वेदोपयुक्ता यज्ञाश्च कर्माणि च शुभानि च ॥
न निष्पुनात्यभक्तं च सुराकुम्भमिवापगा ॥२८ ॥
अभक्तस्पर्शमात्रेण तीर्थानि कम्पितानि च ।
अभक्तभारदुःखेन कम्पिता सा वसुन्धरा ॥२९ ॥
श्लोकार्धं कथितं वत्स किंचिदेव यथागमम् ।
तस्यार्धस्यापि व्याख्यानं करोमीति निशामय ॥३० ॥
वेदसारं कृष्णमतं ममापि नहि कल्पना ।
अन्तर्वहिर्यदि हरिर्येषां पुंसां महात्मनाम् ॥३१ ॥
स्वप्ने जागरणे शश्वत्तपस्तेषां च निष्फलम् ।
स एव विष्णुतुल्यो हि तदंशो भारते मुने ॥३२ ॥
तस्य रक्षानिबन्धेन तदभ्यासे सुदर्शनम् ।
ध्यानमात्रेण निष्पापः पुनाति भुवनत्रयम् ॥३३ ॥
दत्वा चक्रं च रक्षार्थं न निश्चिन्तो जनार्दनः ।
स्वयं तन्निकटं याति तं द्रष्टुं रक्षणाय च ॥३४ ॥
तत्परो हि प्रियो नास्ति कृष्णस्य परमात्मनः ।

न हि भक्तात् परश्चात्मा प्राणाश्चावयवादयः ॥
न लक्ष्मी राधिका वाणी स्वयंभुः शम्भुरेव च ॥३५॥
भक्तप्राणो हि कृष्णश्च कृष्णप्राणा हि वैष्णवाः ।
ध्यायन्ते वैष्णवाः कृष्णं कृष्णश्च वैष्णवांस्तथा ॥३६॥
व्याख्यातं च त्रिपादं च हे मुनीन्द्र यथागमम् ।
शेषपादस्य व्याख्यानं करोमीति निशामय ॥३७॥
नान्तर्वहिर्यदि हरिर्येषां पुंसां च नारद ।
तेषामपि तपो व्यर्थमन्तर्मलिनचेतसाम् ॥३८॥
किं तज्ज्ञानेन तपसा व्रतेन नियमेन च ।
तीर्थस्नानेन पुण्येनाप्यभक्तमूढचेतसाम् ॥३९॥
कृष्णभक्तिविहीनेभ्यो द्विजेभ्यः श्वपचो महान् ।
शूकरो म्लेच्छनिवहः स्वधर्माचरणेन च ॥४०॥
स्वधर्महीना विप्राश्चाप्यभक्ष्यभक्षणेन च ।
नित्यं नित्यं विधर्मेण पतिताः श्वपचाधमाः ॥४१॥
ब्राह्मणानां स्वधर्मश्च सन्ततं कृष्णसेवनम् ।
नित्यं ते भुञ्जते सन्तस्तन्नैवेद्यं पादोदकम् ॥४२॥
न दत्त्वा हरये यस्तु यदि भुङ्क्ते द्विजाधमः ।
अन्नं विष्ठासमं मूत्रसमं तोयं विदुर्बुधाः ॥४३॥
भुङ्क्ते स्वभक्ष्यं कोलश्च म्लेच्छश्च श्वपचाधमः ।
विप्रो नित्यमभक्ष्यं च भुङ्क्ते च पतितस्ततः ॥४४॥
श्लोकमेकं च व्याख्यातं यथाज्ञानं च नारद ।
सन्निबोध परस्यार्थं व्याख्यानं च यथोचितम् ॥४५॥
तपसो विरम ब्रह्मन् व्यर्थं भक्त तपो ध्रुवम् ।
शङ्करश्च गुरुं कृत्वा हरिभक्तिं लभाचिरम् ॥४६॥
सुपक्वा हरिभक्तिश्च तरणी भवतारणे ।
गुरुरेव परं ब्रह्म कर्णधारस्वरूपकः ॥४७॥
त्येवमुक्त्वा तां देवी प्रजगाम सरस्वती ।
व्याख्यातस्तदभिप्रायः किं भूयः कथयामि ते ॥४८॥

ब्रह्माणश्च वचः श्रुत्त्वा जहास योगिनां गुरुः ।
सनत्कुमारो भगवानुवाच पितरं शुक ॥४९ ॥

सनत्कुमार उवाच

पूर्वश्लोकस्य व्याख्यानं न बुद्धं शिशुना मया ।
पुत्रं शिष्यमबोधं च युक्तं बोधयितुं पुनः ॥५० ॥
आराधितो हरिर्येन तस्य व्यर्थं तपो यदि ।
नाराधितो हरिर्येन तस्य व्यर्थं तपो यदि ॥५१ ॥
तस्यारहितौ तौ द्वौ तपसश्च स्थलं कुतः ।
तपः कुर्वन्ति ये तात त्वं मां बोधय बालकम् ॥५२ ॥
पुत्रस्य वचनं श्रुत्वा सन्दिग्धो जगतां गुरुः ।
दध्यौ कृष्णपदाम्भोजं परं कल्पतरुं शुक ॥५३ ॥
क्षणं संचिन्त्य पादाब्जं प्राप राद्धान्तमीप्सितम् ।
व्याख्यां कर्तुं समारेभे विधाता जगतामपि ॥५४ ॥

अथ नैवेद्य प्रशंसा

ब्रह्मोवाच

धन्योऽहं भवतः पुत्रात् ज्ञानिनां च गुरोर्गुरोः ।
विष्णुभक्ताच्च धर्मिष्ठात् सत्पुरुत्राच्च पिता सुखी
धन्योऽसि पण्डितोऽसि त्वं हरिभक्तोऽसि पुत्रक ।
ममापि सफलं जन्म जीवनं च त्वया बुध ॥५६ ॥
निबोध पूर्वश्लोकार्थं पुनर्व्याख्यां करोमि च ।
तथापि चेन्न सन्तोषो भवान् व्याख्यां करिष्यति ॥
आशब्दः सम्यगर्थे च राधितः प्राप्तवाचकः ॥५७ ॥
संप्राप्तश्च हरिर्येन व्यर्थस्तस्य तपः श्रमः ॥५८ ॥
येन सम्यक्प्रकारेण संप्राप्तो हरिरीश्वरः ।
स्वप्ने ज्ञाने न च ज्ञातस्तेषां व्यर्थस्तपः श्रमः ॥५९ ॥
श्रीकृष्णविमुखं मूढं द्विजमेव नराधमम् ।
तीर्थं दानं तपः पुण्यं व्रतं नैव पुनाति तम् ॥६० ॥
यश्च मूढतमो लोके यश्च भक्ति परां गतः ।

तावुभौ सुखसेधेते तपः कुर्वन्ति मध्यमाः ॥६१ ॥
देवानन्यांश्च भजते हरिं जानाति तत्परः ।
तपः करोति तं प्राप्तुमाकांक्षन्मध्यमो जनः ॥६२ ॥
प्राक्तनादनुरागी च गृही संसारसंवृतः ।
तपः करोति श्रीकृष्णपादपद्मार्थमीप्सितम् ॥६३ ॥
परं श्रीकृष्णभजनं ध्यानं तन्नामकीर्तनम् ।
तत्पादोदकनैवेद्यभक्षणं सर्ववाञ्छितम् ॥६४ ॥
अतीव मूढो विप्रश्च प्रोक्तनाद्गुरुदोषतः ।
तामसो हि न जानाति-श्रीकृष्णं त्रिगुणात् परम् ॥६५ ॥
अज्ञानादथ वा ज्ञानात् सत्सङ्गादेव प्राक्तनात् ।
भुंक्ते नैवेद्यमीशस्य कृष्णस्य परमात्मनः ॥६६ ॥
स च मुक्तो भवेत् पुत्र मुच्यते सर्वपातकात् ।
स याति दिव्ययानेन गोलोकं लोकमुत्तमम् ॥६७ ॥
श्रृणु वत्स प्रवक्ष्यामि पूर्वाख्यानं पुरातनम् ।
अतीव सुश्रवं चारु मधुरं मुक्तिदं परम् ॥६८ ॥
कान्यकुब्जः सुक्षुब्धश्च ब्राह्मणो ग्रामयाजकः ।
देवलो वृषवाहश्च महामूढश्च पातकी ॥६९ ॥
स्वप्ने ज्ञाने न जानाति पुण्यं वा कृष्णपूजनम् ।
कृष्णभक्तसहालापदर्शनस्पर्शनं शुभम् ॥७० ॥
बभूव प्राक्तनात्तस्य क्षणमात्रं सुदुर्लभम् ।
तेन पुण्येन नैवेद्यं लेभे कृष्णस्य ब्राह्मणः ॥७१ ॥
पितुः पुण्येन पुत्रश्च मार्गे पतितमल्पकम् ।
स्वयं भुक्तावशेषं च पतितं वैष्णवाज्जनात् ॥७२ ॥
सुस्निग्धाक्षतजीर्णं च रजसा मिश्रितं परम् ।
गच्छतस्तत्र विप्रस्य पतितं भक्ष्यवस्तु च ॥७३ ॥
नैवेद्योपरि कृष्णस्य त्वरायुक्तस्य पुत्रक ।
तद्वस्तु भुक्तं विप्रेण कृष्णनैवेद्यमिश्रितम् ॥७४ ॥
सपुत्रेण क्षुधार्त्तेन भुक्त्वा तौ ययतुर्गृहम् ।

विप्रोच्छिष्टं च बुभुजे तस्य पत्नी पतिव्रता ॥७५ ॥
परम्परानुसंबन्धात् पवित्रा सा बभूव ह ।
जीवन्मुक्तो ब्राह्मणश्च बभूव च सपुत्रकः ॥७६ ॥
कालेन तेन पुण्येन व्याघ्रभुक्तश्च कानने ।
सार्धं च व्याघ्रपुत्राभ्यां गोलोकं प्रययौ द्विजः ।
पतिव्रता सहमृता भर्त्रा सार्धं जगाम सा ॥७७ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे ब्रह्मसनत्कुमारसंवादे नैवेद्यप्रशंसनं नाम द्वितीयोऽध्यायः

प्रथमैकरात्रे तृतीयोऽध्यायः

सनत्कुमार उवाच

अहो तात किमाश्चर्यं कृष्णस्य परमात्मनः ।
परं नैवेद्यमाहात्म्यं विस्तराद्वद साम्प्रतम् ॥१ ॥

अथ श्रीकृष्णमहिमवर्णनम्

ब्रह्मोवाच

एकदा ब्राह्मणो हृष्टः प्रफुल्लवदनेक्षणः ।
पुत्रेण सार्द्धं प्रययौ बान्धवस्य गृहं मुदा ॥२ ॥
निमन्त्रितो विवाहेन महासंभारसंभृतः ।
भुक्त्वा पीत्वा च तद्गेहे स्वगृहं प्रययौ मुदा ॥३ ॥
सपुत्रो ब्राह्मणो मार्गे क्षुत्पिपासार्दितः सुतः ।
ददर्श चन्द्रभागां तां नदीमतिमनोहराम् ॥४ ॥
उवाच पुत्रः पितरं स्नात्वा भोक्ष्यामि चेति भोः ।
क्षुत्पिपासा बलवती वर्धते तात वर्त्मनि ॥५ ॥
पुत्रस्य वचनं श्रुत्वा तमुवाच द्विजः स्वयम् ।
भयंकरं वनमिदं समीपे सरितः सुतः ॥६ ॥
सुशीघ्रं गच्छ ग्रामान्तं पुरो रम्यसरोवरम् ।
तत्र स्नात्वा च भोक्ष्यावो गच्छ वत्स यथासुखम् ॥७ ॥
तातस्य वचनं श्रुत्वा जहास च चुकोप ह ।
पितरं वक्तुमारेभे रक्तपङ्कजलोचनः ॥८ ॥

शिशुरुवाच

बालोऽहं दशवर्षीयस्त्वं च वृद्धश्च ज्ञानदः ।
पिता ददाति पुत्राय ज्ञानं सर्वत्र भूतले ॥९ ॥
अहो दुरत्ययः कालो वृद्धो वदति बालवत् ।
कथं प्राक्तनमुल्लंघ्य व्रूहि तात दुरत्ययम् ॥१० ॥
प्राक्तनात् सुखदुःखं च रोगं शोकं भयं पितः ।
सुमृत्युरपमृत्युर्वा चिरायुल्पजीवनः ॥११ ॥

यत्र काले च यन्मृत्युर्भवनं शुभकर्म च ।
न्यूनाधिकं क्षणं नास्ति निषेकः केन वार्यते ॥१२॥
यस्य हस्ते च यन्मृत्युर्विधात्रा लिखितः पुरा ।
न च तं खण्डितुं शक्तः स्वयं विष्णुश्च शङ्करः ॥१३॥
तात व्यर्थमधीतं ते दुर्बुद्धेर्जन्म निष्फलम् ।
सुबुद्धेः सफलं जन्म तत्क्षणं जीवनं सुखम् ॥१४॥
येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।
मयूराश्चित्रिता येन स मे रक्षां करिष्यति ॥१५॥
येन कृष्णेन विश्वानि चासंख्यानि कृतानि च ।
चराचरं च यो रक्षेत् स मे रक्षां करिष्यति ॥१६॥
घोरारण्ये सुखं शेते यो हि कृष्णेन रक्षितः ।
निर्बन्धोऽपि स्थितो यस्य मरणं तस्य मन्दिरे ॥१७॥
यः शेते नागशय्यासु प्राक्तनान्मङ्गलाहितः ।
यो नागभक्षितो भोगात् स भृतो गरुडान्तिके ॥१८॥
न समुद्रे च म्रियते नाग्निराशौ विषानले ।
न शस्त्रेण न चास्त्रेण आयुर्मर्माणि रक्षति ॥१९॥
नाप्राप्तकालो म्रियते विद्धः शरशतैरपि ।
तृणाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति ॥२०॥
कश्चिद्गर्भे च म्रियते कश्चिद्भूमिष्ठमात्रतः ।
कश्चिद्यौवनकाले च कश्चिदेव हि वार्द्धके ॥२१॥
कश्चिच्चिरायु रोगी चाप्यरोगी चापि कश्चन ।
कश्चिद्धनी दरिद्रश्च कश्चिदेव हि कर्मणा ॥२२॥
कश्चित्कल्पान्तजीवी च चिरजीवी च कश्चन ।
प्राक्तनादमरः कश्चिन्निषेको बलवत्तरः ॥ २३ ॥
कश्चिद्याति च राजेन्द्रो दिव्ययानेन कर्मणा ।
कश्चित्कीटपतंगेषु कश्चित्पश्वादियोनिषु ॥२४॥
कश्चिदेव हि संन्यासी कश्चिच्च नरघातकः ।
कश्चिद्गजेन्द्रगामी च पशुयायी च कश्चन ॥२५॥

कश्चित्सूक्ष्मांशुकाधारी कश्चिज्जीर्णपटी जनः ॥२६॥
कश्चिन्नग्नोऽप्यनाहारी सुधाभोजी च कश्चन ।
कश्चिच्च सुन्दरः श्रीमान् गलत्कुष्ठी च कश्चन ॥२७॥
कश्चित्कुब्जश्चाङ्गहीनो बधिरः काण एव च ।
कश्चिद्दीर्घो मध्यमश्च कश्चित्खञ्जश्च वामनः ॥२८॥
कश्चित्कृष्णश्च गौरश्च श्यामलश्च स्वकर्मणा ।
कश्चिद्भक्त्या च प्राप्नोति कृष्णदास्यं सुदुर्लभम् ।२९।
ब्रह्मणः परमं स्थानं जन्ममृत्युजराहरम् ।
कश्चित् प्राप्नोति परमं ब्रह्मलोकं निरामयम् ॥३०॥
कश्चित् स्वर्गमिन्द्रपदं शिवलोकं स्वकर्मणा ।
कश्चित् स्वर्गमिन्द्रलोकं यमलोकं च कश्चन ॥३१॥
कश्चिच्च नरके घोरे प्राप्नोति क्लेशमुल्वणम् ।
ताडितो यमदूतेन क्षुधितस्तृषितः सदा ॥३२॥
भुङ्क्ते विण्मूत्रकीटं तन्मलं श्लेष्मां गरं वसाम् ।
क्षुरधारे तप्ततैले वह्नौ शीते जले स्थले ॥३३॥
प्राप्नोति दारुणं दुःखमाकल्पं पातकी पितः ।
ततो भोगावशेषे च लब्ध्वा जन्म स्वकर्मणा ॥३४॥
व्याधियुक्तः प्रमुच्येत तया चेदीश्वरेच्छया ।
यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात् ॥३५॥
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति जन्तुषु ।
यस्याज्ञया सृष्टिविधौ मूर्मोऽनन्तं दधाति च ॥३६॥
स च सर्वं च ब्रह्माण्डं लीलया चेश्वरेच्छया ।
यस्याज्ञया महाभीता सर्वाधारा वसुन्धरा ॥३७॥
धरा सा सर्वसस्याद्या रत्नवांश्च हिमालयः ।
स्वयं विधाता भगवान् ध्यायते यमहर्निशम् ॥३८॥
यं ध्यायते च भजते स्वयं मृत्युञ्जयः शिवः ।
सहस्रवक्त्रो यं स्तौति ध्यायते भजते सदा ॥३९॥
स्वयं सरस्वती स्तौति यमीश्वरमभीप्सितम् ।

सेवते पादपद्मं च स्वयं पद्मालया पितः ॥४० ॥
माया भीता च यं स्तौति दुर्गा दुर्गतिनाशिनी ।
स्तुवन्ति वेदाः सततं सावित्री वेदमातृका ॥४१ ॥
सिद्धेन्द्राश्च मुनीन्द्राश्च योगीन्द्राः सनकादयः ।
राजेन्द्राश्चासुरेन्द्राश्च सुरेन्द्रा मनवस्तथा ॥४२ ॥
ध्यायन्ते च भजन्ते च भक्ताः सन्तो हि सन्ततम् ।
केचिद्वदन्ति यं ब्रह्मां भगवन्तं सनातनम् ॥४३ ॥
केचित् प्रधानं सर्वाद्यं केचिच्च ज्योतिरीश्वरम् ।
केचिच्च सर्वरूपं च सर्वकारणकारणम् ॥४४ ॥
केचित् स्वेच्छाभयं रूपं भक्तानुग्रहविग्रहम् ।
केचित् सुरुचिरं श्यामसुन्दरं मनोहरम् ॥४५ ॥
सानन्दं परमानन्दं गोविन्दं नन्दनन्दनम् ।
भज तात परं ब्रह्म स्मर शश्वत् सुरेश्वरम् ॥४६ ॥
इत्येवमुक्त्वा पितरं चन्द्रभागानदीजले ।
स्नात्वा पपौ जलं स्वच्छं बुभुजे मिष्टमोदकम् ॥४७ ॥
पिता तद्वचनं श्रुत्वा सानन्दाश्रु मुमोच सः ।
चुचुम्ब गण्डं पुत्रस्य समाश्लेषणपूर्वकम् ॥४८ ॥
पिता स्नात्वा समारेभे सन्ध्यां कर्तुं च पूजनम् ।
सुस्नातं पितरं दृष्ट्वा पुत्रः स प्रययौ वनम् ॥४९ ॥
पत्रं भोजनपात्रार्थमाहर्तुं चञ्चलः शिशुः ।
चकार चयनं तूर्णं प्रशस्तं पत्रपञ्चकम् ॥५० ॥
सुन्दरं कुसुमं वन्यं पूजनार्थं पितुस्तथा ।
ददर्श पुरतो बालः सुपक्वं वदरीफलम् ॥५१ ॥
चकार चयनं तानि फलानि शोभनानि च ।
धात्रीफलं सुपक्वं च पक्वमाम्रातकं तथा ॥५२ ॥
सुपक्वं च कदम्बं च चकार चयनं पुनः ।
सुपक्वं सुन्दरं रम्यं दाडिमं श्रीफलं तथा ॥५३ ॥
रम्यं जम्बुफलं चैव खर्जूरं सुमनोहरम् ।

रम्यं जम्बुफलं चैव खर्जूरं सुमनोहरम् ।
करञ्जकं च जाम्बीरं सुन्दरं चिकुरं तथा ॥५४॥
तत्सर्वं चयनं कृत्वा ददर्श पुरतः सरः ।
सुनिर्मलं जलं स्वच्छं श्वेतपद्मं मनोहरम् ॥५५॥
रुचिरं रक्तकह्लारं प्रस्फुटं च जलान्तिके ।
विहाय तानि सर्वाणि सरःशिरसि सुस्थले ॥५६॥
पपौ सरःस्वच्छतोयं जहार पद्ममुल्वणम् ।
किञ्चित्सुरक्तकह्लारं पक्वं पद्मफलं तथा ॥५७॥
सर्वमाहरणं कृत्वा पितरं गन्तुमुद्यतः ।
प्रफुल्लवदनः श्रीमान् सस्मितो द्विजबालकः ॥५८॥
प्रफुल्लचम्पकतरुं ददर्श पुरतः शिशुः ।
मल्लिकामालतीकुन्दयूथिकामाधवीलताः ॥५९॥
चकार चयनं स्फीतः पुष्पाणि सुन्दराणि च ।
पुष्पेण फलपत्रेण तस्य भारो वभूव ह ॥६०॥
वालो वोढुमशक्तश्च ययौ गमनमन्थरः ।
न फलं बुभुजे सोऽपि धर्माधर्मभयेन च ॥६१॥
पुरो ददर्श स शिशुर्घोरं व्याघ्रालयं भिया ।
तात तातेति शब्दं च चकार ह पुनः पुनः ॥ ६२ ॥
न ददर्श च तातं च शार्दूलं च ददर्श सः ।
भिया सस्मार गोविन्दपादारविन्दमीप्सितम् ॥६३॥
हरिं नरहरिं रामं कृष्णं विष्णुं च माधवम् ।
दामोदरं हृषीकेशं मुकुन्दं मधुसूदनम् ॥६४॥
एतानि दश नामानि जपन् विप्रशिशुर्भिया ।
प्रययौ पुरतः शीघ्रं पुनरेवं सरोवरम् ॥६५॥
सरसो निर्मले तोये पुष्पाणि च फलानि च ।
ददौ भक्त्या भगवते कृष्णाय परमात्मने ॥६६॥
श्रीकृष्णपूजां कुर्वन्तं ध्यायमानं पदाम्बुजम् ।
निकटं न ययौ व्याघ्रो दृष्ट्वा बालं च दूरतः ॥६७॥

व्याघ्रं ददर्श बालश्च प्रकटास्यं भयानकम् ।
विकृताकारदशनं विकटाक्षं महोदरम् ॥६८ ॥
दृष्ट्वा च दुरतो व्याघ्रमुवास सरसस्तटे ।
दध्यौ कृष्णपदाम्भोजं जन्ममृत्युजराहरम् ॥६९ ॥
मूलाधारं स्वाधिष्ठानं मणिपूरमनाहतम् ।
विशुद्धं च तथाज्ञाख्यं षट्चक्रं च विभाव्य च ॥७० ॥
कुण्डलिन्या स्वशक्त्या च सहितं परमेश्वरम् ।
सहस्रदलपद्मस्थं हृदये स्वात्मनः प्रभुम् ॥७१ ॥
ददर्श द्विभुजं कृष्णं पीतकौशेयवाससम् ।
सस्मितं सुन्दरं शुद्धं नवीनजलदप्रभम् ॥७२ ॥
कोटिकन्दर्पसौन्दर्यलीलाधाममनोहरम् ।
कोटिपार्वणपूर्णेन्दुप्रभाजुष्टं च सुन्दरम् ।७३ ॥
सुखदृश्यं सुरूपं च भक्तानुग्रहकारकम् ।
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम् ॥७४ ॥
प्रफुल्लपद्मनयनं राधावक्षःस्थलस्थितम् ।
मालतीमाल्यसम्बद्धचूडाचारुसुशोभनम् ॥७५ ॥
धृतरत्नं रत्नपद्मं दक्षिणेन करेण च ।
वामेन मणिनिर्माणदीप्तदर्पणमुज्ज्वलम् ॥७६ ॥
रत्नकुण्डलयुग्मेन गण्डस्थलविराजितम् ।
कौस्तुभेन मणीन्द्रेण चारुवक्षःस्थलोज्ज्वलम् ॥७७ ॥
मुक्ताराजिविनिन्दैकदन्तराजिविराजितम् ।
आजानुमालतीमालावनमालाविभूषितम् ॥७८ ॥
वेदाननसरस्वत्या स्तुतं ब्रह्मेशवन्दितम् ।
पद्मापद्मालयामायासंसेवितपदाम्बुजम् ॥७९ ॥
परिपूर्णतमं ब्रह्म परमात्मानमीश्वरम् ।
निर्लिप्तं साक्षिभूतं च भगवन्तं सनातनम् ॥८० ॥
सर्वेशं सर्वरूपं च सर्वकारणकारणम् ।
पुरुषं परमात्मैकं परेशं प्रकृतेः परम् ॥८१ ॥

एवम्भूतं विभुं दृष्ट्वा मनसा प्रणनाम तम् ।
तुष्टाव परया भक्त्या तमीशं सम्पुटाञ्जलिः ॥८२ ॥

श्रीसुभद्र उवाच

हे नाथ दर्शनं देहि मां भक्तं शरणागतम् ।
श्रीद श्रीश श्रीनिवास श्रीनिधे श्रीनिकेतन ॥८३ ॥
श्रिया सेवितपादाब्ज श्रीसमुत्पत्तिकारण ।
वेदानिर्वचनीयेश निरीह निर्गुणाधिप ॥८४ ॥
सर्वाद्य सर्वनिलय सर्वबीज सनातन ।
शान्त सरस्वतीकान्त नितान्त सर्वकर्मसु ॥८५ ॥
सर्वाधार निराधार कामपूर परात्पर ।
दुष्पारासारसंसारकर्णधार नमोऽस्तु ते ॥८६ ॥
इत्येवमुक्त्वा स शिशु रुरोद च पुनः पुनः ।
ध्यानेन तत्पदाम्भोजं शरणं च चकार सः ॥८७ ॥
इति विप्रकृतं स्तोत्रं त्रिसन्ध्यं यः पठेन्नरः ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥८८ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे ब्रह्मसनत्कुमारसंवादे श्रीकृष्णमहिमोपालम्भनं नाम तृतीयोऽध्यायः

प्रथमैकरात्रे चतुर्थोऽध्यायः

ब्रह्मोवाच

ब्राह्मणस्य स्तवं श्रुत्वा परितुष्टो जनार्दनः ।
कृपां चकार भगवान् भक्तेशो भक्तवत्सलः ॥१ ॥
एतस्मिन्नन्तरे तत्र भगवान् नन्दनन्दनः ।
नारायणर्षिः कृपया चाजगाम सरोवरम् ॥२ ॥
ददर्श ब्राह्मणवटुं तमेव मुनिपुङ्गवम् ।
तेजसा सुखदृश्येन सुन्दरं सुमनोहरम् ॥३ ॥
पीतवस्त्रपरीधानं नवीनजलदप्रभम् ।
चन्दनोक्षितसर्वाङ्गं वनमालाविभूषितम् ॥४ ॥
प्रसन्नवदनं शुद्धं सस्मितं सर्वपूजितम् ।
विभान्तं च जपन्तं च शुद्धस्फटिकमालया ॥५ ॥
दृष्ट्वा ननामं सहसा शिरसा विप्रपुङ्गवः ।
शुभाशिषं ददौ तस्मै दत्वा शिरसि हस्तकम् ॥६ ॥
तमुवाच मुनिश्रेष्ठः कृपया दीनवत्सलः ।
हितं तथ्यं नीतिसारं परिणामसुखावहम् ॥७ ॥

श्रीनारायणर्षिरुवाच

अये विप्र महाभाग सफलं जीवनं तव ।
यस्मिन् कुले च जातोऽसि तद्धन्यं सुप्रशंसितम् ॥८ ॥
भज त्वं परमानन्दं सानन्दं नन्दनन्दनम् ।
ध्रुवं यास्यसि गोलोकं परमानन्दमीप्सितम् ॥९ ॥
तत्कुलं पावनं धन्यं यशस्यं च निरापदम् ।
यस्मिन् स्वयं भवान् जातः पुण्यः कृष्णपरायणः ॥१० ॥
नैवेद्यं पतितं मार्गे जीर्णं श्वापदभक्षितम् ।
भुक्त्वा तवैषा बुद्धिश्च कृष्णभक्तिर्बभूव च ॥११ ॥
कृष्णनैवेद्यमाहात्म्यं को वत्स कथितुं क्षमः ।

यद्वक्तुं न हि शक्ताश्च वेदाश्चत्वार एव च ॥१२ ॥
वरं वृणुष्व भद्रं ते सुभद्र द्विजपुङ्गव ।
सर्वं दातुमहं शक्तो यत्ते मनसि वाञ्छितम् ॥१३ ॥
नारायणवचःश्रुत्वा तमुवाच शिशुः स्वयम् ।
पुनः कम्पितसर्वाङ्गः साश्रुनेत्रः पुटाञ्जलिः ॥१४ ॥
देहि मे कृष्णपादाब्जे दृढां भक्ति सुदुर्लभाम् ।

सुभद्र उवाच

तद्दास्यं तत्पदे वासं जरामृत्युहरं परम् ॥१५ ॥
अन्यं वरं न गृह्णामि न मे किंचित् प्रयोजनम् ।
नाहं वरार्थी कामी च रागी वेतनभुग्यथा ॥१६ ॥

नारायणर्षिरुवाच

श्रीकृष्णे यस्य भक्तिश्च तस्यात्र किं सुदुर्लभम् ।
अणिमादिकद्वात्रिंशत् सिद्धिः करतले परा ॥१७ ॥
निर्विकल्पो ददात्यस्य नैव गृह्णाति वैष्णवः ।
अनिमित्तां हरेर्भक्तिं भक्ता वाञ्छन्ति सन्ततम् ॥१९
गृहाण मन्त्रं कृष्णस्य परं कल्पतरुं वरम् ।
भक्तिदं दास्यदं शुद्धं कर्ममूलनिकृन्तनम् ॥१९ ॥
लक्ष्मीर्मायाकामबीजं ङेऽन्तं कृष्णपदं तथा ।
वह्निजायान्तमन्त्रं च मन्त्रराजं मनोहरम् ॥२० ॥
इत्येवमुक्त्वा तत्कर्णे कथयामास दक्षिणे ।
वारत्रयं मुनिश्रेष्ठः शुद्धभावेन पुत्रक ॥२१ ॥
येन स्तोत्रेण तुष्टाव सुभद्रः परमेश्वरम् ।
आज्ञां चकार स ऋषिस्तदेव पठितुं मुदा ॥२२ ॥
कवचं च ददौ तस्मै जगन्मङ्गलमङ्गलम् ।
ध्यानं च सामवेदोक्तं सर्वपूजाविधिक्रमम् ॥२३ ॥
हरेर्दास्यं च तद्भक्तिं गोलोकवासमीप्सितम् ।
जन्मद्वयान्तरे चैव कर्मभोगक्षये सति ॥२४ ॥

सुभद्र उवाच

सत्यं कुरु महाभाग वरं मे यदि दास्यसि ।
वरं वृणोमि तत्पश्चात् यन्मे मनसि वाञ्छितम् ॥२५ ।

नारायण उवाच

ओ सत्यं वत्स दास्यामि वरं वृणु यथेप्सितम् ।
ममाशक्यं नास्ति किञ्चित् दाताहं सर्वसम्पदाम् ॥२६ ।

सुभद्र उवाच

कण्ठे ते किं च कवचं कस्य वा सर्वपूजितम् ।
अमूल्यरत्नगुटिकायुक्तं च सुमनोहरम् ॥२७ ॥
कवचं देहि मे देव स्वसत्यरक्षणं कुरु ।
विप्रस्य वचनं श्रुत्वा शुष्ककण्ठौष्ठातालुकः ॥२८ ॥
वक्तुं न शक्तस्तद्वाक्यं दध्यौ कृष्णपदाम्बुजम् ।
प्रददौ गुटिकां तस्मै नोवाच कवचं मुनिः ॥२९ ॥
तमुवाच महर्षिश्च वितुष्टश्चोन्मनाः सुत ।
वत्स क्रोधो हि देवस्य वरं तुल्यं च वाञ्छितम् ॥३० ।

नारायणर्षिरुवाच

त्रिंशत्सहस्रवर्षं च भुङ्क्ष्व राज्यं सुदुर्लभम् ।
लभस्व दुर्लभां लक्ष्मीं मायया मोहितो भव ॥३१ ॥
मदिष्टदेवकवचं गृहीतं येन हेतुना ।
सप्तकल्पान्तजीवित्वं परत्र च भविष्यति ॥३२ ॥
सुचिरेणैव कालेन गोलोकं च प्रयास्यसि ।
परे मृकण्डुपुत्रस्त्वं मार्कण्डेयो भविष्यसि ॥३३ ॥
मया दत्तं च कवचं त्वां च रक्षति पुत्रक ।
तव कण्ठे स्थितिश्चास्य प्रतिजन्मनि जन्मनि ॥३४ ।
पुनश्च गुटिकायुक्तं कृत्वा च कवचं मुनिः ।
गले दधार भक्त्या च तद्भक्तो धर्मनन्दनः ॥३५ ॥
वरं दत्वा च स मुनिर्ययौ गेहं स उन्मनाः ।
विप्राय कवचं दत्वा नष्टवत्सा च गौर्यथा ॥३६ ॥

भ्रात्रा नरेण पित्रा च धर्मेण च महात्मना ।
मात्रामूर्त्या च पत्न्या च शान्त्या च भर्त्सितो मुनिः ॥३७ ॥
विप्रः सम्प्राप्य कवचं मन्त्रं कल्पतरुं परम् ।
सरोवरात् समुत्थाय प्रज्वलन् ब्रह्मतेजसा ॥३८ ॥
क्षणं तस्थौ सरस्तीरे वटमूले मनोहरे ।
जजाप परमं मन्त्रं सम्पूज्य जगदीश्वरम् ॥३९ ॥
अथ तत्तातविप्रो हि समन्विष्य सुतं चिरम् ।
गत्वा च स्वगृहं दुःखी शोकार्त्तः स रुरोद च ॥४० ॥
समुद्यता तनुं त्यक्तुं तन्माता पुत्रवार्तया ।
न तत्याज तनुं विप्रो दृष्ट्वा सुस्वप्नमुत्तमम् ॥४१ ॥
विप्रो विप्रा गृहं त्यक्त्वा पुत्रान्वेषणपूर्वकम् ।
प्रययौ काननं घोरं सर्वैश्च बान्धवैः सहः ॥४२ ॥
सर्व वनं समन्विष्य प्रययुस्ते सरोवरम् ।
ददृशुस्ते शिशुं गुह्यं सूर्याभं वटमूलके ॥४३ ॥
चुचुम्ब गण्डं पुत्रस्य विप्रो विप्रा च सादरम् ।
आशिश्लेष क्रमेणैव माता तातः पुनः पुनः ॥४४ ॥
पुत्रश्च सर्ववृत्तान्तं कथयामास सादरम् ।
श्रुत्वा पुत्रस्य विपश्च विप्रा च वान्धवास्तथा ॥४५ ॥
ययुः सर्वे स्वदेशं च परमाह्लादमानसाः ।
चन्द्रभागां समुत्तीर्य विवेश नगरं परम् ॥४६ ॥
नगरस्थो नृपेन्द्रश्च दृष्ट्वा तेजस्विनं शिशुम् ।
ददौ तस्मै स्वकन्यां च रत्नालंकारभूषितम् ॥४७ ॥
युवतीं सुन्दरीं श्यामां तप्तकाञ्चनसंनिभाम् ।
पतिव्रतां महाभागां सुन्दरीं कमलाकलाम् ॥४८ ॥
गजेन्द्राणां सहस्रं च प्रददौ यौतुकं मुदा ।
अश्वानां दशलक्षं च रत्नानां च सहस्रकम् ॥४९ ॥
दासीनां निष्ककण्ठीनां सुन्दरीणां सहस्रकम् ।
वस्त्ररत्नसहस्रं च बहुमूल्यं सुदुर्लभम् ॥५० ॥

दासानां च सहस्रं च पदातीनां त्रिलक्षकम् ।
दशलक्षं सुवर्णं च रत्नमालां सुदुर्लभाम् ॥५१ ॥
दत्त्वा तस्मै च कन्यां च रुरोद च सभार्यकः ।
राजा च कन्यया सार्धं प्रययौ विप्रमन्दिरम् ॥५२ ॥
गत्वा चापि कियद्दूरं ददर्श नगरं नृपः ।
अतीव सुन्दरं रम्यं विजित्य चामरावतीम् ॥५३ ॥
शुद्धस्फटिकसंकाशं रत्नसारविनिर्मितम् ।
त्रिकोटचट्टालिकागेहं नवकोटिसुमन्दिरम् ॥५४ ॥
सप्तप्राकारयुक्तं च परिखात्रयसंयुतम् ।
दुर्लङ्घ्यमतिदुर्गम्यं रिपूणामपि पुत्रक ॥५५ ॥
शिशोश्च स्वाश्रमं रम्यं सद्रत्नसारनिर्मितम् ।
स्फुरत्वज्रकपाटं च रत्नेन्द्रकलशान्वितम् ॥५६ ॥
सद्रत्नदर्पणैर्दीपं रत्नकुम्भैर्विराजितम् ।
प्राङ्गणं रत्नसाराढ्यं रत्नसोपानशोभितम् ॥५७ ॥
मनोहरं राजमार्गं सिन्दूरादिपरिष्कृतम् ।
प्राकारं मणिभूषाढ्यमुच्चैराकाशस्पर्शि च ॥५८ ॥
जगाम विस्मयं राजा दृष्ट्वा नगरमुत्तमम् ।
पित्रा मात्रा सह शिशुर्विस्मयं च ययौ मुदा ॥५९ ॥
गजेन्द्राणां त्रिलक्षं च अश्वानां शतलक्षकम् ।
चतुर्गुणं पदातीनामाययुस्तेऽप्यनुव्रजम् ॥६० ॥
वारणेन्द्रं पुरस्कृत्य वेश्यां च नर्तकं तथा ।
द्विजांश्च पूर्णकुम्भांश्च पतिपुत्रवतीं सतीम् ॥६१ ॥
महापात्रः शिशुं दृष्ट्वा गजेन्द्रोपरिसंस्थितम् ।
मूर्ध्ना ननाम वेगेनाप्यवरुह्य गजादपि ॥६२ ॥
शिशुं प्रवेशयामास रत्ननिर्माणमन्दिरम् ।
रत्नसिंहासनं तस्मै प्रददौ सादरं मुदा ॥६३ ॥
कन्यादात्रे च पित्रे च मात्रे च सादरं मुदा ।
त्नसिंहासनं रम्यं प्रददौ पात्र एव च ॥६४ ॥

शिशुं सिषेव पात्रश्च स्वयं च श्वेतचामरैः ।
दधार रत्नछत्रं च हीराहारपरिष्कृतम् ॥६५ ॥
उवास स सभायां च सुधर्मायां महेन्द्रवत् ।
श्वसुरश्च ययौ गेहं शिशुना च पुरस्कृतः ॥६६ ॥
त्रिशत्सहस्रवर्षं च राजा राज्यं चकार सः ।
कालान्तरे तत्पिता च वने व्याघ्रेण भक्षितः ॥६७ ॥
पतिव्रता महाभागा माता सहमृता सुत ।
रत्नयानेन रम्येण सस्त्रीकः कृष्णमन्दिरम् ॥६८ ॥
प्ययौ सादरं विप्रः कृष्णनैवेद्यभक्षणात् ।
तदस्थि भुक्त्वा व्याघ्रश्च पूतः सद्यश्च सांप्रतम् ॥६९ ॥
ताभ्यां सार्धं च प्रययौ गोलोकं सुमनोहरम् ।
शिशुर्देहं परित्यज्य हिमाद्रौ स्वर्णदीतटे ॥७० ॥
दत्वा पुत्राय राज्यं च स्वर्गादपि सुदुर्लभम् ।
मृकण्डुपत्नीगर्भे च लेभे जन्म स्वकर्मणा ॥७१ ॥
मार्कण्डेयो मुनिश्रेष्ठो वभूव परजन्मनि ।
सप्तकल्पान्तजीवी च नारायणवरेण सः ॥७२ ॥
बभूव सांप्रतं विप्रः कृष्णनैवेद्यभक्षणात् ।
श्वभक्षितं च नैवेद्यं भुक्त्वा चेदीदृशी गतिः ॥७३ ॥
अकामतश्चाप्यज्ञातो जीर्ण मार्गस्थितं सुत ।
यो भक्षेत् कामतो ज्ञातो नित्यं नैवेद्यमीप्सितम् ॥
न जानन्ति गति तग्य वेदाश्चत्वार एव च ॥७४ ॥
इति ते कथितं ब्रह्मन्नितिहासं पुरातनम् ।
आश्चर्यं मधुरं गम्यं किं भूयः श्रोतुमिच्छसि ॥७५ ॥

श्रीनारद उवाच

श्रुतं नैवेद्यमाहात्म्यं अतीव सुमनोहरम् ।
ईश्वरस्यापि हे तात कृष्णस्य परमात्मनः ॥७६ ॥
अधुना श्रोतुमिच्छामि स्वात्मसन्देहभञ्जनम् ।
नागयणपं कण्ठे च कवचं तस्य तद्वद ॥७७ ॥

अथ कवचप्रश्नः

सनत्कुमार उवाच

ममाप्यस्तीति सन्देहो वचने प्रपितामह ।
कस्य तत् कवचं ब्रह्मन्निदं वक्तुं त्वमर्हसि ॥७८ ॥
स पिता स गुरुः स्वच्छः करोति भ्रमभञ्जनम् ।
शीघ्रं ब्रूहि महाभाग नारदं मां सुतप्रिय ॥७९ ॥
पुत्रयोश्च वचः श्रुत्वा शुष्ककण्ठौष्ठतालुकः ।
उवाच वचनं ब्रह्मा स्मरन् कृष्णपदाम्बुजम् ॥८० ॥

ब्रह्मोवाच

नारायणेन मुनिना जगन्मङ्गलमङ्गलम् ।
विप्राय कवचं दत्तं ध्यानं च परमात्मनः ॥८१ ॥
तद् ब्रवीमि महाभाग त्वामेव नारदं प्रति ।
कण्ठस्थं कवचं वक्तुं नैव शक्नोमि सांप्रतम् ॥८२ ॥
मत्कण्ठे कवचं यस्य गोपनीयं सुदुर्लभम्
नारायणर्षिकण्ठे च तदेव परमाद्भुतम् ॥८३ ॥
तदेव धर्मकण्ठे च नरस्य च महात्मनः ।
अगस्त्यस्य च कण्ठे च लोमशस्य महामुनेः ॥८४ ॥
तुलस्याश्चापि संज्ञायाः सावित्र्याश्चापि पुत्रक
अन्येषां च भाग्यवतां भारते च सुदुर्लभे ॥८५ ॥

नारद उवाच

पश्चात् श्रोष्यामि कवचं जगन्मङ्गलमङ्गलम् ।
ध्यानं पूजां विधानं च कृष्णस्य परमात्मनः ॥८६ ॥
आदौ कथय भद्रं ते परं परमभद्रकम् ।
सुभद्रप्राप्तं कवचं माहात्म्यं यस्य दुर्लभम् ॥८७ ॥

ब्रह्मोवाच

सुभद्रप्राप्तं कवचं पश्चात् श्रोष्यसि पुत्रक ।
शङ्करस्य मुखाद्विप्र स्वगुरोर्ज्ञानिनस्तथा ॥८८ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे ब्रह्मानारदसंवादे प्रथमैकरात्रे कवचप्रश्नोनाम चतुर्थोऽध्यायः ॥

प्रथमैकरात्रे पञ्चमोध्यायः

श्रीसनत्कुमार उवाच

तवेच्छा यत्र कवचे ध्याने तद्वद सांप्रतम् ।
यच्छृणोमि शुभं तच्च केन श्रेयसि तृप्यते ॥१ ॥

ब्रह्मोवाच

ध्यानं च सामवेदोक्तं दत्तं नारायणेन वै ।
कवचं च सुभद्राय धर्मिष्ठाय महात्मने ॥२ ॥
नवीनजलदश्यामं पीतकौशेयवाससम् ।
चन्दनोक्षितसर्वाङ्गं सस्मितं श्यामसुन्दरम् ॥३ ॥
मालतीमाल्यभूषाढयं रत्नभूषणभूषितम् ।
मुनिन्द्रेशसुसिद्धेशब्रह्मेशशेषवन्दितम् ॥४ ॥
सर्वस्वरूपं सर्वेशं सर्वबीजं सनातनम् ।
सर्वाद्यमपि सर्वज्ञं पुरुषं प्रकृतेः परम् ॥५ ॥
निर्गुणं च निरीहं च निर्लिप्तमीश्वरं भजे ।
ध्यात्वा मूलेन तस्मै च दद्यात् पाद्यादिकं मुदा ॥६ ॥
ततः स्तोत्रं च कवचं भक्त्या च प्रपठेन्नरः ।
जप्तवा च मन्त्रं भक्त्या च दण्डवत् प्रणमेद्भुवि ॥
इति ते कथितं वत्स किं भूयः श्रोतुमिच्छसि ॥७ ॥

श्रीसनत्कुमार उवाच

ब्रूहि मे कवचं ब्रह्मन् जगन्मङ्गलङ्गलम् ।
पूज्यं पुण्यस्वरूपं च कृष्णस्य परमात्मनः ॥८ ॥

अथ जगन्मङ्गलमङ्गलकवचम्

ब्रह्मोवाच

श्रृणु वक्ष्यामि विप्रेन्द्र कवचं परमाद्भुतम् ।
श्रीकृष्णेनैव कथितं मह्यं च कृपया पुरा ॥९ ॥
मया दत्तं च धर्माय तेन नारायणर्षये ।

ऋषिणा तेन तद्यत्तं सुभद्राय महात्मने ॥१० ॥
अतिगुह्यतमं शुद्धं परं स्नेहाद्ददाम्यहम् ।
यद्धृत्वा पठनात् सिद्धाः सिद्धानि प्राप्नुवन्ति च ॥११ ॥
एवमिन्द्रादयः सर्वे सर्वैश्वर्यमवाप्नुयुः ।
ऋषिश्छन्दश्च सावित्री देवो नारायणः स्वयम् ॥१२ ॥
धर्मार्थकाममोक्षेषु विनियोगः प्रकीर्त्तितः ।
राधेशो मे शिरः पातु कण्ठं राधेश्चरः ॥१३ ॥
गोपिशश्चक्षुषी पातु तालु च भगवान स्वयम् ।
गण्डयुग्मं च गोविन्दः कर्णयुग्मं च केशवः ॥१४ ॥
गलं गदाधरः पातु स्कन्धं कृष्णः स्वयं प्रभुः ।
वक्षस्थलं वासुदेवश्चोदरं चापि सोऽच्युतः ॥१५ ॥
नाभिं पातु पद्मनाभः कङ्कालं कंससूदनः ।
पुरुषोत्तमः पातु पृष्ठं नित्यानन्दो नितम्बकम् ॥१६ ॥
पुण्डरीकः पादयुग्मं हस्तयुग्मं हरिः स्वयम् ।
नासां च नखरं पातु नरसिंहः स्वयं प्रभुः ॥१७ ॥
सर्वेश्वरश्च सर्वाङ्गं सन्ततं मधुसूदनः ।
प्राच्यां पातु च रामश्च वह्नौ वंशीधरः स्वयम् ॥१८ ॥
पातु दामोदरो दक्षे नैर्ऋते च नरोत्तमः ।
पश्चिमे पुण्डरीकाक्षो वायव्यां वामनः स्वयम् ॥१९ ॥
अनन्तश्चोत्तरे पातु ऐशान्यामीश्वरः स्वयम् ।
जले स्थले चान्तरीक्षे स्वप्ने जागरणे तथा ॥२० ॥
पातु वृन्दावनेशश्च मां भक्तं शरणागतम् ।
इति ते कथितं वत्स कवचं परमाद्भतम् ॥२१ ॥
सुखदं मोक्षदं सारं सर्वसिद्धिप्रदं सताम् ।
इदं कवचमिष्टं च पूजाकाले च यः पठेत् ॥
हरिदास्यमवाप्नोति गोलोके वासमुत्तमम् ।
इहैव हरिभक्तिं च जीवनमुक्तो भवेन्नरः ॥२२ ॥

नारद उवाच

नारायणर्षिणा दत्तं कवचं यत् सुदुर्लभम् ।
सुभद्राय ब्राह्मणाय तन्मे वक्तुमिहार्हसि ॥२३ ॥
मदीष्टदेव्याः कवचं कथं तत्कथयामि ते ।
मत्कण्ठे पश्य कवचं सद्रत्नगुटिकान्वितम् ॥२४ ॥
नारायणर्षिणा दत्तं कवचं गुटिकान्वितम् ।
तथापीदं न कथितं निषिद्धं हरिणा स्मृतम् ॥२५ ॥
तस्यर्षेश्चेष्टदेव्याश्च नोक्तं तेनेदमीप्सितम् ।
मह्यं न दत्ता गुटिका बान्धवैर्भर्त्सितेन च ॥२६ ॥
आत्मनः कवचं मन्त्रं स्वयं दातुं न चार्हति ।
प्राणा नष्टाश्च दानेन चेति वेदविदो विदुः ॥२७ ॥
शङ्करं गच्छ भगवन् जन्मान्तरगुरुं तव ।
स एव तुभ्यं कवचं दास्यत्येव न संशयः ॥२८ ॥
त्वत्प्राक्तनेन विप्रेन्द्र सत्वरेण शुभेन च ।
ध्रुवं प्राप्स्यसि त्वं वत्स कवचं तत् सुदुर्लभम् ॥२९ ॥
कुमार गच्छ वैकुण्ठं स्वगुरुं पश्य सत्वरम् ।
नारायणश्च कवचं तुभ्यं दास्यति निश्चितम् ॥३० ॥
सनत्कुमारो भगवान् गत्वा बैकुण्ठमीप्सितम् ।
संप्राप्य कवचं वत्स कवचं तत् सुदुर्लभम् ॥३१ ॥
आज्ञया ब्रह्मणश्चापि नारदो गन्तुमुद्यतः ।
ब्रह्मा ययौ ब्रह्मलोकं जन्ममृत्युजरापहम् ॥३२ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे
प्रथमैकरात्रे पञ्चमोऽध्यायः

प्रथमैकरात्रे षष्ठोऽध्यायः

श्रीशुक उवाच

सनत्कुमारो वैकुण्ठं ब्रह्मलोकं च ब्रह्मणि ।
गते ब्रह्मन् किं चकार भगवान्नारदो मुनिः ॥१ ॥

व्यास उवाच

मुनिस्तयोश्च गतयोः स रुरोद सरित्तटे ।
इतस्ततश्च बभ्राम मद्वियोगशुचास्पदः ॥२ ॥
स्वमानसे समालोक्य मुनिश्रेष्ठः स उन्मनाः ।
ध्यायमानो हरिपदं शिवं द्रष्टुं समुत्सुकः ॥३ ॥
प्रणम्य पितरं भक्त्या कुमारं भ्रातरं तथा ।
जगाम तपसस्थानात् कैलासाभिमुखो मुनिः ॥४ ॥
स्नात्वा च कृतमालायां संपूज्य परमेश्वरम् ।
भुक्त्वा फलं जलं पीत्वा प्रययौ गन्धमादनम् ॥५ ॥
ददर्श ब्राह्मणं तत्र वटमूले मनोहरे ।
कटमस्तं ध्यायमानं श्रीकृष्णचरणाम्बुजम् ॥६ ॥
दीर्घं नग्नं च गौराङ्गं दीर्घलोमभिरावृतम् ।
निमीलिताक्षं सानन्दं सानन्दाश्रुसमन्वितम् ॥७ ॥
पाद्मे पद्मेशशेषादिसुरपूजितवन्दिते ।
श्रीपादपद्मे शोभाढ्ये शश्वत्संन्यस्तमानसम् ॥८ ॥
वाह्यज्ञानपरित्यक्तं योगज्ञानविशारदम् ।
शिवस्य शिष्यं सद्भक्तं योगीन्द्राणां गुरोर्गुरोः ॥९ ॥
हृत्पद्मे पद्मनाभं च परमात्मानमीश्वरम् ।
प्रदीपकलिकाकारं ब्रह्मज्योतिः सनातनम् ॥१० ॥
साक्षिस्वरूपं परमं भगवन्तमधोक्षजम् ।
पश्यन्तं सस्मितं कृष्णं पुलकाङ्कितविग्रहम् ॥११ ॥

सद्भावोद्रिक्तचित्तं च सद्भावं पुरुषोत्तमे
दृष्ट्वा महर्षिप्रवरं देवर्षिविस्मयं ययौ ॥१२॥
इतस्ततश्च बभ्राम ददर्श स्वाश्रमं मुनेः ।
अतीव सुरहःस्थानं रम्यं रम्यं नवं नवम् ॥१३॥
सुस्निग्धं सुन्दरं शुद्धं परं स्वच्छं सरोवरम् ।
श्वेतरक्तोत्पलदलैः कमलैः कमनीयकम् ॥१४॥
गुञ्जदिंन्दिन्दिरवरैर्मकरन्दोदरैस्तथा ।
व्याकुलैः संकुलैः शश्वद्राजितैश्च विराजितम् ॥१५॥
वन्यैर्वृक्षैर्बहुविधैः फलशाखासुशोभितैः ।
करञ्जकैश्च करजैर्बिम्बैः शाखोटकैस्तथा ॥१६॥
तिन्तिडीभिः कपित्थैश्च वटशिंशपचन्दनैः ।
मन्दारैः सिन्धुवारैश्च ताडिपत्रैः सुशोभनैः ॥१७॥
गुवाकैर्नारिकेलैश्च खर्जुरैः पनसैस्तथा ।
तालैः शालैः पियालैश्च हिन्तालैर्वकुलैरपि ॥१८॥
आम्रैराम्रातकैश्चैव जम्बीरैदाडिमैस्तथा ।
श्रीफलैर्वदरीभिश्च जम्बुभिर्नागरङ्गकैः ॥१९॥
सुपक्वफलशोभाढ्यैः सुस्निग्धैः सुमनोहरैः ।
तरुणैस्तरुराजैश्च नानाजातिभिरीप्सितम् ॥२०॥
मल्लिकामालतीकुन्दकेतकीकुसुमैः शुभैः ।
माधवीनां लताजालैश्चर्चितं चारुचम्पकैः ॥२१॥
कदम्बानां कदम्बैश्च स्वच्छैः श्वेतैश्च पुष्पितैः ।
नागेश्वराणां वृन्दैश्च दीप्तं मन्दारकैर्वरैः ॥२२॥
हंसकारण्डवकुलैः पुंस्कोकिलकुलैस्तथा ।
सन्ततं कूजितं शुद्धं सुव्यक्तं सुमनोहरम् ॥२३॥
शार्दूलैः शरभैः सिंहैर्गण्डकैर्महिषैः परम् ।
मनोहरैः कृष्णसारैश्चमरभिर्विभूषितम् ॥२४॥
महामुनिप्रभावेन हिंसादोषविवर्जितम् ।
दस्युचौरहिंस्रजन्तुभयशोकविवर्जितम् ॥२५॥

सुपुण्यदं तीर्थवरं भारते सुप्रशंसितम् ।
सिद्धस्थलं सिद्धिदं तं मन्त्रसिद्धिकरं परम् ॥२६॥
दृष्ट्वाश्रमं मुनिश्रेष्ठो जगाम मुनिसंसदि ।
आसने च समासीनं ध्यानहीनं ददर्श तम् ॥२७॥
समुत्तस्थौ स वेगेन दृष्ट्वा देवर्षिपुङ्गवम् ।
दत्त्वाऽमलं फलं मूलं संभाषां स चकार ह ॥२८॥
प्रश्नं चकार स मुनिर्वीणापाणिं च नारदम् ।
सस्मितः सस्मितं शुद्धं शुद्धवंशसमुद्भवम् ॥२९॥
सद्भाग्योपस्थितं दीप्तं ज्वलन्तं ब्रह्मतेजसा ।
अतिथिं ब्राह्मणवरं ब्रह्मपुत्रं च पूजितम् ॥३०॥

मुनिरुवाच

किं नाम भवतो विप्र क्व यासीति क्व चागतः ।
क्व ते पिता स को वापि क्व वासः कुत्र संभवः ॥३१॥
मां वा ममाश्रमं वापि पूतं कर्त्तुमिहागतः ।
मूर्तिमद्ब्रह्मतेजो हि मम भाग्यादुपस्थितः ॥३२॥

अथ वैष्णव दर्शनफलम्

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्युरुकालेन वैष्णवो दर्शनेन च ॥३३॥
सद्यः पूतानि तीर्थानि सद्यः पूता ससागरा ।
सशैलकाननद्वीपा पादस्पर्शाद्वसुन्धरा ॥३४॥
धन्योऽहं कृतकृत्योऽहं सफलं मम जीवनम् ।
सहसोपस्थितो गेहे ब्राह्मणो वैष्णवोऽतिथिः ॥३५॥
पूजितो वैष्णवो येन विश्वं च तेन पूजितम् ।
आश्रमं वस्तुसहितं सर्वं तुभ्यं निवेदितम् ॥३६॥
फलानि च सुपक्वानि भुङ्क्ष्व भोगानि सांप्रतम् ।
सुवासितं पिब स्वादु शीतलं निर्मलं जलम् ॥३७॥
दुग्धं च सुरभीदत्तं रम्यं मधुरितं मधु ।
परिपक्वं फलरसं पिव स्वादु मुहुर्मुहुः ॥३८॥
सुखवीज्ये सुतल्पे च शयनं कुरु सुन्दरे ।

सुशीतवातसौगन्ध्यपूतेन सुरभीकृते ॥३९ ॥

अतिथिपूजनफलम्

अतिथिर्यस्य पुष्टो हि तस्य पुष्टो हरिः स्वयम् ।
हरौ तुष्टे गुरुस्तुष्टो गुरौ तुष्टे जगत्त्रयम् ॥४० ॥
अधिष्ठाताऽतिथिर्गेहे सन्ततं सर्वदेवताः ।
तीर्थान्येतानि सर्वाणि पुण्यानि च व्रतानि च ॥४१ ॥
तपांसि यज्ञाः सत्यं च शीलं धर्मः सुकर्म च ।
अपूजितैरतिथिभिः सार्द्ध सर्वे प्रयान्ति ते ॥४२ ॥

अथातिथिविमुखे दोषाः

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्त्तते ।
पितरस्तस्य देवाश्च पुण्यं धर्मव्रताशनाः ॥४३ ॥
यमः प्रतिष्ठा लक्ष्मीश्चाभीष्टदेवो गुरुस्तथा ।
निराशाः प्रतिगच्छन्ति त्यक्त्वा पापं च पूरुषम् ॥४४ ॥
स्त्रीघ्नैश्चैव कृतघ्नैश्च ब्रह्मघ्नैर्गुरुतल्पगैः ।
विश्वासघातिभिर्दुष्टैर्मित्रद्रोहिभिरेव च ॥४५ ॥
सत्यघ्नैश्च कृतघ्नैश्च पापिभिः स्थापिभिस्तथा ।
दानापहारिभिश्चैव कन्याविक्रयिभिस्तथा ॥४६ ॥
सीमापहारिभिश्चैव मिथ्यासाक्षिप्रदातृभिः ।
ब्रह्मस्वहारिभिश्चैव तथा स्थाप्यस्वहारिभिः ॥४७ ॥
वृषवाहैर्देवलैश्च तथैव ग्रामयाजिभिः ॥
शूद्रान्नभोजिभिश्चैव शूद्रश्राद्धाहभोजिभिः ॥४८ ॥
श्रीकृष्णविमुखैर्विप्रैर्हिंस्रैर्नरवह्निघातिभिः ।
गुरावभक्तैरोगार्त्तैः शश्वन्मिथ्याप्रवादिभिः ॥४९ ॥
विप्रस्त्रीगामिभिः शूद्रैर्मातृगामिभिरेव च ।
अश्वत्थघातिभिश्चैव पत्नीभिः पतिघातिभिः ॥५० ॥
पितृमातृघातिभिश्च शरणागतघातिभिः ।
ब्राह्मणक्षत्रविट्शूद्रैः शिलास्वर्णापहारिभिः ॥५१ ॥
तुल्यो भवति विप्रेन्द्रातिथिरेव त्वनर्चितः ।
इत्येवमुक्त्वा स मुनिः पूजयामास नारदम् ।

मिष्टं च भोजयामास शाययामास भक्तितः ॥५२॥

श्रीनारद उवाच

नारदोऽहं मुनिश्रेष्ठ ब्राह्मणो ब्रह्मणः सुतः ।
तपःस्थलादागतोऽहं यामि कैलासमीप्सितम् ॥५३॥
आत्मानं पावनं कर्त्तुं त्वां च द्रष्टुमिहागतः ।
पुनन्ति प्राणिनः सर्वे विष्णुभक्तप्रदर्शनात् ॥५४॥
को भवान् ध्यानपूतश्च नग्नश्च कटमस्तकः ।
किं ध्यायसे महाभाग श्रेष्ठदेवश्च को गुरुः ॥५५॥

मुनिरुवाच

जीवन्मुक्तो भवानेव पुनासि भुवनत्रयम् ।
यस्य यत्र कुले जन्म तस्य तत्तद्वचोमनः ॥५६
पुत्रे यशसि तोये च कवित्वेन च विद्यया ।
प्रतिष्ठायां च ज्ञायेत सर्वेषां मानसं नृणाम् ॥५७॥
विधाता जगतां ब्रह्मा ब्रह्मैकतानमानसः ।
तत्पुत्रोऽसि महाख्यातो देवर्षिप्रवरो महान् ॥५८॥
लोमशोऽहं महाभाग जगत्पावनपावन ।
नग्नोऽल्पायुर्विवेकी च वाससा किं प्रयोजनम् ॥५९॥
वृक्षमूले निवासो मे छत्रेण किं गृहेण च ।
रौद्रवृष्टिवारणार्थं साम्प्रतं कटमस्तकः ॥६०॥
जलबुद्बुदविद्युद्वत्त्रैलोक्यं कृत्रिमं द्विज ।
ब्रह्मादितृणपर्यन्तं सर्वं मिथ्यैव स्वप्नवत् ॥६१॥
किं कलत्रेण पुत्रेण धनेन संपदा श्रिया ।
किं वित्तेन च रूपेण जीवनाल्पायुषा मुने ॥६२॥
इन्द्रस्य पतनेनैव लोमकोत्पाटनं मम ।
मनोश्च पतनं तत्र मायया किं प्रयोजनम् ॥६३॥
सर्वलोमोत्पाटनेन केशौघोत्पाटनेन च ।
अल्पायुषो मम मुने मरणं निश्चितं भवेत् ॥६४॥
ध्याये श्रीपादपद्मं तत् पाद्मपद्मेशवन्दितम् ।

परस्य प्रकृतेस्तस्य कृष्णस्य परमात्मनः ॥६५ ॥
तस्य मेऽभीष्टदेवस्य सर्वेषां कारणस्य च ।
गुरुर्मे जगतां नाथो योगीन्द्राणां गुरुः शिवः ॥६६ ॥
मत्कण्ठे कवचं यस्य मद्गुरुः कथयिष्यति ।
गुरोर्निषेधो यत्रोस्ते तद्वक्तुं कः क्षमो भुवि ॥६७ ॥
गुरोश्च वचनं यो हि पालनं न करोति च ।
गुरूक्तमुक्त्वा पापी स ब्रह्महत्यां लभेत् ध्रुवम् ॥६८ ॥
स्वगुरुं शिवरूपं च तद्भिन्नं मन्यते हि यः ।
ब्रह्महत्यां लभेत् सोऽपि विघ्नस्तस्य पदे पदे ॥६९ ॥
अकर्त्तव्यं तु कर्त्तव्यं पालनीयं गुरोर्वचः ।
अपालने सर्वविघ्नं लभते नात्र संशयः ॥७० ॥
आशिषा पादरजसा चोच्छिष्टालिङ्गनेन च ।
मुच्यते सर्वपापेभ्यो जीवन्मुक्तो भवेन्नरः ॥७१ ॥
स्वगुरुं शङ्करं पश्य गच्छ कैलासमीश्वरम् ।
मुच्यते विघ्नपापेभ्यो गुरोश्चरणदर्शनात् ॥७२ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे
लोमशनारदसंवादे षष्ठोऽध्यायः ॥६ ॥

प्रथमैकरात्रे सप्तमोऽध्यायः

श्रीव्यास उवाच

संभाष्य लोमशं तस्माज्जगाम नारदो मुनिः ।
पुष्पभद्रानदीतीरमतीव सुमनोहरम् ॥१ ॥
यत्रास्ते श‍ृङ्गकूटश्च शुद्धस्फटिकसन्निभः ।
नानावृक्षसमायुक्तैस्त्रिभिरन्यैः सरोवरैः ॥२ ॥
हंसकारण्डवाकीर्णैर्भ्रमरैर्ध्वनिसुन्दरैः ।
पुंस्कोकिलनिनादैश्च सन्ततं सुमनोहरैः ॥३ ॥
शैत्यसौगन्ध्यमान्ध्यैश्च वायुभिः सुरभीकृतैः ।
समाधियुक्तो यत्रास्ते मार्कण्डेयो महामुनिः ॥ ४ ॥
स मुनिर्नारदं दृष्ट्वा भक्त्या च प्रणनाम च ।
पप्रच्छ कुशलं शान्तं शान्तः सत्वगुणाश्रयः ॥५ ॥

मार्कण्डेय उवाच

अद्य मे सफलं जन्म जीवनं चातिसार्थकम् ।
ममाश्रमे पुण्यराशिर्ब्रह्मपुत्रश्च नारदः ॥६ ॥
अहो देवर्षिप्रवरो दीप्तिमान् ब्रह्मतेजसा ।
क्व यासि कृत आयासि किं ते मनसि वर्तते ॥७ ॥
मानसं प्राणिनामेव सर्वकर्मैककारणम् ।
मनोनुरूपं वाक्यं च वाक्येन प्रस्फुटं मनः ॥८ ॥
मुनेश्च वचनं श्रुत्वा वीणापाणि स्वमीप्सितम् ।
उवाच सस्मितं शान्तं वचः सत्यं सुधोपमम् ॥९ ॥

नारद उवाच

हे बन्धो यामि कैलासं ज्ञानार्थं ज्ञानिनां वरम् ।
द्रष्टुं महादेवं च प्रणामं कर्तुमीश्वरम् ॥१० ॥
पूजां गृहीत्वा चेत्युक्त्वा प्रययौ नारदो मुनिः ।
मार्कण्डेयश्च शोकार्त्तः सद्विच्छेदः सुदारुणः ॥११ ॥
हिमालयं च दुर्लंघ्यं विलघ्यं चैव लीलया ।
स्वर्गमन्दाकिनीतीरं कैलासं प्रययौ मुनिः ॥१२ ॥

दद‌र्श वटवृक्षं च योजनायतमुच्छ्रितम् ।
शोभितं शतकैः स्कन्धैः रक्तपक्वफलान्वितैः ॥१३॥
सुस्निग्धैः सुन्दरैः रम्यैं रम्यपक्षीन्द्रसंकुलैः ।
सिद्धेन्द्रैश्च मुनीन्द्रैश्च योगीन्द्रैः परिशोभितम् ॥१४॥
प्रणतांस्तांश्च संभाष्य पार्वतीकाननं ययौ ।
सुन्दरं वर्तुलाकारं चतुर्योजनमीप्सितम् ॥१५॥
शोभितं सुन्दरै रम्यैः सप्तभिश्च सरोवरैः ।
शश्वन्मधुकरासक्तपद्मराजिविराजितैः ॥१६॥
नीलरक्तोत्पलदलपटलैः परिशोभितैः ।
पुष्पोद्यानैश्च शतकैः पुष्पितैः सुमनोहरैः ॥१७॥
मल्लिकामालतीकुन्दयूथिकामाधवीलता ।
केतकीचम्पकाशोकमन्दारकविराजिका ॥१८॥
नागपुन्नागकुटजपाटलाझिण्टझिज्झिका ।
विष्णुक्रान्ता च तुलसी शेफाली सप्तला तथा ॥१९॥
एतेषां च समूहैश्च पुष्पवल्लीविराजितैः ।
आम्रैराम्रातकैस्तालनारिकेलैः पियालकैः ॥२०॥
खर्जूरैश्च गुवाकैश्च पलाशैर्जम्बुभिस्तथा ।
दाडिम्बैश्चापि जम्बीरैर्निम्बैश्चैव वटैस्तथा ॥२१॥
करञ्जैर्वदरीभिश्च परितः श्रीफलोज्ज्वलैः ।
कदम्बानां कदम्बैश्च तिन्तिण्डीनां कदम्बकैः ॥२२॥
अश्वत्थैः सरलैः शालैः शाल्मलीनां समूहकैः ।
वटशाखोटकैः कुन्दैः शंगुभिः सप्तपर्णकैः ॥२३॥
पिच्छिलैः पर्णशालैश्च गम्भारिभिश्च वल्गुकैः ।
हिङ्गुलैरञ्जनैर्वल्कैर्भूर्जपत्रैः सपत्रकैः ॥२४॥
अन्यैश्च दुर्लभैर्वन्यैः पुष्पपत्रैर्विराजितम् ।
कल्पवृक्षैः पारिजातैश्चारुचन्दनपल्लवैः ॥२५॥
सुस्निग्धस्थलपद्मैश्च चित्रितैर्भूमिचम्पकैः ।
अन्यैश्च दुर्लभैर्वन्यैः पुष्पपत्रैर्विभूषितम् ॥२६॥
सिहेन्द्रैः शरभेन्द्रैश्च गजेन्द्रैर्गण्डकेन्द्रकैः ।

शार्दूलेन्द्रैश्च महिषैरश्वैश्च वन्यशूकरैः ॥२७ ॥
शल्लकैर्भल्लकैर्मर्कैः कूटैश्च शशकैः शकैः ।
कृष्णसारैश्च हरिणैश्चमरीचामरोज्ज्वलम् ॥२८ ॥
पुंस्कोकिलकुलानां च गानैश्चैव विराजितम् ।
मत्तानां पल्लवस्थानां माधवेषु मनोहरम् ॥२९ ॥
शुकानां राजहंसानां मयूराणां च पुत्रकैः ।
क्षेमंकरीखञ्जनानां राजिभिश्च मनोहरम् ॥३० ॥
हरित्पीतरक्तकृष्ण-सुपक्वफलपत्रकैः ।
सुस्निग्धाक्षतपत्रैश्च नूतनैरभिभूषितम् ॥३१ ॥
हिंसाभयादिरहितं सर्वेषां पशुपक्षिणाम् ।
परस्परं च सुप्रीतं हिंस्राणां क्षुद्रजन्तुभिः ॥३२ ॥
तत्र क्रीडास्थलं रम्यं पार्वतीपरमेशयोः ।
मुनीन्द्रैरिन्द्रनीलैश्च पद्मरागैः परिष्कृतम् ॥३३ ॥
क्रोशायतं परिमितं वर्तुलं चन्द्रविम्बवत् ।
अम्लानरम्भास्तम्भानां लक्षलक्षैश्च वेष्टितम् ॥३४ ॥
चित्रितं सूक्ष्मसूत्राक्तैर्नूतनैरभिभूषितम् ।
नूतनाक्षतपत्रैश्च ललितैः परिशोभितम् ॥३५ ॥
रक्तपीतासितैः स्निग्धैरम्लानैः सुमनोहरैः ।
परितः परितः शश्वन्मालाजालैर्विभूषितम् ॥३६ ॥
शय्याभूतं सुतल्पैश्च स्निग्धचम्पकचन्दनैः ।
पुष्पचन्दनयुक्तेन वायुना सुरभीकृतम् ॥३७ ॥
कस्तूरीकुङ्कमासक्तसुगन्धिचन्दनैः सितैः ।
मार्जितं चित्रितं चित्रैः परितो रङ्गवस्तुभिः ॥३८ ॥
दृष्ट्वा तदद्भुतं शीघ्रं प्रययौ स्वर्णदीं मुनिः ।
शुद्धस्फटिकसंकासां सर्वपापविनाशिनीम् ॥३९ ॥
भवाब्धिघोरतरणे तरणीं नित्यनूतनाम् ।
कृष्णपादप्रसूतां च जगत्पूज्यां पतिव्रताम् ॥४० ॥
स्नात्वा कृष्णं च संपूज्य परमात्मानमीश्वरम् ।
प्रकृतेः परिमिष्टं च निर्लिप्तं निर्गुणं परम् ॥४१ ॥

साक्षिणं कर्मणामेव ब्रह्म ज्योतिः सनातनम् ।
प्रययौ पुरतो रम्यं राजमार्गं ददर्श सः ॥४२ ॥
मणिभिः स्फटिकाकारैरमलैर्बहुमूल्यकैः ।
परिष्कृतं च सर्वत्र निर्मितं विश्वकर्मणा ॥४३ ॥
सतां पुण्यवतां दृष्टमदृष्टं कृतपापिनाम् ।
धनुः शतं परिमितं चित्रराजिविराजितम् ॥४४ ॥
दध्यं सर्वाश्रमान्तं च प्रख्यात् कोटिगुणोत्तरम् ।
रथं ददर्श पुरतो मनोयायि मनोहरम् ॥४५ ॥
अमूल्यरत्ननिर्माणविमानसारसुन्दरम् ।
धनुर्लक्षं परिमितं परितो वर्तुलाकृतम् ॥४६ ॥
ऊर्ध्वस्थितमूर्ध्वगं च सहस्रचक्रसंयुतम् ।
धनुर्लक्षेऽपि सूतं च वह्निशुद्धांशुकान्वितम् ॥४७ ॥
हीरासारविनिर्माणं सुचारुकलशोज्ज्वलम् ।
रत्नप्रदीपदीप्ताढ्यं रत्नदर्पणभूषितम् ॥४८ ॥
मुक्ताशुक्तिनिबद्धैश्च शोभितं श्वेतचामरैः ।
माणिक्यसारहारेण मणिराजैर्विराजितम् ॥४९ ॥
पारिजातप्रसूतानां मायाजालैः परिष्कृतम् ।
ग्रीष्ममध्याह्नमार्त्तण्ड सहस्रसदृशोज्ज्वलम् ॥५० ॥
ईश्वरेच्छाविनिर्माणं कामपुरं च कामिनाम् ।
सर्वभोगसमाविष्टं कल्पवृक्षपरं वरम् ॥५१ ॥
संसक्तचित्रितैरम्यैरतिमन्दिरसुन्दरैः ।
गोलोकादागतं पूर्वं क्रीडार्थं शङ्करस्य च ॥५२ ॥
विवाहे परिनिष्पन्ने पार्वतीपरमेशयोः ।
रथं दृष्ट्वा च प्रययौ कियद्दूरं महामुनिः ॥५३ ॥
अतीव रम्यं रुचिरं ददर्श शङ्कराश्रमम् ।
रत्नेन्द्रसारनिर्माणं शिविरैः शतकोटिभिः ॥५४ ॥
मितैस्तस्मात् शतगुणैस्तत्र सुन्दरमन्दिरैः ।
युक्तं रत्नकपाटैश्च रत्नधातुविचित्रितैः ॥५५ ॥
परमस्तम्भसोपानैर्वज्रमिश्रैर्विभूषितम् ।

दद‍र्श शिविरं शम्भोः परिखाभिस्त्रिभिर्युतम् ॥५६ ॥
दुर्लंघ्याभिरमित्राणां सुगम्याभिः सतामहो ।
प्राकारैश्च त्रिभिर्युक्तं धनुर्लक्षोच्छ्रितं सुत ॥५७ ॥
सम्मितं सप्तभिद्वारैर्नानारक्षकरक्षितैः ।
धनुःशतसहस्त्रं च चतुरस्त्रं च सम्मितम् ॥५८ ॥
अमूल्यरत्ननिर्माणं चतुःशालाशतैर्युतम् ।
अतीव रम्यं पुरतो पुरद्वारं ददर्श सः ॥५९ ॥
पुरतो रत्नभित्तौ च कृत्रिमं च सुशोभितम् ।
पुण्यं वृन्दावनं रम्यं तन्मध्ये रासमण्डलम् ॥६० ॥
सर्वत्र राधाकृष्णं च प्रत्येकं रतिमन्दिरे ।
रम्यं कुञ्जकुटीराणां सहस्त्रं सुमनोहरम् ॥६१ ॥
सुगन्धि पुष्पशय्यानां सहस्त्रं चन्दनोक्षितम् ।
द्वारपालं च तत्रैव मणिभद्रं भयंकरम् ॥६२ ॥
त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं परम् ।
तं संभाष्य विलोक्यैवं द्वितीयद्वारमीप्सितम् ॥६३ ॥
जगाम च मुनिश्रेष्ठो ददर्श चित्रमुत्तमम् ।
कदम्बानां समूहं च तन्मूलं च मनोहरम् ॥६४ ॥
रत्नभित्तिसमायुक्तं कालिन्दीकूलमुत्तमम् ।
स्नातं गोपीसमूहं च नग्नसर्वाङ्गमद्भुतम् ॥६५ ॥
कदम्बाग्रे च श्रीकृष्णं वस्त्रपुञ्जकरं परम् ।
तत्रैव शूलहस्तं च महाकालं ददर्श च ॥६६ ॥
कृपालुं द्वारपालं तं संभाष्य नारदो मुनिः ।
प्रययौ शीघ्रगामी स तृतीयद्वारमुत्तमम् ॥६७ ॥
ददर्श तत्र पुरतः कृत्रिमं वटमूलकम् ।
गोपानां च समूहं च पीताम्बरधरं परम् ॥६८ ॥
बालक्रीडां च कुर्वन्तं तन्मध्ये कृष्णमुत्तमम् ।
ब्राह्मणीभिः प्रदत्तं च भुक्तवन्तं सुपायसम् ॥६९ ॥
कुर्वन्तं च समाधानं मुनेः वामकरेण च ।
गृहीत्वा तदनुज्ञां च चतुर्थं द्वारमीप्सितम् ॥७० ॥
प्रययौ ब्रह्मपुत्रश्च ददर्श चित्रमुत्तमम् ।

गोवर्धनं पर्वतं च तत्र कृष्णकरस्थितम् ॥७१ ॥
गोकुलं गोकुलस्थानां गोपीनां चैव रक्षणम् ।
व्याकुलं गोकुलं भीतं शक्रवृष्टिभयेन च ॥७२ ॥
अभयं दत्तवन्तं च कृष्णं दक्षकरेण च ।
नन्दिनं द्वारपालं च शूलहस्तं च सस्मितम् ॥७३ ॥
विलोक्य प्रययौ विप्रः पञ्चमं द्वारमुत्तमम् ।
नानाकृत्रिमचित्राढ्यं वीरभद्रान्वितं परम् ॥७४ ॥
तत्रैव नीपमूलं च यमुनाकुलमेव च ।
कालीयदमनं तत्र कृत्रिमं च ददर्श ह ॥७५ ॥
तद्दृष्ट्वा सस्मितस्तुष्टः षष्ठद्वारं जगाम सः ।
द्वारे नियुक्तं बालं च शूलहस्तं चतुर्भुजम् ॥७६ ॥
रत्नसिंहासनस्थं च सस्मितं स्वगणाधिपम् ।
ददर्श चित्रं तत्रैव मथुरागमनं हरेः ॥७७ ॥
गोपिकानां विलापं च यशोदानन्दयोस्तथा ।
व्याकुलं गोकुलं चापि रथस्थं शरणं हरिम् ॥७८ ॥
अक्रूरं च तथा नन्दं निरानन्दं शुचाकुलम् ।
तद्दृष्ट्वा सप्तमद्वारं द्वारपालं ददर्श सः ॥७९ ॥
चित्रं कौतुकयुक्तं च मथुरायाः प्रवेशनम् ।
सबलं गोपसहितं श्रीकृष्णं प्रकृतेः परम् ॥८० ॥
मथुरानागरीभिश्च बालकैर्वानिरर्गलैः ।
वीक्षन्तं सादरं सर्वैर्नगरस्थैर्मनोहरम् ॥८१ ॥
धनुर्भङ्गं तथा शंभोः कंसादिनिधनादिकम् ।
सभार्यं वसुदेवं च निगडान्मुक्तमीप्सितम् ॥८२ ॥
द्वारे नियुक्तं देवेशं गणेशं गणसंयुतम् ।
ध्यानस्थं च विभान्तं च शुद्धस्फटिकमालया ॥८३ ॥
जपन्तं परमं शुद्धं ब्रह्मज्योतिः सनातनम् ।
निर्लिप्तं निर्गुणं कृष्णं परमं प्रकृतेः परम् ॥८४ ॥
दृष्ट्वा तं च सुरश्रेष्ठं मुनिश्रेष्ठोऽपि नारदः ।
सामवेदोक्तस्तोत्रेण पुष्टाव परमेश्वरम् ॥
साश्रुनेत्रः पुलकितो भक्तिनम्रात्मकंधरः ॥८५ ॥

अथ गणपतिस्तोत्रम्

श्रीनारद उवाच

भो गणेश सुरश्रेष्ठ लम्बोदर परात्पर ।
हेरम्ब मङ्गलारम्भ गजवक्त्र त्रिलोचन ॥८६ ॥
मुक्तिद शुभद श्रीद श्रीधरस्मरणे रत ।
परमानन्द परम पार्वतीनन्दन स्वयम् ॥८७ ॥
सर्वत्र पूज्य सर्वेश जगत्पूज्य महामते ।
जगद्गुरो जगन्नाथ जगदीश नमोऽस्तु ते ॥८८ ॥
यत्पूजा सर्वपरतो यः स्तुतः सर्वयोगिभिः ।
यः पूजितः सुरेन्द्रैश्च मुनीन्द्रैस्तं नमाम्यहम् ॥८९ ॥
परमाराधनेनैव कृष्णस्य परमात्मनः ।
पुण्यकेन व्रतेनैव यं प्राप पार्वती सती ॥९० ॥
तं नमामि सुरश्रेष्ठं सर्वश्रेष्ठं गरिष्ठक ।
ज्ञानिश्रेष्ठं वरिष्ठं च तं नमामि गणेश्वरम् ॥९१ ॥
इत्येवमुक्त्वा देवर्षिस्तत्रैवान्तर्दधे विभुः ।
नारदः प्रययौ शीघ्रमीश्वराभ्यन्तरं मुदा ॥९२ ॥
इदं लम्बोदरस्तोत्रं नारदेन कृतं पुरा ।
पूजाकाले पठेन्नित्यं जयस्तस्य पदे पदे ॥९३ ॥
संकल्पितं पठेद्योहि वर्षमेकं सुसंयतः ।
विशिष्टपुत्रं लभते परं कृष्णपरायणम् ॥९४ ॥
यशस्विनं च विद्वांसं धनिनं चिरजीविनम् ।
विघ्ननाशो भवेत्तस्य महैश्वर्यं यशोऽमलम् ॥
इहैव च सुखं भक्त्या अन्ते याति हरेः पदम् ॥९५ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे गणपतिस्तोत्रं नाम सप्तमोऽध्यायः

प्रथमैकरात्रे अष्टमोऽध्यायः

श्रीव्यास उवाच

अथ चाभ्यन्तरं गत्वा नारदो हृष्टमानसः ।
ददर्श स्वाश्रमं रम्यमतीव सुमनोहरम् ॥१ ॥
पयः फेननिभशय्यासहितं रत्नमन्दिरम् ।
साक्षाद्गोरोचनाभैश्च मणिस्तम्भैर्विभूषितम् ॥२ ॥
मणीन्द्रसारसोपानैः कपाटैश्च परिष्कृतम् ।
मुक्तामाणिक्यहीराणां मालाराजिविराजितम् ॥३ ॥
शुद्धस्फटिकसंकाशं प्राङ्गणं मणिसंस्कृतम् ।
सुन्दरं मन्दिरचयं सद्रत्नकलशोज्ज्वलम् ॥४ ॥
रत्नपत्रपटाकीर्णं वह्निशुद्धांशुकान्वितम् ।
सुधानां च मधूनां च पूर्णकुम्भं शतं शतम् ॥५ ॥
दासदासीसमूहैश्च रत्नालंकारभूषितैः ।
पार्वतीप्रियसङ्घैश्च स्वकर्माकुलसङ्कुलम् ॥६ ॥
तदृष्ट्वा च मुनिश्रेष्ठस्तत्पराभ्यन्तरं ययौ ।
रत्नसिंहासनस्थं च शङ्करं च ददर्श सः ॥७ ॥
व्याघ्रचर्माम्बरधरं सस्मितं चन्द्रशेखरम् ।
प्रसन्नवदनं स्वच्छं शान्तं श्रीमन्तमीश्वरम् ॥८ ॥
विभूतिभूषिताङ्गं च परं गङ्गाजटाधरम् ।
भक्तप्रियं च भक्तेशं ज्वलन्तं ब्रह्मतेजसा ॥९ ॥
त्रिनेत्रं पञ्चवक्त्रं च कोटिचन्द्रसमप्रभम् ।
जपन्तं परमात्मानं ब्रह्म ज्योतिः सनातनम् ॥१० ॥
निर्लिप्तं च निरीहं च दातारं सर्वसम्पदाम् ।
स्वेच्छामयं सर्वबीजं श्रीकृष्णं प्रकृतेः परम् ॥११ ॥
सिद्धेन्द्रैश्च मुनीन्द्रैश्च देवेन्द्रैः परिसेवितम् ।
पार्श्वदप्रवरश्रेष्ठसेवितं श्वेतचामरैः ॥१२ ॥
दुर्गासेवितपादाब्जं भद्रकालीपरिष्टुतम् ।
पुरतो हि वसन्तं तं स्कन्दं गणपतिं तथा ॥१३ ॥

गले बद्ध्वा च वसनं भक्तिनम्रात्मकंधरः ।
योगीन्द्रं स्वगुरुं शम्भुं शिरसा प्रणनाम सः ॥१४ ॥
तुष्टाव परया भक्त्या देवर्षिर्जगतां पतिम् ।
स्वगुरुं च पशुपतिं वेदोक्तेन स्तवेन च ॥१५ ॥

श्री नारद उवाच

नमस्तुभ्यं जगन्नाथ मम नाथ मम प्रभो ।
भवरूपतरोर्बीज फलरूप फलप्रद ॥१६ ॥
अबीजाज प्रज प्राज सर्वबीज नमोऽस्तु ते ।
सद्भाव परमाभाव विभाव भावनाश्रय ॥१७ ॥
भवेश भवबन्धेश भावाब्धिनाविनाविक ।
सर्वाधार निराधार साधार धरणीधर ॥१८ ॥
वेदविद्याधराधार गङ्गाधर नमोऽस्तु ते ।
जयेश विजयाधार जयबीज जयात्मक ॥१९ ॥
जगदादे जयानन्द सर्वानन्द नमोऽस्तु ते ।
इत्येवमुक्त्वा देवर्षिः शम्भोश्च पुरतः स्थितः ॥
प्रसन्नवदनः श्रीमान् भगवांस्तमुवाच सः ॥२० ॥

श्रीमहादेव उवाच

वरं वृणु महाभाग यत्ते मनसि वर्त्तते ।
दास्यामि त्वां ध्रुवं पुत्र दाताहं सर्वसंपदाम् ॥२१ ॥
सुखं मुक्तिं हरेर्भक्तिं निश्चलामविनाशिनीम् ।
हरेः पादं च तद्दास्यं सालोक्यादिचतुष्टयम् ॥२२ ॥
इन्द्रत्वममरत्वं वा यमत्वमनिलेश्वरम् ।
प्रजापतित्वं ब्रह्मत्वं सिद्धत्वं सिद्धिसाधनम् ॥२३ ॥
सिद्धैश्वर्यं सिद्धिबीजं वेदविद्याधिपं परम् ।
अणिमादिकासिद्धिं च मनोयायित्वमीप्सितम् ॥२४ ॥
हरेः पदं च गमनं सशरीरेण लीलया ।
एतेषु वाञ्छितार्थेषु किं वा ते वाञ्छितं सुत ॥२५ ॥
तन्मे ब्रूहि मुनिश्रेष्ठ सर्वं दातुमहं क्षमः ।
शङ्करस्य वचः श्रुत्वा तमुवाच महामुनिः ॥२६ ॥

श्रीनारद उवाच

देहि मे हरिभक्तिं च तन्नामसेवने रुचिः ।
अतितृष्णा गुणाख्याने नित्यमस्तु ममेश्वर ॥२७ ॥
नारदस्य वचः श्रुत्वा जहास शङ्करः स्वयम् ।
पार्वती भद्रकाली च कार्त्तिकेयो गणेश्वरः ॥२८ ॥
सर्वं ददौ महादेवो नारदाय च धीमते ।
सर्वप्रदस्तु सर्वेशः सर्वकारणकारणः ॥२९ ॥
नारदेन कृतं स्तोत्रं नित्यं यः प्रपठेत् शुचिः ।
हरिभक्तिर्भवेत्तस्य तन्नाम्नि गुणतो रुचिः ॥३० ॥
दशवारजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम् ।
सर्वसिद्धिर्भवेत्तस्य सिद्धस्तोत्रो भवेद्यदि ॥३१ ॥
इह प्राप्नोति लक्ष्मीं च निश्चलां लक्षपौरुषीम् ।
परिपूर्णमहैश्वर्यमन्ते याति हरेः पदम् ॥३२ ॥
पुत्रं विशिष्टं लभते हरिभक्तं जितेन्द्रियम् ।
सुसाध्यां सुविनीतां सुव्रतां च पतिव्रताम् ॥३३ ॥
प्रजां भूमिं यशः कीर्त्तिं विद्यां सकवितां लभेत् ।
प्रसूयते महाबन्ध्या वर्षमेकं शृणोति चेत् ॥३४ ॥
गलत्कुष्ठी महारोगी सद्यो रोगात् प्रमुच्यते ।
धनी महादरिद्रश्च कृपणः सत्यवान् भवेत् ॥
विप्रद्ग्रस्तो राजबद्धो मुच्यते नात्र संशयः ॥३५ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे
प्रथमैकरात्रे अष्टमोऽध्यायः

प्रथमैकरात्रे नवमोऽध्यायः

श्रीव्यास उवाच ।

वरं दत्वा महादेवो भक्त्या तं ब्राह्मणातिथिम् ।
पूजां चकार वेदोक्तां स्वयं वेदविदां वरः ॥१ ॥
भुक्त्वा पीत्वा मुनिश्रेष्ठो महादेवस्य मन्दिरे ।
तिष्ठन्नुपासनां चक्रे पार्वतीपरमेशयोः ॥२ ॥
एकदा चिरंकालान्ते तमुवाच महामुनिम् ।
महादेवः सभामध्ये कृपया च कृपानिधिः ॥३ ॥
किं वा ते वाञ्छितं वत्स ब्रूहि मां यदि रोचते ।

श्रीमहादेव उवाच

वरो दत्तः किमपरं यत्ते मनसि वर्त्तते ॥४ ॥
महादेववचः श्रुत्वा तभुवाच महामुनिः ।
कैलासे च सभामध्ये यत्तन्मनसि वाञ्छितम् ॥५ ॥

श्रीनारद उवाच

ज्ञानमाध्यात्मिकं नाम वेदसारं मनोहरम् ।
हरिभक्तिप्रदं ज्ञानं मुक्तिदं ज्ञानमीप्सितम् ॥६ ॥
योगयुक्तं च यज्ज्ञानं ज्ञानं यत्सिद्धिदं तथा ।
संसारविषयज्ञानमेव पञ्चविधं स्मृतम् ॥७ ॥
आश्रमाणां समाचारं तेषां धर्मपरिष्कृतम् ।
विधवानां च भिक्षूणां यतीनां ब्रह्मचारिणाम् ॥८ ॥
पूजाविधानं कृष्णस्य तत्स्तोत्रं कवचं मनुम् ।
पुरश्चर्याविधानं च सर्वाह्निकमभीप्सितम् ॥९ ॥
जीवकर्मविपाकं च कर्ममूलनिकृन्तनम् ।
संसारवासनां कां वा लक्षणं प्रकृतीशयोः ॥१० ॥
तयोः परं वा किं वस्तु तस्यावतारवर्णनम् ।
को वा तदंशः कः पूर्णः परिपूर्णतमश्च कः ॥११ ॥
नारायणर्षिकवचं सुभद्रप्रवराय च ।
यद्दत्तं किं तद्देवेश तदाराध्यं प्रयत्नतः ॥१२ ॥

मया ज्ञानमनापृष्ठं यद्यदस्ति सुरोत्तम ।
तन्मे कथय तत्त्वेन मामेवानुग्रहं कुरु ॥१३ ॥
गुरोश्च ज्ञानोद्गिरणात् ज्ञानं स्यान्मन्त्रतन्त्रयोः ।
तत्तन्त्रं स च मन्त्रः स्याद्यतो भक्तिरधोक्षजे ॥१४ ॥
ज्ञानं स्याद्विदुषां किञ्चित् वेदव्याख्यानचिन्तया ।
स्वयं भवान् वेदकर्त्ता ज्ञानाधिष्ठातृदेवता ॥१५ ॥
नारदस्य वचः श्रुत्वा सस्मितः पार्वतीपतिः ।
निरीक्ष्य पार्वतीवक्त्रं गजवक्त्रमुवाच सः ॥१६ ॥

अथ नारदोपदेशग्रहणम्

श्रीमहादेव उवाच

अहो अनन्तदासानां माहात्म्यं परमाद्भुतम् ।
कुर्वन्त्यहैतुकीं भक्तिं ये च शश्वद्धरेः पदे ॥१७ ॥
पद्मनाभपादपद्मं पद्मापद्मेश्वरार्चितम् ।
दिवानिशं ये ध्यायन्ते शेषादिसुरवन्दितम् ॥१८ ॥
आलापं गात्रसंस्पर्शं पादरेणुमभीप्सितम् ।
वाञ्छन्त्येव हि तीर्थानि वसुधा चात्मशुद्धये ॥१९ ॥
कृष्णमन्त्रोपासकानां शुद्धं पादोदकं सुत ।
पुनाति सर्वतीर्थानि वसुधामपि पार्वति ॥२० ॥
कृष्णमन्त्रो द्विजमुखाद्यस्य कर्णं प्रयाति च ।
तं वैष्णवं जगत्पूतं प्रवदन्ति पुराविदः ॥२१ ॥
मन्त्रग्रहणमात्रेण नरो नारायणात्मकः ।
पुनाति लीलामात्रेण पुरुषाणां शतं शतम् ॥२२ ॥
यज्जन्ममात्रात् पूतं च तत्पितृणां शतं शतम् ।
प्रयाति सद्यो गोलोकं कर्मभोगात् प्रमुच्यते ॥२३ ॥
मातामहादिकान् सप्त जन्ममात्रात् समुद्धरेत् ।
यत्कन्यां प्रतिगृह्णाति तस्य सप्तावलीलया ॥२४ ॥
मातरं तत्प्रसूं भार्यां पुत्राच्च सप्तपूरुषम् ।
भ्रातरं भगिनीं कन्यां कृष्णभक्तः समुद्धरेत् ॥२५ ॥
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
फलं स लेभे पूजानां व्रती सर्वव्रतेषु च ॥२६ ॥
विष्णुमन्त्रं यो लभेत् वैष्णवाच्च द्विजोत्तमात् ।

कोटिजन्मार्जितात् पापान्मुच्यते नात्र संशयः ॥२७ ॥
कृष्णमन्त्रोपासकानां सद्यो दर्शनमात्रतः ।
शतजन्मार्जितात् पापान्मुच्यते नात्र संशयः ॥२८ ॥
वैष्णवाद्दर्शनेनैव स्पर्शनेन च पार्वति ।
सद्यः पूतं जलं वह्निर्जगत्पूतः समीरणः ॥२९ ॥
दर्शनं वैष्णवानां च देवा वाञ्छन्ति नित्यशः ।
न वैष्णवात् परः पूतो विश्वेषु निखिलेषु च ॥३० ॥
इत्युक्त्वा शङ्करः शीघ्रं नारदेन सहात्मजः ।
ययौ मन्दाकिनीतीरं नीरं क्षीरोपमं परम् ॥३१ ॥
तत्र स्नातो महादेवी नारदश्च महामुनिः ।
समाचान्तः शुचिस्तत्र धृत्वा धौते च वाससी ॥३२ ॥
कृष्णमन्त्रं ददौ तस्मै नारदाय महेश्वरः ।
परं कल्पतरुवरं सर्वसिद्धिप्रदं शुक ॥३३ ॥
लक्ष्मीर्मायाकामबीजं ङेन्तं कृष्णपदं ततः ।
जगत्पूतप्रियान्तं च मन्त्रराजं प्रकीर्त्तितम् ॥३४ ॥
मन्त्रं गृहीत्वा स मुनिः शिवं कृत्वा प्रदक्षिणम् ।
सप्त वारान् नमस्कृत्य स्वात्मानं दक्षिणां ददौ ॥३५ ॥
तत्पादपद्मे विक्रीतमाजन्म मस्तकं परम् ।
मुनिना भक्तियुक्तेन स्वर्गमन्दाकिनीतटे ॥३६ ॥
एतस्मिन्नन्तरे वत्स पुष्पवृष्टिर्बभूव ह ।
नारदोपरि तत्रैव सुश्राव दुन्दुभिं मुनिः ॥३७ ॥
ननर्त्त ब्रह्मणः पुत्रो ब्रह्मलोके निरामये ।
ब्रह्मा जगाम तत्रैव सुप्रसन्नश्च सस्मितः ॥३८ ॥
पुत्रं शुभाशिषं कृत्वा तुष्टाव चन्द्रशेखरम् ।
शम्भुश्च पूजयामास ब्राह्मणमतिथिं तथा ॥
शम्भुं शुभाशिषं कृत्वा ब्रह्मलोकं ययौ विधिः ॥३९ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे
प्रथमैकरात्रे नारदोपदेशग्रहणं नाम नवमोऽध्यायः

प्रथमैकरात्रे दशमोऽध्यायः

श्रीशुक उवाच

नारदो हि महाज्ञानी देवर्षिर्ब्रह्मणः सुतः ।
सर्ववेदविदां श्रेष्ठो गरिष्ठश्च वरिष्ठकः ॥१॥
कथं स नोपदिष्टश्च ज्ञानहीनो महामुनिः ।
तन्मां बोधय विभो सन्देहभञ्जनं कुरु ॥२॥

श्रीव्यास उवाच

नारदो ब्रह्मणः पुत्रः पुराकल्पे बभूव सः ।
सर्वज्ञानं ददौ तस्मै विधाता जगतामपि ॥३॥
वेदांश्च पाठयामास वेदाङ्गान्यपि सुव्रत ।
सिद्धविद्यां शिल्पविद्यां योगशास्त्रं पुराणकम् ॥४॥
भगवानेकदा पुत्रं कथयामास संसदि ।
सृष्टिं कुरु महाभाग कृत्वा दारपरिग्रहम् ॥५॥
ब्रह्मणश्च वचः श्रुत्वा कोपरक्तास्यलोचनः ।
उवाच पितरं कोपात् परं कृष्णपरायणः ॥६॥

श्रीनारद उवाच

सर्वेषामपि वन्द्यानां पिता चैव महागुरुः ।
ज्ञानदातुः परो वन्द्यो न भूतो न भविष्यति ॥७॥
स्तनदात्री गर्भधात्री स्नेहकर्त्री सदाम्बिका ।
जन्मदातान्नदाता स्यात् स्नेहकर्त्ता पिता सदा ॥८॥
न क्षमौ तौ च पितरौ पुत्रस्य कर्म खण्डितुम् ।
करोति सद्गुरुः शिष्यकर्ममूलनिकृन्तनम् ॥९॥
गुरुश्च ज्ञानोद्गिरणात् ज्ञानं स्यान्मन्त्रतन्त्रयोः ।
तत्तन्त्रं स च मन्त्रश्च कृष्णभक्तिर्यतो भवेत् ॥१०॥
श्रीकृष्णविमुखो भूत्वा विषये यस्य मानसम् ।
विषमत्यमृतं त्यक्त्वा स च मूढो नराधमः ॥११॥
स गुरुः स पिता वन्द्यः सा माता स पतिः सुतः ।
यो ददाति हरौ भक्तिं कर्ममूलनिकृन्तनी ॥१२॥

श्रीकृष्णभजनं तात सर्वमङ्गलमङ्गलम् ।
कर्मोपभोगरोगाणामौषधं तन्निकृन्तनम् ॥१३॥
अहो जगद्विधातुश्च धर्मशास्तुरियं मतिः ।
स्वयं मायामोहितश्च परं भ्रष्टं करोति च ॥१४॥
विष्णुस्त्वां मोहितं कृत्वा युयोज स्रष्टुमीश्वरः ।
न ददौ स्वात्मभक्तिं तां स्वदास्यं चातिदुर्लभम् ॥१५॥
माता ददाति पुत्राय मोदकं क्षुन्निवारकम् ।
स च बालो न जानाति कथंभूतं च मोदकम् ॥१६॥
बालकं वञ्चनं कृत्वा मिष्टं द्रव्यं प्रदाय सः ।
पिता प्रयाति कार्यार्थं विष्णुना मोहितस्तथा ॥१७॥
संसारकूपपतितो विष्णुना प्रेरितो भवान् ।
न युक्तं पतनं तत्र तदुद्धारमभीप्सितम् ॥१८॥
ज्ञानी गुरुश्च बलवान् भवाब्धेः शिष्यमुद्धरेत् ।
गुरुः स्वयमसिद्धश्च दुर्बलः कथमुद्धरेत् ॥१९॥
गुरोरत्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथप्रतिपन्नस्य परित्यागो विधीयते ॥२०॥
स गुरुः परमो वैरी यो ददाति ह्यसन्मतिम् ।
तं नमस्कृत्य सत्शिष्यः प्रयाति ज्ञानदं गुरुम् ॥२१।
संसारविषयोन्मत्तो गुरुरार्तः स्वकर्मणि ।
दुर्बलो दुर्वहं भारं ददाति जनकाय च ॥२२॥
नारदस्य वचः श्रुत्वा क्रुद्धः पुत्रमुवाच सः ।
कम्पितस्तमसा धाता कोपरक्तास्यलोचनः ॥२३॥

ब्रह्मोवाच

ज्ञानन्ते भवतु भ्रष्टं स्त्रीजितो भव पामर ।
सर्वजातिषु गन्धर्वः कामी सोऽपि भवान् भव ॥२४॥
पञ्चाशत्कामिनीनां च स्वयं भर्त्ता भवाचिरात् ।
तासां वशश्च सततं स्त्रीणां क्रीडा मृगो यथा ॥२५॥
शृङ्गारशूरो भव रे शश्वत्सुस्थिरयौवनः ।
तासां नित्यं यौवनानां सुन्दरीणां प्रियो भव ॥२६॥

कामबाध्यो भव चिरं दिव्यवर्षसहस्रकम् ।
निर्जने निर्जने रम्ये वने क्रीडां करिष्यसि ॥२७॥
ततो वर्षसहस्रान्ते मया शप्तः स्वकर्मणा ।
विप्रदास्यांतु शूद्रायां जनिष्यसि न संशयः ॥२८॥
ततो वैष्णवसंसर्गात् विष्णोरुच्छिष्टभोजनात् ।
विष्णुमन्त्रप्रसादेन विष्णुमायाविमोहितः ॥२९॥
तातस्य वचनं श्रुत्वा चुकोप नारदो मुनिः ।
शशाप पितरं शीघ्रं दारुणं च यथोचितम् ॥३०॥
अपूज्यो भव दुष्टं त्वं त्वन्मन्त्रोपासकः कुतः ।
अगम्यागमनेच्छा ते भविष्यति न संशयः ॥३१॥
नारदस्य तु शापेन सोऽपूज्यो जगतां विधिः ।
दृष्ट्वा स्वकन्यारूपं च पश्चाद्धावितवान् पुरा ॥३२॥
पुनः स्वदेहं तत्याज भर्त्सितः सनकादिभिः ।
लज्जितः कामयुक्तश्च पुनर्ब्रह्मा बभूव सः ॥३३॥
नारदस्तु नमस्कृत्य पितरं कमलोद्भवम् ।
विप्रदेहं परित्यज्य गन्धर्वश्च बभूव सः ॥३४॥
नवयौवनकालेन बलवान् मदनोद्धतः ।
जहार कन्याः पञ्चाशत् बलाच्चित्ररथस्य तु ॥३५॥
गान्धर्वेण विवाहेन ता उवाह च निर्जने ।
मूर्च्छां प्रापुश्च ताः कन्या दृष्ट्वा सुन्दरमीश्वरम् ॥३६॥
विसस्पुरुश्च पितरं मातरं भ्रातरं तथा ।
रेमिरे तेन सार्द्धं च कामुक्यः कामुकेन च ॥३७॥
कन्दरे कन्दरे रम्ये रम्ये सुन्दरमन्दिरे ।
शैले शैले सुरहसि कानने कानने तथा ॥३८॥
पुष्पोद्याने तरुद्याने नद्यां नद्यां नदे नदे ।
सरःश्रेष्ठे सरःश्रेष्ठे वरे चन्द्रसरोवरे ॥३९॥
सुरेशस्यापि निकटे सुभद्रस्य तटे तटे ।
अगम्ये च महाघोरे गन्धमादनगह्वरे ॥४०॥
पारिजाततरूणां च पुष्पितानां मनोहरे ।

तदन्तरे सुन्दरे चामोदिते पुष्पवायुना ॥४१ ॥
मलये निलये रम्ये सुगन्धे चन्दनान्विते ।
चन्दनोक्षितसर्वाङ्गश्चन्दनाक्तेन कामिना ॥४२ ॥
रम्यचम्पकशय्यासु चन्दनाक्तासु सस्मिता: ।
दिवानिशं न जानन्ति कामिना सस्मितेन च ॥४३ ॥
विस्यन्दके शूरसेने नन्दने पुष्पभद्रके ।
स्वाहावने काम्यके च रम्यके पारिभद्रके ॥४४ ॥
सुरन्धके गन्धके च सुरन्ध्रे पुण्ड्रकेऽपि च ।
कालञ्जरे पञ्जरे च काञ्चीकाञ्चनकानने ॥४५ ॥
मधुमाधवमासे च मधूरे मधुकानने ।
वने कल्परूतणां च विश्वकारुकृतस्थले ॥४६ ॥
रत्नाकराणां निकरे सुन्दरे सुन्दरान्तरे ।
सुवेले च सुपार्श्वे च प्रवालांकुरकानने ॥४७ ॥
मन्दारे मन्दिरे पूरे गान्धारे च युगन्धरे ।
वने केलिकदम्बानां केतकीनां मनोहरे ॥४८ ॥
माधवीमालतीनां च यूथिकानां वने वने ।
चम्पकानां पलाशानां कुन्दानां विपिने तथा ॥४९ ॥
नागेश्वरलवङ्गनामन्तरे ललितालये ।
कुमुदानां पङ्कजानां पङ्किले कोमलस्थले ॥५० ॥
स्थलपद्मप्रकारो च भूमिचम्पककानने ।
लाङ्गलीनां रसालानां पनसानां सुखप्रदे ॥५१ ॥
कदलीबदरीणां च श्रीफलानां च श्रीयुते ।
जम्बीराणां च जम्बूनां करञ्जानां तथैव च ॥५२ ॥
कृत्वा बिहारं ताभिश्च गन्धर्वश्चोपवर्हण: ।
दिव्यं वर्षसहस्रं च स्वाश्रमं पुनराययौ ॥५३ ॥
श्रुत्वा विधातुराह्वानं पुष्करं च ययौ पुन: ।
ददर्श तत्र ब्रह्माणं रत्नसिंहासनस्थितम् ॥५४ ॥
देवेन्द्रैश्चापि सिद्धेन्द्रैर्मुनीन्द्रै: सनकादिभि: ।
समावृतं सभायां च रक्षोगन्धर्वकिन्नरै: ॥५५ ॥
सुशोभितं यथा चन्द्रं गगने भगणै: सह ।

प्रणनाम सभामध्ये ताभिः सार्धं जगद्विधिम् ॥५६ ॥
महेशं च गणेशं च धनेशं शेषमीश्वरम् ।
धर्मं धन्वन्तरिं स्कन्दं सूर्यसोमहुताशनम् ॥५७ ॥
उपेन्द्रेन्द्रं विश्वकारुं वरुणं पवनं स्मरम् ।
यममष्टौ वसून् रुद्रान् जयन्तं नलकूवरम् ॥५८ ॥
सर्वान् देवान् नमस्कृत्य ननाम मुनिपुङ्गवम् ।
अगस्त्यं च पुलस्त्यं च पुलहं च प्रचेतसम् ॥५९ ॥
सर्वश्रेष्ठं वसिष्ठं च दक्षं च कर्दमं तथा ।
सनकं च सनन्दं च तृतीयं च सनातनम् ॥६० ॥
सनत्कुमारं योगीशं ज्ञानिनां च गुरोर्गुरुम् ।
वोढुं पञ्चशिखं शङ्खं भृगुमङ्गिरसं तथा ॥६१ ॥
आसुरिं कपिलं कौत्सं क्रतुं नारायणं नरम् ।
मरीचिं कश्यपं कण्वं व्यासं दुर्वाससं कविम् ॥६२ ॥
बृहस्पतिं च च्यवनं मार्कण्डेयश्च लोमशम् ।
वाल्मीकिं परशुरामं संवर्तं च विभाण्डकम् ॥६३ ॥
देवलं च वामदेवमृष्यश्रृङ्गं पराशरम् ।
एतान् सर्वान् नमस्कृत्य तस्थौ स पुरतो विधेः ॥६४ ॥
तुष्टाव सर्वान् देवांश्च मुनीन्द्रांश्च तथैव च ।
तमुवाच सभामध्ये विधाता जगतामपि ॥
सस्मितः सुप्रसन्नश्च गन्धर्वमुपबर्हणम् ॥६५ ॥

ब्रह्मोवाच

श्रीकृष्णरससंगीतं वीणाध्वनिसमन्वितम् ।
कुरु वत्साधुनात्रैव शृण्वन्तु मुनयः सुराः ॥६६ ॥
गोपीनां वस्त्रहरणं हरं रासमहोत्सवम् ।
ताभिः सार्द्धं जलक्रीडां हरेरुत्कीर्तनं कुरु ॥६७ ॥
कृष्णसंकीर्त्तनं तूर्णं पुनाति श्रुतिमात्रतः ।
श्रोतारं च प्रवक्तारं पुरुषैः सप्तभिः सह ॥६८ ॥
यत्रैव प्रभवेद्वत्स तन्नामगुणकीर्त्तनम् ।
तत्र सर्वाणि तीर्थानि पुण्यानि मङ्गलानि च ॥६९ ॥
तत्कीर्त्तनध्वनिं श्रुत्वा सर्वाणि पातकानि च ।

दूरादेव पलायन्ते वैनतेयमिवोरगाः ॥७० ॥
तद्दिनं सफलं धन्यं यशस्यं सर्वमङ्गलम् ।
श्रीकृष्णकीर्त्तनं यत्र तत्रैव नायुषो व्ययः ॥७१ ॥
संकीर्त्तनध्वनिं श्रुत्वा ये च नृत्यन्ति वैष्णवाः ।
तेषां पादरजःस्पर्शात् सद्यः पूता वसुन्धरा ॥७२ ॥
तत्कीर्त्तनं भवेद्यत्र कृष्णस्य परमात्मनः ।
स्थानं तच्च भवेत्तीर्थं मृतानां तत्र मुक्तिदम् ॥७३ ॥
नात्र पापानि तिष्ठन्ति पुण्यानि सुस्थिराणि च ।
तपस्विनां च व्रतिनां व्रतानां तपसां स्थलम् ॥७४ ॥
वर्त्तते पापिनां देहे पापानि त्रिविधानि च ।
महापापोपपापातिपापान्येव स्मृतानि च ॥७५ ॥
हन्ता यो विप्रभिक्षूणां यतीनां ब्रह्मचारिणाम् ।
स्त्रीणां च वैष्णवानां च स महापातकी स्मृतः ॥७६ ॥
भ्रूणघ्नश्चापि गोघ्नश्च शूद्रघ्नश्च कृतघ्नकः ।
विश्वासघाती विड्भोजी स एव ह्युपपातकी ॥७७ ॥
अगम्यागामिनो ये च सुरविप्रस्वहारिणः ।
अतिपातकिनश्चैते वेदविद्भिः प्रकीर्त्तिताः ॥७८ ॥
कृष्णसंकीर्त्तनध्यानात्तन्मन्त्रग्रहणाद्दहो. ।
मुच्यन्ते पातकैस्तैस्तै पापिनस्त्रिविधाः स्मृताः ॥७९ ॥
तपोयज्ञकृती पूतस्तीर्थस्नातव्रती तथा ।
भिक्षुर्यतिर्ब्रह्मचारी वानप्रस्थश्च तापसः ॥८० ॥
पवित्रः परमो वह्निः सुपवित्रं जलं तथा ।
एते सर्वे वैष्णवानां कलां नार्हन्ति षोडशीम् ॥८१ ॥
विष्णुपादोदकोच्छिष्टं भुञ्जते ये च नित्यशः ।
पश्यन्ति च शिलाचक्रं पूजां कुर्वन्ति नित्यशः ॥८२ ॥
जीवन्मुक्ताश्च ते धन्या हरिदासाश्च भारते ।
पदे पदेऽश्वमेधस्य प्राप्नुवन्ति फलं ध्रुवम् ॥८३ ॥
नहि तेषां पराभूताः पुण्यवन्तो जगत्त्रये ।
तेषां च पादरजसा तीर्थं पूतं तथा धरा ॥८४ ॥
तेषां च दर्शनं स्पर्शं वा ञ्छन्ति मुनयः सुराः ।
पुरुषाणां सहस्रं च पूतं तज्जन्ममात्रतः ॥८५ ॥

इत्युक्त्वा जगतां धाता तत्र तूष्णीं बभूव सः ।
आश्चर्यं मेनिरे श्रुत्वा देवाश्च मुनयस्तथा ॥८६ ॥
एतस्मिन्नन्तरे तत्र विद्याधर्यः समागताः ।
गन्धर्वाश्चापि विविधा ननृतुः किन्नरा जगुः ॥८७ ॥
रम्भोर्वशी घृताची च मेनका च तिलोत्तमा ।
सुधामुखी पूर्णचित्ती मोहनी कलिका तथा ॥८८ ॥
चम्पावती चन्द्रमुखी पद्मा पद्ममुखीति च ।
एताश्चान्याश्च बह्वयश्च श्वश्वत्सुस्थिरयौवनाः ॥८९ ॥
वृहन्नितम्बश्रोणीकास्तनभारैः समानताः ।
ईषद्धास्याः प्रसन्नास्याः कामार्त्ताश्च समाययुः ॥९० ॥
वेदज्ञा मूर्त्तिमन्तश्च वेदाश्चात्वार एव च ।
ब्राह्मणा भिक्षवः सिद्धा यतयो ब्रह्मचारिणः ॥९१ ॥
समाययुस्तथा मन्दा दैवज्ञाः स्तुतिपाठकाः ।
लक्ष्मी सरस्वती दुर्गा सावित्री रोहिणी रतिः ॥९२ ॥
तुलसी पृथिवी गङ्गा स्वाहा च यमुना तथा ।
वारुणी मनसेन्द्राणी ताः सर्वा देवयोषितः ॥९३ ॥
मुनिपत्न्यश्च गन्धर्व्यो हर्षयुक्ताः समाययुः ।
अहो महोत्सवं परमानन्दमानसाः ॥
विचित्रां च ब्रह्मसभां पुष्करं तीर्थमाययुः ॥९४ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे
महोत्सवारम्भो नाम दशमोऽध्यायः

प्रथमैकरात्रे एकादशोऽध्यायः

अथ महोत्सवदर्शनम् ।

श्रीव्यास उवाच ।

अथ गन्धर्वराजस्तु भगवानाज्ञया विधेः ।
संगीतं च जगौ तत्र कृष्णरासमहोत्सवम् ॥१॥
सुसमं तालमानं च सुतानं मधुरं श्रुतम् ।
वीणामृदङ्गमुरुजयुक्तं ध्वनिसमन्वितम् ॥२॥
रागिणीयुक्तरागेण समयोक्तेन सुन्दरम् ।
माधुर्यं मूर्छनायुक्तं मनसो हर्षकारणम् ॥३॥
विचित्रं नृत्यरुचिरं रूपवेशमनुत्तमम् ।
लोकानुरागबीजं च नाट्योपयुक्तहस्तकम् ॥४॥
दृष्ट्वा श्रुत्वा सुराः सर्वे मुनयः सर्वयोषितः ।
मूर्च्छां प्रापुश्च सहसा चेतनां च पुनः पुनः ॥५॥
गोपीनां वस्त्रहरणं गोपीगणविलापनम् ।
ताभ्यो वस्त्रप्रदानं च सम्मानं वरदानकम् ॥६॥
कात्यायनीव्रतं चापि विप्रदारान्नभोजनम् ।
महेन्द्रदर्पपूजादि भञ्जनं शैलपूजनम् ॥७॥
पुनश्च शुश्रुवुः सर्वे श्रीवृन्दावनवर्णनम् ।
संप्रापुश्च पुनर्मूर्च्छां पुनः प्रापुश्च चेतनाम् ॥८॥
तस्मै ददौ पुरो ब्रह्मा वह्निशुद्धांशुकं परम् ।
परं शुभाशीर्वचनं यत्तन्मानसवाञ्छितम् ॥९॥
अमूल्यरत्ननिर्माणं चारुकुण्डलयुग्मकम् ।
मणीन्द्रसारमुकुटं परं रत्नांगुरीयकम् ॥१०॥
सुगन्धि चन्दनं पुष्पं स्वपादरेणुमीप्सितम् ।
अमूल्यरत्नतिलकं रत्नभूषणमुज्ज्वलम् ॥११॥
प्रत्येकं वस्तु रुचिरं तद्योषिद्भ्यश्च संददौ ।
विश्वकर्मा च निर्माणमणिं भूषणमुत्तमम् ॥१२॥
प्रत्येकं शङ्खसिन्दूरं कस्तूरीयुक्तचन्दनम् ।
सकर्पूरं च ताम्बूलं रत्नेन्द्रसारदर्पणम् ॥१३॥

मणिनिर्माणमञ्जीरं श्वेतचामरशोभनम् ।
मनोयायि रथं दिव्यं ईश्वरेच्छाविनिर्मितम् ॥१४ ॥
मुक्तामाणिक्यहीरेन्द्रैर्मणीन्द्रैश्च परिष्कृतम् ।
सद्रत्नमालाजालैश्च श्वेतचामरदर्पणैः ॥१५ ॥
सुशोभितं च परितो लक्षैः सुन्दरमन्दिरैः ।
मणिमाणिक्यहीराढ्यं सद्रत्नकलशोज्ज्वलम् ॥१६ ॥
सहस्रचक्रसंसक्तं योजनायतसम्मितम् ।
धनुर्लक्षोच्छ्रितं चैव सहस्राश्वेन योजितम् ॥१७ ॥
एतदेव ददौ ब्रह्मा प्रहृष्टस्तुष्ट एव च ।
शम्भुस्तुष्टो ददौ हृष्टो हरिभक्तिं च निश्चलाम् ॥१८ ॥
ज्ञानमाध्यात्मिकं चैव योगज्ञानं सुदुर्लभम् ।
नानाजन्मस्मृतिज्ञानं नैपुण्यं सर्वसिद्धिषु ॥१९ ॥
हरेश्चर्चाविधानं च स्तवनं पूजनं तथा ।
माणिक्यहीराहारं च रत्नलक्षं सुदुर्लभम् ॥२० ॥
नागहारं ददौ शेषो नागेन्द्रमौलिमण्डनम् ।
नागकन्याशतं चैव वरभूषणभूषितम् ॥२१ ॥
नागेभ्यश्चाभयं नित्यं हिंस्रजन्तुभ्य एव च ।
नृपालयगतिज्ञानं सर्वलोकविलोकनम् ॥२२ ॥
निर्विघ्नत्वं ददौ तस्मै विघ्नराजश्च संसदि ।
सुदुर्लभं पादपद्मयुग्मरेणुमभीप्सितम् ॥२३ ॥
अमूल्यं च निरुपमं ग्रीष्मसूर्यप्रभोपमम् ।
मणिराजं सुदीप्तं च त्रिषु लोकेषु दुर्लभम् ॥२४ ॥
सर्वत्र विजयं चैव वाञ्छितं निर्मलं यशः ।
संगीतविद्याविज्ञानं तन्नैपुण्यं मनोरमम् ॥२५ ॥
लक्षस्वर्णं धनेशश्च दासानां च शतं शतम् ।
धर्मः कीर्त्तिमयीं मालां स्कन्दो धैर्यं ददौ तथा ॥२६ ॥
विषजीर्णापहरणं ददौ धन्वन्तरिर्मनुम् ।
सूर्यः स्यमन्तकमणिं स्वर्णभाराष्टकप्रसुम् ॥२७ ॥
चन्द्रः श्वेताश्वरत्नं च ह्यमूल्यमुत्तमं ददौ ।
वह्निशुद्धांशुकयुगं ददौ वह्निश्च संसदि ॥२८ ॥
उपेन्द्रो रत्नकोटिं च तदेवेन्द्रो ददौ पुरा ।

वीणाशिल्पं विश्वकर्मा वरुणश्च मणिस्त्रजम् ॥२९ ॥
स्मरः श्रृङ्गारनैपुण्यं वीर्यस्तम्भनमेव च ।
कामसन्दीपनं ज्ञानं कामिनीप्रेममूर्छनम् ॥३० ॥
कामिनीवशगं शिल्पं रतितत्त्वं ददौ तथा ।
पापदाहनमन्त्रं च रत्नछत्रं समीरणः ॥३१ ॥
यमश्च धर्मतत्त्वं च नरकत्राणकारणम् ।
वसवश्च वसून् दिव्यान् रुद्रस्तेभ्योऽभयं ददौ ॥३२ ॥
मधुपात्रं सुधापात्रं जयन्तो नलकूवरः ।
शुक्लपुष्पं शुक्लधान्यं पादरेणुमभीप्सितम् ॥३३ ॥
मनोभिरामं मुनयो ददौ तस्मै शुभाशिषम् ।
लक्ष्मीश्च परमैश्वर्यं भारती हारमुत्तमम् ॥३४ ॥
रत्नमालां ददौ दुर्गा सर्वत्राभयमीप्सितम् ।
तत्पत्नीभ्यश्च रत्नानि सिन्दूराभरणानि च ॥३५ ॥
क्रीडापद्मं रोहिणी च रतिः सद्रत्नदर्पणम् ।
तुलसी चातुलं माल्यं दिव्यं वसु वसुन्धरा ॥३६ ॥
गङ्गा च विपुलं पुण्यं स्वाहा सद्रत्नपाशकम् ।
यमुना जलजं पद्ममम्लानं सार्वकालिकम् ॥३७ ॥
वारुणीं वारुणी तुष्टा रत्नपात्रं शची ददौ ।
मनसा प्रददौ तस्मै नागानां मौलिमण्डनम् ॥३८ ॥
गन्धर्वाश्चापि तत्पत्न्यः स्वशिल्पं प्रददुस्तथा ।
परमानन्दयुक्ताश्च मुनिपत्न्यः शुभाशिषम् ॥३९ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे
महोत्सवदर्शनं नाम एकादशोऽध्यायः

प्रथमैक रात्रे द्वादशोऽध्यायः

शुक उवाच ।

महोत्सवे सुनिष्पन्ने दानस्योत्तरकालतः ।
किं बभूव रहस्यं च तन्मां व्याख्यातुमर्हसि ॥१ ॥
सम्प्राप्य दानं देवानां गन्धर्वश्चोपवर्हणः ।
तेषां च पुरतो भक्त्या विदयामास वै तदा ॥२ ॥
श्रुत्वा तद्वचनं ब्रह्मा तमुवाच च संसदि ।
शम्भुना च समालोच्य ब्रह्मोवाच विधाता जगतामपि ॥३ ॥
मथुरागमनं चैव कृष्णस्य परमात्मनः ।
विलापं गोपगोपीनां श्रावयास्मांश्च साम्प्रतम् ॥४ ॥
महोत्सवं कुरु पुनः श्रृण्वन्तु मुनयः सुराः ।
गायन्तु ताश्च संगीतं नृत्यन्त्वप्सरसां गणाः ॥५ ॥
ब्रह्मणश्च वचः श्रुत्वा ननृतुश्चाप्सरोगणाः ।
चक्रुस्ताः सरसं गीतं विद्याधर्यश्च संसदि ॥६ ॥
मायिनां चैव प्रवरो गन्धर्वश्चोपवर्हणः ।
जगौ सन्धानभावेन मथुरागमनं हरेः ॥७ ॥
विलापं गोकुलस्थानां श्रुत्वा विप्राः सुरादयः ।
मूर्च्छां प्रापुश्च रुरुदुर्ददुर्दानं पुनः पुनः ॥८ ॥
गोपीनां विरहालापैर्मूर्च्छितश्चोपवर्हणः ।
विस्वरेण वितानात्तु तालभङ्गो बभूव ह ॥९ ॥
तत्तालभङ्गं विज्ञाय देवाश्च मुनयस्तथा ।
चुकुपुः सहसा सर्वे निर्गतास्तन्मुखाग्नयः ॥१० ॥
तद्दृष्ट्वा सहसा भीतो गन्धर्वश्चोपवर्हणः ।
सस्मार कृष्णं स्वाभीष्टं परमात्मानमीश्वरम् ॥११ ॥
ददृशुः स्मृतिमात्रेण तत्तेजो नभसि स्थितम् ।
स्तम्भिता देवताः सर्वाश्चित्रपुत्तलिका यथा ॥१२ ॥
स्तम्भिता वह्नयः सर्वे मुनयश्च विजृम्भिताः ।
हरिस्मृतिश्चाभयदा शुभदा विघ्ननाशिनी ॥१३ ॥
ददृशुर्देवताः सर्वाः मुनयाश्चापि योषितः ।

गन्धर्वाश्च तथैवान्ये तेजो दृश्यं सुखप्रदम् ॥१४ ॥
परं कुज्झटिकाकारं कोटीन्दुकिरणप्रभम् ।
योजनायतविस्तीर्णं सुस्निग्धं सुमनोहरम् ॥१५ ॥
तेत्तेजोऽभ्यन्तरे सर्वे ददृशूरथमुत्तमम् ।
गव्यूतिमानं विस्तीर्णं धनुष्कोटिसमुच्छ्रितम् ॥१६ ॥
श्वेताश्वानां च चक्राणां सहस्रेण समावृतम् ।
अमूल्यरत्नरचितमीश्वरेच्छाविनिर्मितम् ॥१७ ॥
नानाचित्रविचित्राढ्यं मनोयायि मनोहरम् ।
मुक्तामाणिक्यपरमहीराहारैर्विराजितम् ॥१८ ॥
रत्नदर्पणलक्षैश्च त्रिलक्षैः श्वेतचामरैः ।
वह्निशुद्धांशुकानां च त्रिलक्षैः परिशोभितम् ॥१९ ॥
त्रिकोटिभिश्च ज्वलितं क्रीडासुन्दरमन्दिरैः ।
पारिजातप्रसूनानां मन्दाराणां मनोहरैः ॥२० ॥
मालाजालैस्त्रिलक्षैश्च मालतीनां च मण्डितम् ।
एवंभूतं रथं दृष्ट्वा ददृशुस्ते तदनन्तरे ॥२१ ॥
मध्यकोष्ठाभ्यन्तरे च किशोरं श्यामसुन्दरम् ।
वह्निशुद्धांशुकेनैव पीतवर्णेन शोभितम् ॥२२ ॥
रत्नकेयूरवलयरत्नमञ्जीररञ्जितम् ।
रत्नकुण्डलयुग्मेन गण्डस्थलसमुज्ज्वलम् ॥२३ ॥
ईषद्धास्यप्रसन्नास्यं नित्योपास्यं सुरासुरैः ।
चन्दनोक्षितसर्वाङ्गं मालतीमाल्यमण्डितम् ॥२४ ॥
मणिना कौस्तुभेन्द्रेण गण्डस्थलविभूषितम् ।
परं प्रधानं परमं परमात्मानमीश्वरम् ॥२५ ॥
स्तुतं ब्रह्मेशशेषैश्च राधावक्षःस्थलस्थितम् ।
वेदानिर्वचनीयं च स्वेच्छामयमनीश्वरम् ॥२६ ॥
नित्यं नित्यं निर्गुणं च ज्योतिरूपं सनातनम् ।
प्रकृतेः परमीशानं भक्तानुग्रहकातरम् ॥२७ ॥
कोटिकन्दर्पलावण्यलीलाधाममनोहरम् ।
मयूरपुच्छचूडं च वरं वंशीधरं परम् ॥२८ ॥
दृष्ट्वा तमद्भुतं रूपं तुष्टाव कमलोद्भवः ।

गणेशः शेषः शम्भुश्च तदन्ये मुनयः सुराः ॥२९॥

ब्रह्मोवाच

परं ब्रह्म परं धाम परमात्मानमीश्वरम् ।
वन्दे वन्द्यं च सर्वेषां सर्वकारणकारणम् ॥३०॥
सर्वेश्वरं सर्वरूपं सर्वाद्यं सद्भिरीडितम् ।
वेदावेद्यं च विद्वद्भिर्न दृष्टं स्वप्नगोचरे ॥३१॥

श्रीमहादेव उवाच

सिद्धस्वरूपं सिद्धाद्यं सिद्धबीजं सनातनम् ।
प्रसिद्धं सिद्धिदं शान्तं सिद्धानां च गुरोर्गुरुम् ॥३२॥
बन्दे वन्द्यं च महतां परात्परतरं विभुम् ।
स्वात्मारामं पूर्णकामं भक्तानुग्रहकातरम् ॥३३॥
भक्तिप्रियं च भक्तेशं स्वभक्तिदास्यदं परम् ।
स्वपदप्रदमेकं च दातारं सर्वसम्पदाम् ॥३४॥

अनन्त उवाच

वक्त्राणां च सहस्रेण किं वा स्तौमि श्रुतिश्रुतम् ।
कोटिभिः कोटिभिर्वक्त्रैः को वा स्तोतुं क्षमः प्रभो ॥३५॥
किमु स्तोष्यति शम्भुश्च पञ्चवक्त्रेण वाञ्छितम् ।
कर्त्ता चतुर्णां वेदानां किं स्तोष्यति चतुर्मुखः ॥३६॥
षड्वक्त्रो गजवक्त्रश्च देवाश्च मुनयोऽपि वा ।
वेदा वा कि वेदविदः स्तुवन्ति प्रकृतेः परम् ॥३७॥
वेदानिर्वचनीयं च वेदां निर्वक्तुमक्षमाः ।
वेदविज्ञातवाक्येन विद्वांसः किं स्तुवन्ति तम् ॥३८॥

श्रीगणेश उवाच

मूर्खो वदति विष्णाय बुधो वदति विष्णवे ।
नम इत्येवमर्थं च द्वयोरेव समं फलम् ॥३९॥
यस्मै दत्तं च यज्ज्ञानं ज्ञानदाता हरिः स्वयम् ।
ज्ञानेन तेन स स्तौति भावग्राही जनार्दनः ॥४०॥
एकवक्त्रोऽनेकवक्त्रो मूर्खो विद्वान् स्वकर्मणा ।
अधनी च धनी वापि सपुत्रो वाप्यपुत्रकः ॥४१॥
कर्मणा परमीशं च स्तोतुं को वाप्यनुत्तमम् ।

यथाशक्ति स्तुतिः पूजा वन्दनं स्मरणं हरेः ॥४२ ॥
संकीर्त्तनं च भजनं जपनं बुद्ध्यनुक्रमम् ।
कुर्वन्ति सन्तोऽसन्तश्च सन्ततं परमात्मनः ॥४३ ॥

कार्तिकेय उवाच

सर्वान्तरात्मा भगवान् ज्ञानं च सर्वजीविनाम् ।
ज्ञानानुरूपं स्तवनं सन्तो नैव हसन्ति तम् ॥४४ ॥
भवेशु त्रिविधो लोकोऽप्युत्तमो मध्यमोऽधमः ।
सर्वे स्वकर्मवशगा निषेकः केन वार्यते ॥४५ ॥
सर्वेश्वरं च संवीक्ष्य सर्वो वदति मत्प्रभुम् ।
मदीश्वरस्य समता सर्वेषु किंकरेषु च ॥४६ ॥
भजन्ति केचित् शुद्धान्तं परमात्मानमीश्वरम् ।
केचित्तदंशमंशांशं प्राप्नुवन्ति क्रमेण तम् ॥४७ ॥

धर्म उवाच

अहं साक्षी च सर्वेषां विधिना निर्मितः पुरा ।
विधातुश्च विधाता त्वं सर्वेश्वरं नमोऽस्तु ते ॥४८ ॥

देवा ऊचुः

यं स्तोतुमसमर्थश्च सहस्रायुः स्वयं विधिः ।
ज्ञानाधिदेवः शम्भुश्च तं स्तोतुं किं वयं क्षमाः ॥४९ ॥

वेदा ऊचुः

किं जानीमो वयं के वाप्यनन्तेशस्य यो गुणः ।
वयं वेदास्त्वमस्माकं कारणस्यापि कारकः ॥५० ॥

मुनय ऊचुः

यदि वेदा न जानन्ति माहात्म्यं परमात्मनः ।
न जानीमस्तव गुणं वेदानुसारिणो वयम् ॥५१ ॥

सरस्वत्युवाच

विद्याधिदेवताहं च वेदा विद्याधिदेवकाः ।
वेदाधिदेवो धाता च तदीशं स्तौमि किं प्रभो ॥५२ ॥

पद्मोवाच

यत्पादपद्मं पद्मेशः शेषाश्चान्ये सुरास्तथा ।
ध्यायन्ते मुनयो देवा ध्याये तं प्रकृतेः परम् ॥५३ ॥

सावित्र्युवाच

सावित्री वेदमाताहं वेदानां जनको विधिः ।
त्वामेव धत्ते धातारं नमामि त्रिगुणात् परम् ॥५४॥

श्रीपार्वत्युवाच

तव वक्षसि राधाऽहं रासे वृन्दावने वने ।
महालक्ष्मीश्च वैकुण्ठे पादपद्मार्चने रता ॥५५॥
श्वेतद्वीपे सिन्धुकन्या विष्णोरुरसि भूतले ।
ब्रह्मलोके च ब्रह्माणी वेदमाता च भारती ॥५६॥
तवाज्ञया च देवानामाविर्भूता च तेजसि ।
निहत्य दैत्यान् देवारीन् दत्त्वा राज्यं सुराय च ॥५७॥
तत्पश्चाद्दक्षकन्याहमधुना पार्वती हरे ।
तवाज्ञया हरक्रोडे त्वद्भक्ता प्रतिजन्मनि ॥५८॥
नारायणप्रिया शश्वत्तेन नारायणी श्रुतौ ।
विष्णोरहं-पराशक्तिर्विष्णुमाया च वैष्णवी ॥५९॥
अनन्तकोटि ब्रह्माण्डं मया सम्मोहितं सदा ।
विदुषां रसनाग्रे च प्रत्यक्षं हि सरस्वती ॥६०॥
महाविष्णोश्च माताहं विश्वानि यस्य लोमसु ।
रामेश्वरी च सर्वाद्या सर्वशक्तिस्वरूपिणी ॥६१॥
तद्रासे धारणाद्राधा विद्वद्भिः परिकीर्त्तिता ।
परमानन्दपादाब्जं वन्दे सानन्दपूर्वकम् ॥६२॥
यत्पादपद्मं ध्यायन्ते परमानन्दकारणम् ।
पादपद्मेशशेषाद्या मुनयो मनवः सुराः ॥६३॥
योगिनः सन्ततं सन्तः सिद्धाश्च वैष्णवास्तथा ।
अनुग्रहं कुरु विभो बुद्धिशक्तिरहं तव ॥६४॥
इति सर्वकृतं स्तोत्रं यः पठेत् संयतः शुचिः ।
इहैव च सुखं भुंक्ते यात्यन्ते श्रीहरेः पदम् ॥६५॥
निवृत्तेषु च देवेषु देवीषु मुनिपुङ्गवे ।
उपवर्हणगन्धर्वः स्तुतिं कर्त्तुं समुद्यतः ॥६६॥

अथ गन्धर्वकृतस्तोत्रम्

गन्धर्व उवाच

वन्दे नवघनश्यामं पीतकौशेयवाससम् ।
सानन्दं सुन्दरं शुद्धं श्रीकृष्णं प्रकृतेः परम् ॥६७ ॥
राधेशं राधिकाप्राणवल्लभं वल्लवीसुतम् ।
राधासेवितपादाब्जं राधावक्षःस्थलस्थितम् ॥६८ ॥
राधानुरागं राधिकेष्टं राधापहृतमानसम् ।
राधाधारं भवाधारं सर्वाधारं नमामि तम् ॥६९ ॥
राधाहृत्पद्ममध्ये च वसन्तं सन्ततं शुभम् ।
राधासहचरं शश्वत् राधाज्ञापरिपालकम् ॥७० ॥
ध्यायन्ते योगिनी योगात् सिद्धाः सिद्धेश्वराश्च यम् ।
तं ध्याये सततं शुद्धं भगवन्तं सनातनम् ॥७१ ॥
सेवन्ते सन्ततं सन्तो ब्रह्मेशशेषसंज्ञकाः ।
सेवन्ते निर्गुणं ब्रह्म भगवन्तं सनातनम् ॥७२ ॥
निर्लिप्तं च निरीहं च परमात्मानमीश्वरम् ।
नित्यं सत्यं च परमं भगवन्तं सनातनम् ॥७३ ॥
यं सृष्टेरादिभूतं च सर्वबीजं परात्परम् ।
योगिनस्तं प्रपद्यन्ते भगवन्तं सनातनम् ॥७४ ॥
बीजं नानावताराणां सर्वकारणकारणम् ।
वेदावेद्यं वेदबीजं वेदकारणकारणम् ॥७५ ॥
योगिनस्तं प्रपद्यन्ते भगवन्तं सनातनम् ।
इत्येवमुक्त्वा गन्धर्वः पपात धरणीतले ॥७६ ॥
ननाम दण्डवद्भूमौ देवदेवं परात्परम् ।
इति तेन कृतं स्तोत्रं यः पठेत् प्रयतः शुचिः ॥७७ ॥
इहैव जीवन्मुक्तश्च परे याति परांगतिम् ।
हरिभक्तिं हरेर्दास्यं गोलोके च निरामयः ।
पार्षदप्रवरत्वं च लभते नात्र संशयः ॥७८ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे
प्रथमैकरात्रे गन्धर्वकृतस्तोत्रं नाम द्वादशोऽध्यायः

प्रथमैकरात्रे त्रयोदशोऽध्यायः

श्रीशुक उवाच

स्तोत्रान्तरे च काले च किं रहस्यं बभूव ह ।
तन्मे कथय भद्रं ते भगवन् भगवद्वचः ॥१॥

श्रीव्यास उवाच

स्तोत्रान्तरे च काले च गन्धर्वश्चोपवर्हणः ।
उवाच ब्रह्मसदसि भगवन्तं सनातनम् ॥२॥
सर्वैर्दैवैरहं शप्तश्चाधुना देवहेतुना ।
देवानामग्निपुञ्जश्च प्रदीप्तश्च सुमेरुवत् ॥३॥
अधुना च त्वयि गते भस्मसान्मां करिष्यति ।
अतो रक्ष जगन्नाथ मां समुद्धर्तुमर्हसि ॥४॥
त्वदंशशूकरेणैव धरोद्धारः कृतः पुरा ।
हिरण्याख्यं महादैत्यं निहत्य चावलीलया ॥५॥
पाद्मपद्मार्चितपदे पद्मे ते शरणागतम् ।
मामनाथं भयाक्रान्तं रक्ष रक्ष सुरानलात् ॥६॥
गन्धर्वस्य वचः श्रुत्वा प्रहस्य जगदीश्वरः ।
उवाच श्लक्ष्णया वाचा ब्रह्मेशो ब्रह्मसंसदि ॥७॥

अथ गन्धर्वमोक्षणम्

श्रीभगवानुवाच

गन्धर्वराजप्रवर स्थिरो भव भयं त्यज ।
शुभाश्रयस्य भक्तस्य भयं किं ते मयि स्थिते ॥८॥
सर्वेभ्योऽपि भयं नास्ति मद्भक्तानामकर्मणाम् ।
जन्ममृत्युजराव्याधिभयं तेषां न विद्यते ॥९॥
मन्मन्त्रोपासकश्चैव स्वतन्त्रोनित्यविग्रहः ।
पुनर्न विद्यते जन्म मन्त्रग्रहणमात्रतः ॥१०॥
नास्ति कालाद्भयं तस्य न निषेकाद्विधेरपि ।
मन्त्रग्रहणमात्रेण मुच्यते सर्वकर्मणः ॥११॥
मन्मन्त्रो हि दहेत्पापं कोटिजन्मकृतं च यत् ।

सुदीप्तो ज्वलदग्निश्च तृणपुञ्जं दहेद्यथा ॥१२॥
मन्मन्त्रग्रहणाद्योगान्मन्नामग्रहणस्य वा ।
तेषां पापानि वेपन्ते कोटिजन्मकृतानि च ॥१३॥
यमस्तन्नामलिखनं दूरीभूतं करोति च ।
अन्ते दास्यं च लभते गत्वा गोलोकमुत्तमम् ॥१४॥
यावदायुर्भ्रमेत् तावत् स्वतन्त्रो मत्तकुञ्जरः ।
ततः पापाः पलायन्ते वैनतेयादिवोरगाः ॥१५॥
तेषां च पादरजसा सद्यः पूता वसुन्धरा ।
पुनाति सर्वतीर्थानि दूरतो दर्शनादपि ॥१६॥
पूतश्च पवनो वह्निर्जलं च तुलसीदलम् ।
पूतान्येव हि तीर्थानि गङ्गादीनि च गायन ॥१७॥
पूता सुशीला धर्मिष्ठा सुव्रता स्त्री पतिव्रता ।
मन्मन्त्रोपासकाश्चैव तेभ्यः पूतोत्तमाः सदा ॥१८॥
मन्मन्त्रोपासकानां च तीर्थस्थानं व्रतं सुत ।
श्राद्धं दानं पूजनं च यथा चर्वितचर्वणम् ॥१९॥
भक्त्या तीर्थानि पूतानि स्वतः पूतो हि वैष्णवः ।
तत्तन्त्रं च तथा दानमलं श्राद्धं च निष्फलम् ॥२०॥
श्राद्धस्य सम्प्रदानं च कर्तुश्च पुरुषत्रयम् ।
पुरुषाणां शतं मुक्तं को भुंक्ते श्राद्धवस्तु च ॥२१॥
केचिदेवं वदन्तीति पितृलोकार्थमेव च ।
तद्विरुद्धं च ते तुष्टा मन्त्रग्रहणमात्रतः ॥२२॥
तेषां शुभाशिषं कर्म नैव भोगाय कल्पते ।
देवान्नप्रभवेद्वत्स सिद्धधान्ये यथाङ्कुरः ॥२३॥
साक्षात्करोति तेषां च कर्ममूलनिकृन्तनम् ।
मन्मन्त्रोपासकादन्ये कर्मभोगं च भुञ्जते ॥२४॥
मया स्वयं प्रदत्तश्च स्वमन्त्रः पुरुषाय च ।
परद्वाराद्ग्राहयित्वा भक्तं मुक्तं करोम्यहम् ॥२५॥
मया प्रदत्तमन्त्रश्च पुरा मृत्युञ्जयस्तथा ।
मृत्युञ्जयाय गोलोके शुद्धसत्त्वगणाय च ॥२६॥
पुनः सनत्कुमाराय धर्माय ब्रह्मणे तथा ।
कपिलाय च शेषाय गणेशाय महामते ।२७॥

नारायणर्षये चैव धर्मपुत्राय धीमते ।
पुनर्महाविष्णवे च विश्वानि यस्य लोमसु ॥२८ ॥
कालाधिष्ठातृदेवाय तस्मै सर्वान्तकाय च ।
उपेन्द्राय च कामाय भृगवेऽङ्गिरसे तथा ॥२९ ॥
सरस्वत्यै च पद्मायै राधायै विरजातटे ।
सावित्र्यै विष्णुमायायै पार्षदेभ्यश्च पुत्रक ॥३० ॥
तुभ्यं न दत्तो मन्त्रोऽत्र श्रूयतां तन्निमित्तकम् ।
जनिष्यसि शूद्रयोनौ ब्रह्मणो वाक्यपालनात् ॥३१ ॥
इत्येवं कथितं सर्वं गच्छ वत्स यथा सुखम् ।
द्वादशाब्दान्तरे शूद्रयोनौ देवाज्जनिष्यसि ॥३२ ॥
पञ्चवर्षाभ्यन्तरे च मन्मन्त्रं प्राप्य विप्रतः ।
दशाब्दान्ते वपुस्त्यक्त्वा ब्रह्मपुत्रो भविष्यसि ॥३३ ॥
मन्मन्त्रं पुनरेवेति शम्भुवक्त्राल्लभिष्यसि ।
इत्येवमुक्त्वा सर्वात्मा तत्रैवान्तरधीयत ॥३४ ॥
गन्धर्वः प्रययौ तस्माद्योषिद्भिः सह पुत्रक ।
इत्येवं कथितं सर्वं पूर्ववृत्तान्तमेव च ॥३५ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे
गन्धर्वमोक्षणं नाम त्रयोदशोऽध्यायः

प्रथमैकरात्रे चतुर्दशोऽध्यायः

श्रीशुक उवाच

प्रयाते राधिकानाथे गोलोकं च निरामयम् ।
बभूव किं रहस्यं च गते गन्धर्वपुङ्गवे ॥१॥

श्रीव्यास उवाच

सर्वे देवाश्च मुनयः प्रयाते परमात्मनि ।
सर्वे बभूवुस्ते तुष्णीं वयांसीव दिनात्यये ॥२॥
उवाच शम्भुर्ब्रह्माणं नीतिसारविशारदम् ।
ज्ञानाधिदेवो भगवान् परिणामसुखं वचः ॥३॥

श्रीमहादेव उवाच

रक्षिता यस्य भगवान् कल्याणं तस्य सन्ततम् ।
स यस्य विघ्नकर्त्ता च रक्षितुं तं च कः क्षमः ॥४॥
स्मृतिमात्रेण निर्विघ्ना ये च कृष्णपरायणः ।
विघ्नं कर्त्तुं के समर्थास्तेषां च मुनयः सुराः ॥५॥
कोपाग्नीनां स्थलं कुत्र स्तम्भितानां च साम्प्रतम् ।
देवानां च मुनीनां च क्षणेनैवेश्वरेच्छया ॥६॥
यदि तिष्ठन्ति भूमौ च दग्धशस्या वसुन्धरा ।
जले यदि ततस्तप्तं नष्टास्ते जलजन्तवः ॥७॥
स्थले दहन्ति लोकांश्च वृक्षांश्च प्रलयाग्नयः ।
विधानं कर्त्तुमुचितमेषां च जगतां विधे ॥८॥
त्वमेव धाता जगतां पिता च विष्णुरीश्वरः ।
कालाग्निरुद्रः संहर्ता नेदानीं प्रलयक्षमः ॥९॥
एते विषयिणः सर्वे कृष्णस्य परमात्मनः ।
आज्ञावहाश्च सततं दिक्पालाश्च दिगीश्वराः ॥१०॥
तस्यैवाज्ञावहो धर्मः साक्षी च कर्मणां नृणाम् ।
भ्रमन्ति विषये शश्वन्मोहिता मायया हरेः ॥११॥
अहं न पाता न स्रष्टा न संहर्त्ता च जीविनाम् ।
निर्लिप्तोऽहं तपस्वी च हरेराराधनोन्मुखः ॥१२॥

संहारविषयं मह्यं श्रीकृष्णश्च पुरा ददौ ।
दत्त्वा रुद्राय तदहं तपस्यासु रतो हरेः ॥१३ ॥
तदर्चनेन ध्यानेन तपसा पूजनेन च ।
स्तवेन कवचेनैव नाममन्त्रजपेन च ॥१४ ॥
मृत्युञ्जयोऽहमधुना न च कालाद्भयं मम ।
कालः संहरते सर्वं मां विना च तथेश्वरम् ॥१५ ॥
पुरा सर्वादिसर्गे च कस्यचित् स्रष्टुरेव च ।
भालोद्भवाश्च ते रुद्रास्तेष्वेकोऽहं च शङ्करः ॥१६ ॥
कल्पश्च ब्रह्मणः पाते लये प्राकृतिके तथा ।
सर्वे नष्टा विषयिणो न भक्ताश्च यथेश्वरः ॥१७ ॥
असंख्यब्रह्मणः पातः कल्पश्चासंख्य एव च ।
समतीतः कतिविधो भविता या पुनः पुनः ॥१८ ॥
श्रीकृष्णस्य निमेषेण ब्रह्मणः पतनं भवेत् ।
तत्र प्राकृतिकाः सर्वे तिरोभूताः पुनः पुनः ॥१९ ॥
न प्राकृतो न विषयी नित्यदेही च वैष्णवः ।
हरेर्वरेणामरोऽहं शिवाधारस्ततस्ततः ॥२० ॥
जलप्लुतं च विश्वौघं लये प्राकृतिके ध्रुवम् ।
आब्रह्मलोकपर्यन्तं परं कृष्णालयं विना ॥२१ ॥
सर्वा देव्यो विलीनाश्च कृष्णः सत्यं सुनिश्चितम् ।
सर्वे पुमांसो लीनाश्च सत्ये नित्ये सनातने ॥२२ ॥
अहं कृष्णश्च प्रकृतिः पार्षदप्रवरो हरेः ।
नित्यं नित्या विद्यमाना गोलोके च निरामये ॥२३ ॥
एक ईशो न द्वितीय इति सर्वादिसर्गतः ।
नहि नश्यन्ति तद्भक्ताः प्रकृतिप्राकृते लये ॥२४ ॥
तस्य भक्तोत्तमानां च सततं स्मरणेन च ।
आयुर्व्ययो नहि भवेत् कथं मृत्युर्भविष्यति ॥२५ ॥
न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
तेषां भक्तोत्तमानां च सततं स्मरणेन च ॥२६ ॥
जन्ममृत्युजराव्याधिभयं नाप्युपजायते ।

अत्र कल्पे भवान् ब्रह्मा व्यवस्थाता च कर्मसु ॥२७॥
स्थलं कोपानलानां च विधानं यद्विधे कुरु ।
शम्भोश्च वचनं श्रुत्वा कम्पितः कमलासनः ॥
स्थलं चकार वह्नीनामाज्ञया शङ्करस्य च ॥२८॥

ब्रह्मोवाच

ज्वरस्त्रिपादस्त्रिशिराः षड्भुजो नवलोचनः ।
भस्मप्रहरणो रौद्रः कालान्तकयमोपमः ॥२९॥
भवे भवतु सर्वत्र भवकोपानलोऽधुना ।
प्राकृतेषु च देहेषु व्यापारोऽस्य मया कृतः ॥३०॥
मम कोपानलः शम्भो संस्कृताग्निर्द्विजस्य च ।
भवे भवतु सर्वत्र व्यापारोऽस्य मया कृतः ॥३१॥
शेषस्य कोपवह्निश्च शेषास्येऽस्त्वधुना शिव ।
यतो विश्वं च प्रलये दहेद्रोमयपिण्डवत् ॥३२॥
वह्नेर्मुखानलो विश्वे व्यवहाराग्निरीश्वरः ।
भवत्वेव हि सर्वत्र सर्वेषामुपकारकः ॥३३॥
धर्मास्यकोपवह्निश्च कृष्णाग्निश्च भवत्वयम् ।
अधर्मं कुर्वतां सर्वं दाहनं च करिष्यति ॥३४॥
सूर्यकोपानलश्चायं दावाग्निश्च वनेषु च ।
स्थितिरस्य तरोः स्कन्धे तद्भक्ष्याः पशुपक्षिणः ॥३५॥
चन्द्रकोपानलो विश्वे कामिनां विरहानलः ।
दम्पत्योर्विरहे शश्वद्भक्ष्यति स्म द्वयोस्तनुम् ॥३६॥
इन्द्रकोपानलः सद्यो वज्राग्निश्च बभूव ह ।
उपेन्द्रस्यानलश्चैव विद्युदेव भवत्वयम् ॥३७॥
रुद्राणामास्यवह्निश्च महोल्काग्निर्भवत्वयम् ।
गणेशाग्निः पृथिव्यां तु यथास्थाने तु तिष्ठति ॥३८॥
यत्र तिष्ठेत्तदुषरमेवमेवं विदुर्बुधाः ।
स्कन्दकोपानलश्चैव रणास्त्राग्निर्बभूव ह ॥३९॥
कामेतराणां देवानां मुनीनां च मुखानलः ।
जग्राहौर्वमुनिस्तत्र तेजसि ब्रह्मणः सुतः ॥४०॥

स्वदक्षिणोरौ स मुनिः संस्थाप्य वेदमन्त्रतः ।
ब्रह्मणं च नमस्कृत्य शङ्करं तपसे ययौ ॥४१ ॥
कालेन तस्मान्निःसृत्य समुद्रे वाडवानलः ।
स बभूव पुरा पुत्र परमौर्वानलः स्वयम् ॥४२ ॥
कामाग्निमुल्वणं दृष्ट्वा विचिन्त्य मनसा विधिः ।
समालोच्य सु... सार्धं मुनीन्द्रैः सह संसदि ॥४३ ॥
आजुहाव स्त्रियः सर्वाः सुव्रताश्च पतिव्रताः ।
आययुर्योषितः सर्वास्ता ऊचुः कमलोद्भवम् ॥४४ ॥

स्त्रिय ऊचुः

किमस्मान् ब्रूहि भगवन् शाधि नः करवाम किम् ।
आलोच्य मनसा सर्वं देहि भारं वयं स्त्रियः ॥४५ ॥

ब्रह्मोवाच

गृहीत्वा मदनाग्निं च मैथुने सुखदायकम् ।
विश्वे च योषितः सर्वाः शश्वत्कामा भवन्तु च ॥४६ ॥
ब्रह्मणश्च वचः श्रुत्वा कोपरक्तास्यलोचनाः ।
तमूचुर्योषितः सर्वा भयं त्यक्त्वा च संसदि ॥४७ ॥

स्त्रिय ऊचुः

धिक् त्वां जगद्विधिं व्यर्थं चकार परमेश्वरः ।
अपूज्यो मोहिनीशापात् पुत्रशापेन साम्प्रतम् ॥४८ ॥
गृहीत्वा मदनाग्नि च पुरुषाश्च तथा स्त्रियः ।
नित्यं दहन्ति सततं वास्तवं दुःसहं परम् ॥४९ ॥
तदेकभागः पुरुषे त्रिभागश्चापि योषिति ।
तेन दग्धाः स्त्रियः सर्वाश्चास्माकमपरेण किम् ॥५० ॥
समर्पणं चेत् पुरुषे यद्यस्मासु स्मरानलः ।
भस्मीभूतं करिष्यामो रक्षिता को भवेत्तव ॥५१ ॥
पतिव्रतावचः श्रुत्वा तमुवाच शिवः स्वयम् ।
हितं सत्यं नीतिसारं परिणामसुखावहम् ॥५२ ॥

अथ कुलटोत्पत्तिः

श्रीमहादेव उवाच

त्यज द्वन्द्वं महाभाग सुव्रताभिः सहाधुना ।
पतिव्रतानां तेजश्च सर्वेभ्यश्च परं भवेत् ॥५३ ॥
निर्माणं कुरु देवेन्द्र कृत्यां स्त्रीजातिमीश्वर ।
तस्यै देहि दुःखबीजं कामकोपानलं परम् ॥५४ ॥

कुलटोत्पत्ति

शङ्करस्य वचः श्रुत्वा सत्वरं जगतां विधिः ।
ससृजे तत्क्षणं मूर्त्तिं स्त्रीरूपां सुमनोहराम् ॥५५ ॥
अहो रूपमहो वेशमहो अस्या नवं वयः ।
अहो चक्षुः कटाक्षं च मुनीनां मोहयन्मनः ॥५६ ॥
अहो सुकठिनं चारु स्तनयुग्मं सुवर्त्तुलम् ।
विचित्रं कठिनं स्थूलं श्रोणियुग्मं च सुन्दरम् ॥५७ ॥
नितम्बयुग्मं वलितं चक्राकारं सुकोमलम् ।
श्वेतचम्पकवर्णाभं सर्वावयवमीप्सितम् ॥५८ ॥
शरत्पार्वणकोटीन्दुविनिन्दास्यं सुशोभनम् ।
ईषद्धास्यप्रसन्नास्यं वस्त्रेणाच्छादितं मुदा ॥५९ ॥
वपुः सुकोमलं चालं नातिदीर्घं न वंखरम् ।
वह्निशुद्धांशुकं रत्नभूषणैर्भूषितं सदा ॥६० ॥
दाडिम्बकुमुमाकारं सान्द्रं सिन्दूरसुन्दरम् ।
कस्तूरीविन्दुना सार्द्धं स्निग्धचन्दनविन्दुभिः ॥६१ ॥
पक्वाविम्बफलाकारमधरौष्ठपुटं परम् ।
दन्तपंक्तियुगं चैव दाडिम्बबीजसन्निभम् ॥६२ ॥
सुचारु कवरीभारं मालतीमाल्यमण्डितम् ।
तस्यै ददौ च कामाग्नि दृष्ट्वा तां कमलोद्भवः ॥६३ ॥
दृष्ट्वा सा चन्द्ररूपं च कामोन्मत्ता विचेतना ।
कृत्वा कटाक्षं स्मेरास्या मां भजस्वेत्युवाच सा ॥६४ ॥
सस्मितः प्रययौ चन्द्रो लज्जया च सभातलात् ।
कामं दृष्ट्वा च चकमे कामार्त्ता सा गतत्रपा ॥६५ ॥
दुद्राव कामस्तस्माच्च तत्पश्चात् सा दधाव च ।
जहसुर्देवताः सर्वा मुनयश्चापि संसदि ॥६६ ॥

लज्जिता योषितः सर्वास्तां वारयितुमक्षमाः ।
सर्वे चक्रुः परीहासं स्त्रीवर्गं शङ्करादयः ॥६७ ॥
कामं न लब्ध्वा सा च स्त्री निवृत्यागत्य संसदि ।
तमश्विनीकुमारं चाप्युवाच सुरसन्निधौ ॥६८ ॥

कृत्याकामिन्युवाच ।

मां भजस्व रवेः पुत्र प्रियां रसवतीं मुदा ।
श्रृङ्गारे सुखदां शान्तां परां कामातुरां वराम् ॥६९ ॥
त्वया सार्द्धं भ्रमिष्यामि सुन्दरे गहने वने ।
रहसि रहसि क्रीडां करिष्यामि दिवानिशम् ॥७० ॥
मधुपानं च दास्यामि वासितं चामलं जलम् ।
सकर्पूरं च ताम्बूलं भोगवस्तु मनोहरम् ॥७१ ॥
शय्यां मनोरमां कृत्वा सपुष्पचन्दनार्चिताम् ।
भगवन्तं करिष्यामि पुष्पचन्दनचर्चितम् ॥७२ ॥

कुमार उवाच

वचनं वद वामे मामात्मनो हृदयङ्गम ।
विहाय कपटं कान्ते कपटं धर्मनाशनम् ॥७३ ॥
स्त्रीधर्मं स्त्रीमनस्कामं स्त्रीस्वभावं च कीदृशम् ।
तदाचारं कतिविधं तन्मां व्याख्यातुमर्हसि ॥७४ ॥
अश्विनीजवचः श्रुत्वा कामार्त्ता तमुवाच सा ।
कामार्त्तानां क्व लज्जा च क्व भयं मानमेव च ॥७५ ॥

अथ कुलटास्वभाव-कथनम्

कामिन्युवाच

स्थानं नास्ति क्षणं नास्ति नास्ति दूती तदुत्तमा ।
तेनैव युवतीनां च सतीत्वमुपजायते ॥७६ ॥
सुवेशं कामुकं दृष्ट्वा कामिनी मदनातुरा ।
तद्गात्रं च पुलकितं योनौ कण्डूयनं परम् ॥७७ ॥
विचेतना भवेत् सा च कामज्वरप्रपीडिता ।
सर्वं त्यजति तद्धेतोः पुत्रं कान्तं गृहं धनम् ॥७८ ॥
लब्ध्वा युवानं पुरुषं देशत्यागं करोति सा ।

तदुत्तमं पुनर्लब्ध्वा तं त्यजेत् सा क्षणेन च ॥७९ ॥
विषं दातुं समर्था सा स्वामिनं गुणिनां वरम् ।
म्लेच्छं युवानं सम्प्राप्य सर्वस्वं दातुमुत्सुका ॥८० ॥
त्यजेत्कुलभयं लज्जां धर्मं बन्धुं यशः श्रियम् ।
सम्प्राप्य रतिशूरं च युवानं सुरतोन्मुखम् ॥८१ ॥
सुदृश्यं सुन्दरमुखं शश्वन्मधुरितं वचः ।
हृदयं क्षुरधाराभं को वा जानाति तन्मनः ॥८२ ॥
विद्युच्छटा जले रेखा चास्थिरा च यथाम्बरे ।
तथास्थिरा च कुलटाप्रीतिः स्वप्नं च तद्वचः ॥८३ ॥
कुलटानां न सत्यं च न च धर्मो भयं दया ।
न लौकिकं न लज्जा स्याज्जारचिन्ता निरन्तरम् ॥८४ ॥
स्वप्ने जागरणे चैव भोजने शयने सदा ।
निरन्तरं कामचिन्ता जारे स्नेहो न चान्यतः ॥८५ ॥
कुलटा नरघातिभ्यो निर्दया दुष्टमानसाः ।
जारार्थे च सुतं हन्ति बान्धवस्य च का कथा ॥८६ ॥
न हि वेदा विदन्त्येवं कुलटाहृदयङ्गमम् ।
कथं देवाश्च मुनयः सन्तो जानन्ति निश्चयम् ॥८७ ॥
रतिशूरं प्रियं दृष्ट्वा क्षीरं घृतमिवाचरेत् ।
गते वयसि जीर्णं तं विषं दृष्ट्वा त्यजेत्क्षणात् ॥८८ ॥
न विश्वसेयुस्तां दुष्टो तस्मात् सन्तो हि संततम् ।
न रिपुः पुरुषाणां च दुष्टस्त्रीभ्यः परो भुवि ॥८९ ॥
विषं मन्त्रादुपशमं जलाद्वह्निश्च निश्चितम् ।
अग्नेश्च कण्टकोच्छन्नं दुर्जनः स्तवनाद्वशः ॥९० ॥
लुब्धो धनेन राजा च सेवया सततं वशः ।
मिश्रं स्वच्छस्वभावेन भयेन च रिपुर्वशः ॥९१ ॥
आदरेण वशो विप्रो युवती प्रेमभारतः ।
बन्धुर्वशः समतया गुरुः प्रणतिभिः सदा ॥९२ ॥
मूर्खो वशः कथायां च विद्वान् विद्याविचारतः ।
न हि दुष्टा च कुलटा पुंसश्च वशगा भवेत् ॥९३ ॥

स्वकार्ये तत्परा शश्वत् प्रीतिः कार्यानुरोधतः ।
न सर्वस्य वशीभूता विना शृङ्गारमुल्वणम् ॥९४॥
न प्रीत्या न धनेनैव न स्तवान्न च सेवया ।
न प्राणदानतो वेश्या वशीभूता भवेत्क्षणम् ॥९५॥
आहारो द्विगुणस्तासां बुद्धिस्तासां चतुर्गुणा ।
षड्गुणा मन्त्रणा तासां कामश्चाष्टगुणः स्मृतः ॥९६॥
शश्वत्कामा च कुलटा न च तृप्तिश्च क्रीडया ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ॥९७॥
दिवानिशं च शृङ्गारं कुरुते तत्पुमान् यदि ।
न तृप्तिः कुलटानां च पुमांसं ग्रस्तुमिच्छति ॥९८॥
नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः ।
नान्तकः सर्वभूतानां नाशां तृप्यति सम्पदाम् ॥९९॥
न श्रेयसां मनस्तृप्तं वाडवाग्निर्न पाथसाम् ।
वसुन्धरा न रजसां न पुंसां कुलटा तथा ॥१००॥
इत्येवं कथितं किञ्चित् सर्वं वक्तुं च नोचितम् ।
लज्जा बीजं योषितां च निबोध भास्करात्मज ॥१०१॥
श्रुत्वा च कृत्यास्त्रीवाक्यं जहसुर्मुनयः सुराः ।
चुकुपुर्योषितः सर्वाः पद्माद्या लज्जिताः सुत ॥१०२॥
लज्जानतानना लक्ष्मीर्निर्ययौ देवमण्डलात् ।
तत्पश्चात् पार्वती सार्द्धं सरस्वत्या नतानना ॥१०३॥
सावित्री रोहिणी स्वाहा वारुणी च रतिः शची ।
सर्वा बभूवुरेकत्र प्रचक्रुर्मन्त्रणां च ताः ॥१०४॥
कृत्यास्त्रियं समाहूय ता ऊचुश्च क्रमेण च ।
रोधयामासुरिष्टां तां सुगोप्यामपि योषितः ॥१०५॥
तस्या मुखे ददौ हस्तं सुशीला कमलालया ।
सलज्जिता भव सुते शान्ता चेति शुभाशिषम् ॥१०६॥
सरस्वती ददौ तस्यै चाभिमानं च धैर्यताम् ।
मौखर्यं वावदूकत्वं मन्त्रणामात्मरक्षणम् ॥१०७॥
सावित्रीं च ददौ तस्यै सौशील्यं चातिदुर्लभम् ।
आत्मसंगोपनं चैव गाम्भीर्यं कुलतो भयम् ॥१०८॥

पार्वत्युवाच

धिक् त्वां स्वभावकुलटां लज्जिता भव सुन्दरि ।
स्वमानं गौरवं रक्ष ह्यस्माकं च स्मरातुर ॥१०९॥
जनि लभ पृथिव्यां च कायव्यूहं विधाय च ।
पुंसामष्टगुणं कामं लभस्व च पृथक् पृथक् ॥११०॥
लज्जां चतुर्गुणां चापि द्विगुणां धैर्यतां तथा ।
अभोगेच्छाधमे गच्छ दूरं गच्छ ममान्तिकात् ॥१११॥
पुंसां च द्विगुणः कामो वास्तवीनां च योषिताम् ।
लज्जा चाष्टगुणा चापि धैर्यता च चतुर्गुणा ॥११२॥
कुलधर्मः कुलभयं सौशील्यं मानमूर्ज्जितम् ।
शश्वत्तिष्ठतु पुंस्येव सतीषु च ममाज्ञया ॥११३॥
यस्मात् सदसि सर्वेभ्यो लज्जाहीनः सुराधमः ।
स्त्रीस्वभावं च पप्रच्छ यज्ञभाक् न भवेत्ततः ॥११४॥
अद्यप्रभृति विश्वेषु नाग्राह्यं पापसंयुतम् ।
चिकित्सकानां विदुषां न भक्ष्यं च ममाज्ञया ॥११५॥
इत्येवमुक्त्वा प्रययुर्देव्यश्च सर्वयोषितः ।
देवाश्च मुनयश्चापि ये चान्ये च समागतः ॥११६॥
देवाश्च मुनयश्चापि ये चान्ये सर्वतः सुत ।
पतिव्रतानां स्त्रीणां च लज्जा बीजस्वरूपिणी ॥११७॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे
कुलटोत्पत्तिर्नाम चतुर्दशोऽध्यायः

प्रथमैकरात्रे पञ्चदशोऽध्यायः

श्रीव्यास उवाच

गते नियमिते काले गन्धर्वश्चोपवर्हणः ।
स्वयोगेन जहौ देहं भारते प्राक्तनादहो ॥१ ॥
स जज्ञे शूद्रयोनौ च पितुः शापेन दैवतः ।
विष्णुप्रसादं भुक्त्वा च बभूव ब्रह्मणः सुतः ॥२ ॥
विमुक्तस्तातशापेन सम्प्राप्य ज्ञानमुतमम् ।
प्रतिजन्मस्मृतिस्तस्य कृष्णमन्त्रप्रसादतः ॥३ ॥
पितुः सकाशादागत्य सम्प्राप चन्द्रशेखरात् ।
श्रीकृष्णमन्त्रमतुलं स्वर्गमन्दाकिनीतटे ॥४ ॥
स्वर्गमन्दाकिनीतीराद्गुरुणा शङ्करेण च ।
सहितः प्रययौ तूर्णं पार्वतीसन्निधानतः ॥५ ॥
उवास तत्र शम्भुश्च नारदश्च महामुनिः ।
पार्वती भद्रकाली स्कन्दो गणपतिः स्वयम् ॥६ ॥
महाकालश्च नन्दी च वीरभद्रः प्रतापवान् ।
सिद्धा महर्षयश्चैव मुनयः सनकादयः ॥७ ॥
योगीन्द्रा ज्ञानिनः सर्वे समूचुः शम्भुसंसदि ।
यत् स्तोत्रं कवचं ध्यानं सुभद्राय च कानने ॥८ ॥
नारायणर्षिभगवान् ब्राह्मणाय ददौ पुरा ।
पूजाविधानं यद्यच्च पुरश्चरणपूर्वकम् ॥९ ॥
तदेव भगवान् शम्भुः प्रददौ नारदाय च ।
उवाच शम्भुं देवर्षियोगिनां च गुरोर्गुरुम् ॥
पार्वतीसन्निधौ तत्र नारदश्च महामुनिः ॥१० ॥
भगवन् सर्वधर्मज्ञ सर्वज्ञ सर्वकारण ।
सद्यत्पृष्टं मया पूर्वं तन्मां व्याख्यातुमर्हसि ॥११ ॥
यद्यत्पृष्टं त्वया ब्रह्मन् प्रत्येकं च क्रमेण च ।
पुनः प्रश्नं कुरु मुने शृण्वन्तु मत्सभासदः ॥१२ ॥
आध्यात्मिकं च यज्ज्ञानं वेदानां सारमुत्तमम् ।
ज्ञानं ज्ञानिषु सारं यत् कृष्णभक्तिप्रदं शुभम् ॥१३ ॥
निर्वाणमुक्तिदं ज्ञानं कर्ममूलनिकृन्तनम्

तत्सिद्धियोगान्मुक्तिश्च योगिनामपि वाञ्छितम् ॥१४॥
संसारविषयं ज्ञानं शश्वत् सम्मोहवेष्टितम् ।
आश्रमाणां समाचारं तेषां धर्मपरिष्कृतम् ॥१५॥
चतुर्णामपि वर्णानां विधवानां महेश्वर ।
भिक्षूणां वैष्णवाणां च यतीनां ब्रह्मचारिणाम् ॥१६॥
वानप्रस्थाश्रमाणां च पण्डितानां तथैव च ।
पतिव्रतानां यद्यच्च श्रीकृष्णपूजनं च यत् ॥१७॥
यत् स्तोत्रं कवचं मन्त्रं पुरश्चरणमीप्सितम् ।
सार्वाह्निकमभीष्टं च विपाकं कर्मजीविनाम् ॥१८॥
संसारवासनाबद्धं लक्षणं प्रकृतीशयोः ।
तयोः परं वा यद्ब्रह्म तस्यावतारवर्णनम् ॥१९॥
कस्तत्कलावतीर्णश्च कस्तदंशस्तथैव च ।
परिपूर्णतमः कश्च कः पूर्णः कः कलांशकः ॥२०॥
कस्य वाराधने शम्भो किं फलं किं यशस्तथा ।
अङ्गाङ्गिनोर्भेदफलं विस्तीर्णं निरपेक्षकम् ॥२१॥
नारायणर्षिकवचं सुभद्रब्राह्मणाय च ।
यद्दत्तं किं तद्देवेश तदाराध्यश्च कः सुरः ॥२२॥
अतिसंगोपनीयं च कवचं परमाद्भुतम् ।
सुदुर्लभं च विश्वेषु नोक्तं मां ब्रह्मणा पुरा ॥२३॥
सनत्कुमारो जानाति नोक्तं तेन पुरा च माम् ।
मया ज्ञानमनापृष्टं यद्यज्जानासि मङ्गलम् ॥२४॥
वेदसारमनुपमं कर्ममूलनिकृन्तनम् ।
तन्मे कथय भद्रेश मामेवानुग्रहं कुरु ॥२५॥
अपूर्वं राधिकाख्यानं वेदेषु च सुदुर्लभम् ।
पुराणेष्वितिहासे च वेदाङ्गेषु सुदुर्लभम् ॥२६॥
गुरोश्च ज्ञानोदिगरणात् ज्ञानं स्यान्मन्त्रतन्त्रयोः ।
तत्तन्त्रं स च मन्त्रः स्यात् कृष्णभक्तिर्यतो भवेत् ॥२७॥
ज्ञानं स्याद्विदुषां किञ्चिद्वेदव्याख्यानतः प्रभो ।
वेदकारणपूज्यस्त्वं ज्ञानाधिष्ठातृदेवता ॥२८॥
तस्माद्भवान् परं ज्ञानं वद वेदविदां वर ।

मां भक्तमनुरक्तं च शरणागतमीश्वर ॥२९॥
नारदस्य वचः श्रुत्वा योगिनां च गुरोर्गुरुः ।
भगवत्या सहालोच्य ज्ञानं वक्तुं समुद्यतः ॥३०॥
इत्येवं कथितं सर्वं पूर्वाख्यानं मनोहरम् ।
हरिभक्तिप्रदं सर्वं कर्ममूलनिकृन्तनम् ॥३१॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे
पञ्चदशोऽध्यायः

समाप्तश्चेदं नारदपञ्चरात्रैकरात्रम्

द्वितीयरात्रे प्रथमोऽध्यायः

अथाध्यात्मिकवर्णनम्

श्रीमहादेव उवाच

नारायणं नमस्कृत्य परमात्मानमीश्वरम् ।
श्रृणु नारद वक्ष्यामि परमं धर्ममीप्सितम् ॥ १ ॥
प्रकृतेः परमिष्टं च सर्वेषामभिवाञ्छितम् ।
स्वेच्छामयं परं ब्रह्म पञ्चरात्राभिधं स्मृतम् ॥ २ ॥
कारणं कारणानां च कर्ममूलनिकृन्तनम् ।
अनन्तबीजरूपं च स्वाज्ञानध्वान्तदीपकम् ॥ ३ ॥
सर्वेश्वरं सर्वधाम परं वैराग्यकारणम् ।
परमं परमानन्दमायाबन्धनिकृन्तनम् ॥ ४ ॥
निर्लिप्तं निर्गुणं सारं वेदानां गोपनीयकम् ।
कर्मिणां कर्मणां शश्वत् साक्षिरूपं सुनिर्मलम् ॥ ५ ॥
ब्रह्मेशशेषप्रमुखदेववन्द्यं प्रशंसितम् ।
वेदज्ञानागोचरं तं योगिनां प्राणतः प्रियम् ॥ ६ ॥
सर्वाधारं च सर्वाद्यं सर्वसन्देहभञ्जनम् ।
सर्वाभीष्टप्रदातारं सर्वेषां च सुदुर्लभम् ॥ ७ ॥
दुराराध्यं च सर्वेषां भक्तिसाध्यं च मुक्तिदम् ।
मङ्गल्यं मङ्गलार्हं च सर्वविघ्नविनाशनम् ॥ ८ ॥
पवित्रं तीर्थपूतं च मङ्गलानां च मङ्गलम् ।
वरं स्वपददातारं भक्तिदास्यप्रदं हरेः ॥ ९ ॥
पापघ्नं पुण्यदं शुद्धं पापेन्धदाहनानलम् ।
सर्वावतारबीजं तं सर्वावतारवर्णनम् ॥१० ॥
श्रुतिज्ञं श्रुतिदुर्बोधं सर्वेषां श्रुतिसुन्दरम् ।
प्रसाददं चाशुतोषं प्रसादगुणसंयुतम् ॥११ ॥
पञ्चरात्रमिदं ब्रह्मन् पञ्चसंवादमेव च ।
यत्र पञ्चविधं ज्ञानं त्रिषु लोकेषु दुर्लभम् ॥१२ ॥
कृष्णेन ब्रह्मणे दत्तं गोलोके विरजातटे ।
निरामये ब्रह्मलोके मह्यं दत्तं च ब्रह्मणा ॥१३ ॥
पुरा सर्वादिसर्गे च सर्वज्ञानप्रदं शुभम् ।

मया तुभ्यं प्रदत्तं च ज्ञानामृतमभीप्सितम् ॥१४॥
त्वमेव वेदव्यासाय पश्चाद्दास्यसि निश्चितम् ।
व्यासो दास्यति पुत्राय निर्जनेऽपि शुकाय च ॥१५॥
अतः परं न दातव्यं यस्मै कस्मै च नारद ।
विना नारायणांशं तं व्यासदेवं सुपुण्यदम् ॥१६॥
सत्यं सत्यस्वरूपं च सतीसत्यवतीसुतम् ।
क्रमेण वर्णनं सर्वमेकचित्तं निशामय ॥१७॥
सर्वाद्याध्यात्मिकं ज्ञानं वेदसारं मनोहरम् ।
दुर्गं नानाप्रकारं च नानातन्त्रेषु पुत्रक ॥१८॥
सर्वसारोद्धृतं तत्र श्रीकृष्णपादसेवनम् ।
सर्वेषां सम्मतं ज्ञानं निर्लिप्तं भवबन्धतः ॥१९॥
लक्षश्लोकमिदं शास्त्रं श्रीकृष्णेन कृतं पुरा ।
कथयामि कथं ब्रह्मन् स्वल्पं संक्षेपतः शृणु ॥२०॥
आब्रह्मस्तम्बपर्यन्तं सर्वं कृष्णं चराचरम् ।
पुनस्तस्मिन् प्रलीनं च पुनरेव च सम्भवम् ॥२१॥
एक एवेश्वरः शश्वद्विश्वेषु निखिलेषु च ।
सर्वे तत्कर्मसिद्धाश्च मोहितास्तस्य मायया ॥२२॥
अनन्तस्य च कृष्णस्याप्यनन्तं गुणकीर्त्तनम् ।
अनन्तरूपा कीर्त्तिश्चाप्यनन्तं ज्ञानमेव च ॥२३॥
नामान्यस्याप्यनन्तानि तीर्थपूतानि नारद ।
अनन्तानि च विश्वानि विचित्रकृत्रिमाणि च ॥२४॥
नानाविधानि सर्वाणि जीवरूपाणि सर्वतः ।
मध्यमानि च क्षुद्राणि महान्ति चापि सर्वतः ॥२५॥
पृथक् पृथक् च प्रत्येकं प्रत्यक्षं सर्वजीविषु ।
सन्ततं सन्ति ये देवाः सन्तो जानन्ति निश्चितम् ॥२६॥
परमात्मस्वरूपश्च भगवान् राधिकेश्वरः ।
निर्लिप्तः साक्षिरूपश्च स च कर्मसु कर्मिणाम् ॥२७॥
जीवस्तत्प्रतिबिम्बश्च भोक्ता च सुखदुःखयोः ।
केचित् वदन्ति तं नित्यं कारणस्य गुणेन च ॥२८॥
विद्यमानात्तिरोधानं तिरोधानाच्च सम्भवः ।

देहाद्देहान्तरं यान्ति न मृत्युस्तस्य कुत्रचित् ॥२९॥
ततः प्रलीनः प्रलयः परं सर्वालयालये ।
अतो नित्यस्वरूपश्च जीव एव यथात्मकः ॥३०॥
केचिद्वदन्त्यनित्यश्च मिथ्यैव कृत्रिमः सदा ।
प्रतीलये पुनस्तत्र प्रतिविम्बो यथा रवेः ॥३१॥
यथैव शातकुम्भेषु निर्मलेषु जलेषु च ।
प्रत्येकं प्रतिविम्बश्च दृश्य एव हि जीविनाम् ॥३२॥
पुनः प्रलीयते सूर्ये गतेषु च घटेषु च ।
एवं चन्द्रस्य बोद्धव्यं दर्पणे जीवने यथा ॥३३॥
तस्मान्नित्यं परं ब्रह्म सजीवो नित्य एव सः ।
सर्वान्तरात्मा भगवान् प्रत्यक्षं प्रतिजीविषु ॥३४॥
अहं ज्ञानस्वरूपश्च ज्ञानाधिष्ठातृदेवता ।
बुद्धिरूपा भगवती सर्वशक्तिस्वरूपिणी ॥३५॥
इयं दुर्गा तव पुरो विष्णुमाया सनातनी ।
अनया मोहिताः सर्वे कृष्णभक्तं विना मुने ॥३६॥
मनःस्वरूपो ब्रह्मा च मनोऽधिष्ठातृदेवता ।
स्वयं स विषयी विष्णुः प्राणाः पञ्चस्वरूपिणः ॥३७॥
एते ह्यभ्यन्तरे देवी चन्द्रः सूर्यश्च चक्षुषोः ।
सर्वे चन्द्रादयो देवाश्चेन्द्रियेषु पृथक् पृथक् ॥३८॥
धर्मः शिरश्च सर्वेषां जठरे च हुताशनः ।
प्राणाद्भिन्नश्च पवनः स विश्वासः प्रकीर्त्तितः ॥३९॥
गणेशः कण्ठदेशस्थो विघ्नदो विघ्ननाशकृत् ।
स्कन्दः प्रतापरूपश्च कामो मनसि कामदः ॥४०॥
पापं पुण्यं हृदयजं लक्ष्मीः सत्त्वानुसारिणी ।
आकण्ठदेशात् सर्वेषां रसनासु सरस्वती ॥४१॥
सा एव मन्त्रणारूपा पृथङ्मुक्त्या च सर्वतः ।
बुद्धिजाः शक्तयः सर्वा विद्यन्ते सर्वजन्तुषु ॥४२॥
निद्रा तन्द्रा दया श्रद्धा तुष्टिः पुष्टि क्षमा च क्षुत् ।
लज्जा तृष्णा यथेच्छा च शान्तिश्चिन्ता जरा जडा ॥४३॥
याते स्वामिनि यान्त्येते नरदेवमिवानुगाः ।

चिन्ता ज्वरा च सततं शोभां पुष्टिं च द्वेष्टि च ॥४४ ॥
सर्वेषां जीविनामेव देहोऽयं पाञ्चभौतिकः ।
पृथिवी वायुराकाशस्तेजस्तोयमिति स्मृतः ॥४५ ॥
स्वदेहे च प्रपतिते स्वभागं प्राप्नुवन्ति च ।
पृथक् पृथक् च प्रत्येकमेकमेव क्रमेण च ॥४६ ॥
सङ्केतपूर्वकं नाम तत् स्मरन्ति च बान्धवाः ।
रुदन्ति सततं भ्रान्त्या मायया मायिनस्तथा ॥४७ ॥
तस्मात् सन्तो हि सेवन्ते श्रीकृष्णचरणाम्बुजम् ।
नित्यं सत्यमभयदं जन्ममृत्युजराहरम् ॥४८ ॥
प्रभातस्वप्नवद्विश्वमनित्यं कृत्रिमं मुने ।
पाद्मपद्मार्च्चितं पादपद्मं भज हरेर्मुदा ॥४९ ॥
मयोक्तं प्रथमं ज्ञानं ज्ञानं पञ्चविधेषु च ।
द्वितीयं श्रूयतां वत्स यत्सारं कृष्णभक्तिदम् ॥५० ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे द्वितीयरात्रे
प्रथमज्ञानाध्यात्मिकवर्णनं नाम प्रथमोऽध्यायः

द्वितीयरात्रे द्वितीयोऽध्यायः

अथ भक्तिज्ञाननिरूपणम्

श्रीमहादेव उवाच

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द्वितीयरात्रे तृतीयोऽध्यायः

अथ हरिभक्ति निरूपणम्

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डिम्भान्तरे च यो वालो महाविष्णुः स एव हि ॥४० ॥
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समासेन सर्वमुक्तं व्यासेन वक्तुमर्हसि ॥४६ ॥
पुरा त्वयोक्तं देवीनां देवानां चरितं शिव ।
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न कृत्रिमा च सा नित्या सत्यरूपा यथा हरिः ॥५४ ॥
प्राणाधिष्ठात्री या देवी राधारूपा च सा मुने ।
रसनाऽधिष्ठात्री या देवी दुर्गा दुर्गतिनाशिनी ॥५५ ॥
बुद्ध्याधिष्ठात्री या देवी दुर्गा दुर्गतिनाशिनी ।
अधुना या हिमगिरेः कन्या नाम्ना च पार्वती ॥५६ ॥
सर्वेषामपि देवानां तेजःसु समधिष्ठता ।
संहन्त्री सर्वदैत्यैनां देववैरिविमर्दनी ॥५७ ॥
स्थानदात्री च तेषां च धात्री त्रिजगतामपि ।
क्षुत्पिपासा दया निद्रा तुष्टि पुष्टिः क्षमा तथा ॥५८ ॥
लज्जा भ्रान्तिश्च सर्वेषामधिदेवी प्रकीर्त्तिता ।
मनोऽधिष्ठात्री देवी सा सावित्री विप्रजातिषु ॥५९ ॥
राधावामांशसम्भूता महालक्ष्मीः प्रकीर्त्तिता ।
ऐश्वर्याधिष्ठात्रीदेवीश्वरस्येव हि नारद ॥६० ॥
तदंशा सिन्धुकन्या च क्षीरोदमथनोद्भवा ।
मर्त्यलक्ष्मीश्च सा देवी पत्नी क्षीरोदशायिनः ॥६१ ॥
तदंशा स्वर्गलक्ष्मीश्च शक्रादीनां गृहे गृहे ।
स्वयं देवी महालक्ष्मीः पत्नी वैकुण्ठशायिनः ॥६२ ॥
सावित्री ब्रह्मणः पत्नी ब्रह्मलोके निरामये ।
सरस्वती द्विधाभूता पुरैव साज्ञया हरेः ॥६३ ॥
सरस्वती भारती च योगेन सिद्धयोगिनी ।
भारती ब्रह्मणः पत्नी विष्णोः पत्नी सरस्वती ॥६४ ॥
राधाधिष्ठात्री देवी च स्वयं रासेश्वरी परा ।
वृन्दावने च सा देवी परिपूर्णतमा सती ॥६५ ॥
रासमण्डलमध्ये च रासक्रीडां चकार सा ।
कृष्णचर्विततताम्बूलं चखाद राधिका सती ॥६६ ॥
राधा चर्विततताम्बूलं चखाद मधुसूदनः ।
एकाङ्गो हि तनोर्भेदो दुग्धधारण्ययोर्यथा ॥६७ ॥
भेदका नरकं यान्ति यावच्चन्द्रदिवाकरौ ।
तयोर्भेदं करिष्यन्ति ये च निन्दन्ति राधिकाम् ॥
कुम्भीपाकेन पच्यन्ते यावद्वै ब्रह्मणो वयः ॥६८ ॥

नारद उवाच

राधामन्त्रेषु यो मन्त्रः प्रधानः पूजितः सताम् ।
तन्मे ब्रूहि जगन्नाथ यद्ध्यानं कवचं स्तवम् ॥६९ ॥
पूजाविधानं तन्मन्त्रं यद्यत्पूजाफलं शिव ।
समासेन कृपासिन्धो मां भक्तमपि कथ्यताम् ॥७० ॥

श्रीमहादेव उवाच

नारायणर्षिणा दत्तं सुभद्रब्राह्मणाय च ।

कवचं यन्मुनिश्रेष्ठ तदेव कवचं परम् ॥७१ ॥
षडक्षरी महाविद्या श्रीकृष्णेनैव सेविता ।
सारभूता च मन्त्रेषु दास्यभक्तिप्रदा हरेः ॥७२ ॥
ध्यानं स्तोत्रं सर्वपूज्यं सामवेदोक्तमेव च ।
कार्त्तिकीपूर्णिमाप्राप्तं नराणां जन्मखण्डनम् ॥७३ ॥
परमानन्दसन्दोहकवचं तत्सुदुर्लभम् ।
यद्धृतं कण्ठदेशे च कृष्णेन परमात्मना ॥७४ ॥

नारद उवाच

षडक्षरीं महाविद्यां वद वेदविदां वर ।
केन केनोपासिता सा किं वा तत्फलमीश्वर ॥७५ ॥

श्रीमहादेव उवाच

षडक्षरी महाविद्या वेदेषु च सुदुर्लभा ।
निषिद्धा हरिणा पूर्वं वक्तुमेव हि नारद ॥७६ ॥
पार्वत्या परिपृष्टेन मया नोक्ता पुरा मुने ।
अस्माकं प्राणतुल्या च कृष्णस्य परमात्मनः ॥७७ ॥
सर्वसिद्धिप्रदा विद्या भक्तिमुक्तिप्रदा हरेः ।
वह्निस्तम्भं जलस्तम्भं मृदां च मनसस्तथा ॥७८ ।
सर्वं जानाति भक्तश्च विद्या सिद्धिर्भवेद्यदि ।
यदा नारायणक्षेत्रे दशलक्षं जपेच्छुचिः ॥७९ ॥
मन्त्रसिद्धिर्भवेत्तस्य विष्णुतुल्यो भवेन्नरः ।
इत्येवं कथितं वत्स मन्त्रतन्त्रपराक्रमम् ॥८० ॥
राज्यं देयं शिरो देयं प्राणा देयाश्च नारद ।
पुत्रो देयः प्रिया देया धर्मं देयं सुदुर्लभम् ॥८१ ॥
ज्ञानं मृत्युञ्जयं नाम यदि देयं महामुने ।
तथापि गोपनीया च न देया सा षडक्षरी ॥८२ ॥
ब्रह्मशापभयाद्विप्र तथापि कथयाम्यहम् ।
स्नातः शुद्धाम्बरधरो यती संयती एव च ॥८३ ॥
गृह्णीयाच्च महाविद्यां कामधेनुस्वरूपिणीम् ।
प्रदात्रीं कवितां विद्यां सर्वसिद्धिं च सम्पदाम् ॥८४ ॥
बलं पुत्रं महालक्ष्मीं निश्चलां शतपौरुषीम् ।
भक्तिं दास्यप्रदामन्ते गोलोके वासमीप्सितम् ॥८५ ॥
मन्त्रग्रहणमात्रेण नरो नारायणो भवेत् ।
कोटिजन्मार्जितात् पापान्मुच्यते नात्र संशयः ॥८६ ।
पुरुषाणां शतं चैव लीलया च समुद्धरेत् ।
मातरं भ्रातरं पुत्रं पत्नीं च बान्धवांस्तथा ॥८७ ॥
मन्त्रग्रहणमात्रेण सद्यः पूतो भवेन्नरः ।
यथा सुवर्णं वह्नौ च गंगातोये यथा नरः ॥८८ ॥
तस्यैव पादरजसो सद्यः पूता वसुन्धरा ।

पवित्राणि च तीर्थानि तुलसी चापि जाह्नवी ॥८९ ॥
पदे पदेश्वमेधस्य लभते निश्चतं फलम् ।
षडक्षरीं महाविद्यां यो गृह्णीयाच्च पुण्यदः ॥९० ॥
भूतवर्गात् पराद्वर्णोद्वितीयो दीर्धवान्मुने ।
चतुर्वर्गतुरीयश्च दीर्घवांश्च फलप्रदः ॥९१ ॥
भूतवर्गात्परो वर्णो वाणीवान् सर्वसिद्धिदः ।
सर्वशुद्धप्रियान्ता च तस्या बीजादिका स्मृता ॥९२ ॥
षडक्षरी महाविद्या कथिता सर्वसिद्धिदा ।
प्रणवाद्या महामाया राधा लक्ष्मी सरस्वती ॥९३ ।
कृष्णप्राणाधिका ङेन्ताऽनलजायान्त एव च ।
कल्पवृक्षस्वरूपश्च मन्त्रोऽयं भुवनाक्षरः ॥९४ ॥
कुमारपदवीदाता सिद्धो यदि भवेन्नरः ।
कुमारेणार्चितो मन्त्रः पाद्मे पाद्मसुतेन च ॥९५ ॥
पाद्मेन दत्तः पुत्राय पुष्करे सूर्यपर्वणि ।
सप्तलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम् ॥९६ ॥
सर्वस्तम्भं सर्वसिद्धिं लभते साधकः सदा ।
कृष्णेन दत्तो गोलोके ब्रह्मणे विरजातटे ॥९७ ॥
तेन दत्तश्च मह्यं च तुभ्यं दत्तो महामुने ।
प्रणवाद्या च सर्वाद्या महामाया सरस्वती ॥९८ ॥
कृष्णप्रिया चतुर्थ्यन्तां चित्रभानुप्रियान्तका ।
एकादशाक्षरो मन्त्रो गङ्गयोपासितस्तथा ॥९९ ॥
मुक्तिप्रदश्च मन्त्रोऽयं तीर्थपूतश्चसिद्धिदः ।
मनोयायी भवेदत्र चान्ते याति परां गतिम् ॥१०० ॥
दशलक्षजपैनैव मन्त्रसिद्धिर्भवेन्नृणाम् ।
प्रणवाद्या च सर्वाद्या महालक्ष्मीः सरस्वती ॥१०१ ॥
सर्वाद्या सा चतुर्थ्यन्ता वीतिहोत्रप्रियान्तका ।
दशाक्षरो महामन्त्रो दास्यभक्तिप्रदो हरेः ॥१०२ ।
योगीन्द्रश्च भवेदत्र मन्त्रसिद्धिर्भवेद्यदि ।
नवलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम् ॥१०३ ॥
सर्वमन्त्रेषु सारश्च मन्त्रराजः प्रकीतितः ।
तुलस्योपासितो मन्त्रश्चतुवर्गफलप्रदः ॥१०४ ॥
व्यासेनोपासितोऽयं च तथा नारायणर्षिणा ।
सारभूतं मयोक्तन्ते परं मन्त्रचतुष्टयम् ॥
सुखदं भक्तिदं शुद्धं किं भूयः श्रोतुमिच्छसि ॥१०५ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे द्वितीयरात्रे
हरिभक्तिज्ञाननिरूपणं नाम तृतीयोऽध्यायः ॥३ ॥

द्वितीयरात्रे चतुर्थोध्यायः

अथ राधाप्रश्नकथनम्

श्रीनारद उवाच

मन्त्रोपयुक्तं ध्यानं च तथा पूजाविधानकम् ।
स्तवनं कवचं चैव वद वेदविदां वर ॥१ ॥

श्रीभगवानुवाच

ध्यानं च श्रूयतां वत्स सामवेदोक्तमेव च ।
श्रीकृष्णेन कृतं पूर्वं सर्वेषामभिवाञ्छितम् ॥२ ॥
श्वेतचम्पकवर्णाभां चन्द्रकोटिसमप्रभाम् ।
बिभ्रतीं कवरीभारं मालतीमाल्यभूषिताम् ॥३ ॥
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम् ।
ईषद्धास्यप्रसन्नास्यां भक्तानुग्रहकारिकाम् ॥४ ॥
ब्रह्मस्वरूपां परमां कृष्णरामां मनोहराम् ।
कृष्णप्राणाधिकां देवीं कृष्णवक्षःस्थलस्थिताम् ॥५ ॥
कृष्णस्तुतां कृष्णकान्तां शान्तां सर्वप्रदां सतीम् ।
निर्लिप्तां निर्गुणां नित्यां सत्यां शुद्धां सनातनीम् ॥६ ॥
गोलोकवासिनीं गोप्त्रीं विधात्रीं धातुरेव ताम् ।
वृन्दां वृन्दावनचरीं वृन्दावनविनोदिनीम् ॥७ ॥
तुलस्याधिष्ठातृदेवीं गङ्गार्चितपदाम्बुजाम् ।
सर्वसिद्धिप्रदां सिद्धां सिद्धेशीं सिद्धयोगिनीम् ॥८ ॥
सुयज्ञयज्ञाधिष्ठात्रीं सुयज्ञाय महात्मने ।
वरदात्रीं च वरदा सर्वसम्पत्प्रदां सताम् ॥९ ॥
गोपीभिः सुप्रियाभिर्श्च सेवितां श्वेतचामरैः ।
रत्नसिंहासनस्थां च रत्नदर्पणधारिणीम् ॥१० ॥
क्रीडापङ्कजहस्ताभ्यां परां कृष्णप्रियां भजे ।
ध्यात्वा शिरसि पुष्पं च दत्वा प्रक्षाल्य हस्तकम् ॥११ ॥
पुनर्ध्यात्वा च भक्तया च दद्यात्तस्यै प्रसूनकम् ।
तां षोडशोपचारेण सम्पूज्य परमेश्वरीम् ॥१२ ॥
पुष्पाञ्जलित्रयं दत्वा स्तुत्वा च कवचं पठेत् ।

पूजाक्रमं परीहारं वत्स मत्तो निशामय ॥१३॥
मन्त्रं समुपचाराणां श्रृण्वनुक्रमणेन च ।
पुनर्ध्यात्वा यथा देवी पुष्पाञ्जलियुतो भवेत् ॥१४॥
इमं मन्त्रं परीहारं कुरुते भक्तिपूर्वकम् ।
नारायणि महामाये विष्णुमाये सनातनि ॥१५॥
प्राणाधिदेवि कृष्णस्य मामुद्धर भवार्णवात् ।
संसारसागरे घोरे भीतं मां शरणागतम् ॥१६॥
प्रपन्नं पतितं मातर्मामुद्धर हरिप्रिये ।
असंख्ययोनिभ्रमणादज्ञानान्धतमोऽन्वितम् ॥१७॥
ज्वलद्भिर्ज्ञानदीपैश्च मां सुवर्त्म प्रदर्शय ।
सर्वेभ्योऽपि विनिर्मुक्तं कुरु राधे सुरेश्वरि ॥१८॥
मां भक्तमनुरक्तं च कातरं यमताडनात् ।
त्वत्पादपद्मयुगले पाद्मपद्मालयार्च्चिते ॥१९॥
देहि मह्यं परां भक्ति कृष्णेन परिसेविते ।
स्निग्धदूर्वांकुरैः शुक्लपुष्पैः कुसुमचन्दनैः ॥२०॥
कृष्णदत्तार्घ्यशोभाढ्ये भक्तिमाध्वीकसंकुले ।
आसनं भास्वदुत्तुङ्गममूल्यं रत्ननिर्मितम् ॥२१॥
मया निवेदितं भक्त्या गृहाण परमेश्वरि ।
नानातीर्थोद्भवं पुण्यं शीतलं च सुनिर्मलम् ॥२२॥
मया निवेदितं भक्त्या पाद्यं च प्रतिगृह्यताम् ।
स्निग्धदूर्वाक्षतं शुक्लपुष्पकुंकुमचन्दनम् ॥२३॥
तीर्थतोयान्वितं देवि गृहाणार्घ्यं सुरेश्वरि ।
वह्निशुद्धं वस्त्रयुग्ममममूल्यमतुलं परम् ॥२४॥
मया निवेदितं भक्त्या गृहाण जगदम्बिके ।
ग्रथितं सूक्ष्मसूत्रेण पारिजातविनिर्मितम् ॥२५॥
जन्ममृत्युजराव्याधिहरे माल्यं गृहाण मे ।
कस्तूरीकुंकुमाक्तं च सुगन्धि स्निग्धचन्दनम् ॥२६॥
राधे मातर्निराबाधे मद्गृहाणानुलेपनम् ।
शुक्लपुष्पसमूहं च सुगन्धि चन्दनान्वितम् ॥२७॥
मया निवेदितं भक्त्या पुष्पं देवि प्रतिगृह्यताम् ।

वनस्पतिरसो दिव्यो गन्धवस्तुभिरन्वितः ॥२८॥
मया निवेदितो भक्त्या धूतोपं प्रतिगृह्यताम् ।
अन्धकारभयध्वंसी माङ्गल्यो विश्वपावनः ॥२९॥
मया निवेदितो भक्त्या दीपोऽयं प्रतिगृह्यताम् ।
सुधापूर्णं रत्नकुम्भं शतकं च सुदुर्लभम् ॥३०॥
माध्वीककुम्भलक्षं च नैवेद्यं देवि गृह्यताम् ।
मिष्टान्नस्वस्तिकानां च लक्षपुञ्जं मनोहरम् ॥३१॥
शर्कराराशिलक्षं च नैवेद्यं देवि गृह्यताम् ।
संस्कृतं पायसं पिष्टं शाल्यन्नं व्यञ्जनान्वितम् ॥३२॥
शर्करादधिदुग्धाक्तं नैवेद्यं देवि गृह्यताम् ।
फलानां च सुपक्वानामाम्रादीनां त्रिलक्षकम् ॥३३॥
राशीनां च मया दत्तं भक्त्या च देवि गृह्यताम् ।
दधिकुल्याशतं चैव मधुकुल्याशतं तथा ॥३४॥
घृतकुल्याशतं चैव गृहाण परमेश्वरि ।
दुग्धकुल्या शतं रम्यं गुडकुल्या शतं तथा ॥३५॥
मया निवेदितं भक्त्या गृहाण परमेश्वरि ।
नानातीर्थोद्भवं रम्यं सुगन्धिवस्तुवासितम् ॥३६॥
मया निवेदितं भक्त्या शीततोयं गृहाण मे ।
पयःफेननिभा शय्या रत्नेन्द्रसारनिर्मिता ॥३७॥
मया निवेदिता भक्त्या तां गृहाण सुरेश्वरि ।
भूषणान्नि च रम्याणि सद्रत्ननिर्मितानि च ॥३८॥
मया निवेदितान्येव गृहाण परमेश्वरि ।
ताम्बूलं च परं रम्यं कर्पूरादिसुवासितम् ॥३९॥
मया निवेदितं भक्त्या गृहाण परमेश्वरि ।
सिन्दूरं शोभनं राधे योषितां सुप्रियं सदा ॥४०॥
मया निवेदितं भक्त्या सिन्दूरं प्रतिगृह्यताम् ।
परं सुपक्वतैलं च सुगन्धिवस्तुसंस्कृतम् ॥४१॥
मया निवेदितं भक्त्या तैलं च प्रतिगृह्यताम् ।
पुष्पाञ्जलित्रयं दत्त्वा दासीबर्गं प्रपूजयेत् ॥४२॥
पाद्यादिकं पृथग्दत्वा प्रणमेद्दण्डवद्भुवि ।

मालतीं माधवीं रक्तां रत्नमालावतीं सतीम् ॥४३ ॥
चम्पावतीं मधुमतीं सुशीलां वनमालिकाम् ।
चन्द्रावलीं चन्द्रमुखीं पद्मां पद्ममुखीं शुभाम् ॥४४ ॥
कमलां कालिकां कृष्णप्रियां विद्याधरीं तथा ।
सम्पूज्य भक्त्या सर्वास्ता बटुवर्गं प्रजूजयेत् ॥४५ ॥
सानन्दं परमानन्दं सुमित्रं सन्तनुं तथा ।
एतान् सम्पूज्य प्रत्येकं स्तोत्रं च कवचं पठेत् ॥४६ ॥
जपेत् षडक्षरीं विद्यां श्रीकृष्णेनैव सेविताम् ।
यथाशक्ति भक्तियुक्तो दण्डवत् प्रणमेत् सदा ॥४७ ॥
स्तोत्रं च सामवेदोक्तं प्रपठेद् भक्तिसंयुतः ।
राधा रासेश्वरी रम्या रामा च परमात्मनः ॥४८ ॥
रासोद्भवा कृष्णकान्ता कृष्णवक्षःस्थलस्थिता ।
कृष्णप्राणाधिदेवी च महाविष्णोः प्रसूरपि ॥४९ ॥
सर्वाद्या विष्णुमाया च सत्या नित्या सनातनी ।
ब्रह्मस्वरूपा परमा निर्लिप्ता निर्गुणा परा ॥५० ॥
वृन्दा वृन्दावने सा च विरजातटवासिनी ।
गोलोकवासिनी गोपी गोपीशा गोपमातृका ॥५१ ॥
सानन्दा परमानन्दा नन्दनन्दनकामिनी ।
वृषभानुसुता शान्ता कान्ता पूर्णतमा च सा ॥५२ ॥
काम्या कलावती कन्या तीर्थपूता सती शुभा ।
सप्तत्रिंशच्च नामानि वेदोक्तानि शुभानि च ॥५३ ॥
सारभूतानि पुण्यानि सर्वनामसु नारद ।
यः पठेत् संयतः शुद्धो विष्णुभक्तो जितेन्द्रियः ॥५४ ॥
इहैव निश्चलां लक्ष्मीं लब्ध्वा याति हरेः पदम् ।
हरिभक्तिं हरेर्दास्यं लभते नात्र संशयः ॥५५ ॥
भक्तो लक्षजपेनैव स्तोत्रसिद्धो भवेद्ध्रुवम् ।
सिद्धस्तोत्रो यदि भवेत् सर्वसिद्धेश्वरो भवेत् ॥५६ ॥
वह्निस्तम्भं जलस्तम्भं मनस्तनम्भं हृदस्तथा ।
मनोयायित्वमिष्टं च लभते नात्रसंशयः ॥५७ ॥
स्तोत्रस्मरणमात्रेण जीवन्मुक्तो भवेन्नरः ।

पदे पदेऽश्वमेधस्य लभते निश्चितं फलम् ॥५८॥
कोटिजन्मार्जितात् पापात् ब्रह्महत्याशतादपि ।
स्तोत्रस्मरणमात्रेण मुच्यते नात्रसंशयः ॥५९॥
मृतवत्सा काकबन्ध्या महाबन्ध्या प्रसूयते ।
शृणोति वर्षमेकं या शुद्धा स्विन्नन्नभोजिनी ॥६०॥
शृणोति मासमेकं यः सर्वाभीष्टं लभेन्नरः ।
सामवेदकुमारं तमित्याह कमलोद्भवः ॥६१॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे द्वितीयरात्रे शिवनारदसंवादे भक्तिज्ञानकथने राधाप्रश्नकथनं नाम चतुर्थोऽध्यायः

द्वितीयरात्रे पञ्चमोऽध्यायः

अथ राधिकाकवचम्

श्रीनारद उवाच

सर्वं श्रुतं जगन्नाथ यद्यन्मनसि वाञ्छितम् ।
अधुना श्रोतुमिच्छामि राधिकाकवचं परम् ॥१ ॥

श्रीमहादेव उवाच

क्षमस्व ब्रह्मणः पुत्र देवर्षे मुनिपुङ्गव ।
यन्निषिद्धं भगवता कृष्णेन परमात्मना ॥२ ॥
कथं वक्ष्यामि हे वत्स सुगुप्तं कवचं मुने ।
कण्ठे दधार भगवान् भक्त्या रत्नपुटेन यत् ॥३ ॥
परमानन्दसन्दोहवकचं च सुदुर्लभम् ।
षडक्षरीं महाविद्यां नित्यभक्तया जपेद्धरिः ॥४ ॥
नित्यं प्रपूजयेन्नित्यं नित्यः सत्यः परात्परः ।
सा पूजयेत् प्रभुं नित्यं जपेदेकादशाक्षरम् ॥५ ॥
मह्यं च कवचं दत्त्वा निषिद्धं परमात्मना ।
इदमेवेति कवचं दत्तं तेनैव ब्रह्मणे ॥६ ॥
धर्माय ब्रह्मणा दत्तं तेन नारायणाय च ।
नारायणेन कण्ठस्थं सुभद्राय ददे पुरा ॥७ ॥
क्षमस्व कथितुं नालं क्षमस्व भगवन्मुने ।
गुरुणा च निषिद्धं च न वक्तव्यं कदाचन ॥८ ॥

श्रीनारद उवाच

मां भक्तमनुरक्तं च नाथ मा कुरु वञ्चनाम् ।
त्वमेव कृष्णस्त्वं शम्भुर्द्वयोर्भेदो न साम्नि च ॥९ ॥
परतन्त्रो निषिद्धं च वाक्यं कथितुमक्षमः ।
शृणोति कस्य वा वाक्यं यः स्वतन्त्रः स्वयं प्रभुः ॥१० ॥
यदि मां कवचं नाथ न वक्ष्यसि सुदुर्लभम् ।
देहं त्यक्त्वा ब्रह्महत्यां दास्यामि तुभ्यमीश्वर ॥११ ॥
सद्वंशजातः शिष्यश्च शुद्धः सुब्राह्मणः सुधीः ।
मन्यते कृष्णतुल्यं च गुरुं परमधार्मिकः ॥१२ ॥
देवमन्यं कृष्णतुल्यं यो ब्रवीति नराधमः ।

ब्रह्महत्यां च लभते महामूर्खो न संशयः ॥१३ ॥
परमात्मा स्वयं कृष्णो निर्गुणः प्रकृतेः परः ।
ततो देवास्तदंशाश्च सगुणाः प्राकृताः स्मृताः ॥१४ ॥
सर्वे जन्याः कृत्रिमाश्च पुरा ब्रह्मादयः सुराः ।
सर्वेषां जनकः कृष्णः परमाद्यः परात्परः ॥१५ ॥
शृणु वक्ष्यामि विप्रेन्द्र राधिकाकवचं शुभम् ।
परमानन्दसन्दोहाभिधमिष्टं सुदुर्लभम् ॥१६ ॥
कृष्णेन दत्तं मह्यं च शतशृङ्गे च पर्वते ।
निरामये च गोलोके पुण्ये वृन्दावने वने ॥१७ ॥
राधिकासद्रिधाने च शोभने रासमण्डले ।
गोपगोपीकदम्बैश्च वेष्टिते समभीप्सिते ॥१८ ॥
अहं तुभ्यं प्रदास्यामि प्रवक्तव्यं न कस्यचित् ।
यद्धृत्वा पठनाद्भक्तो जीवन्मुक्तो भवेद् ध्रुवम् ॥१९ ॥
ब्रह्महत्यालक्षपापान्मुच्यते नात्र संशयः ।
कोटिजन्मार्जितात् पापादुपदेशात् प्रमुच्यते ॥२० ॥
अश्वमेधसहस्त्रं च राजसूयशतं तथा ।
विप्रेन्द्र कवचस्यास्य कलां नार्हति षोडशीम् ॥२१ ॥
शिष्याय विष्णुभक्ताय साधकाय प्रकाशयेत् ।
शठाय परशिष्याय दत्त्वा मृत्युं लभेन्नरः ॥२२ ॥
विप्रेन्द्र कवचस्यास्य ऋषिर्नारायणः स्वयम् ।
कृष्णस्य भक्तिदास्ये च विनियोगः प्रकीर्तितः ॥२३ ॥
सर्वाद्या मे शिरः पातु केशं केशवकामिनी ।
भालं भगवती पातु लीला लोचनयुग्मकम् ॥२४ ॥
नासां नारायणी पातु सानन्दा चाधरौष्ठकम् ।
जिह्वां पातु जगन्माता दन्तं दामोदरप्रिया ॥२५ ॥
कपोलयुग्मं कृष्णेशा कण्ठं कृष्णप्रियावतु ।
कर्णयुग्मं सदा पातु कालिन्दीकूलवासिनी ॥२६ ॥
वसुन्धरेशा वक्षो मे परमा सा पयोधरम् ।
पद्मनाभप्रिया नाभिं जठरं जाह्नवीश्वरी ॥२७ ॥
नित्या नितम्बयुग्मं मे कङ्कालं कृष्णसेविता ।

परात्परा पातु पृष्ठं सुश्रोणी श्रोणिकायुगम् ॥२८॥
परमाद्या पानयुग्मं नखरांश्च नरोत्तमा ।
सर्वाङ्गं मे सदा पातु सर्वेशा सर्वमङ्गला ॥२९॥
पातु रासेश्वरी राधा स्वप्ने जागरणे च माम् ।
जले स्थले चान्तरीक्षे सेविता जलशायिनी ॥३०॥
प्राच्यां मे सततं पातु परिपूर्णतमप्रिया ।
वह्नीश्वरी वह्निकोणे दक्षिणे दुःखनाशिनी ॥३१॥
नैर्ऋते सततं पातु नरकार्णवतारिणी ।
वारुणे वनमालीशा वायव्यां वायुपूजिता ॥३२॥
कौबेरे मां सदा पातु कूर्मेण परिषेविता ।
ऐशान्यामीश्वरी पातु शतशृङ्गनिवासिनी ॥३३॥
वने वनचरी पातु वृन्दावनविनोदिनी ।
सर्वत्र संन्ततं पातु सर्वेशा विरजेश्वरी ॥३४॥
प्रथमे पूजिता या च कृष्णेन परमात्मना ॥
षडक्षर्या विद्यया च सा मां रक्षतु कातरम् ॥३५॥
द्वितीये पूजिता देवी शम्भुना रासमण्डले ।
नानासंभृतसंभारैर्माया प्रकृतिरीश्वरी ॥३६॥
सप्ताक्षर्या विद्यया च पूज्यया प्रणवाद्यया ।
तृतीये पूजिता देवी ब्रह्मणा परमादरम् ॥३७॥
श्रीबीजयुक्तया भक्त्या चाष्टाक्षर्या च विद्यया ।
चतुर्थे पूजिता देवी शेषेण विघ्ननाशिनी ॥३८॥
तेनैव सेविता विद्या मायायुक्ता नवाक्षरी ।
विद्या सा चापि धर्मेण सेविता परमेश्वरी ॥३९॥
धर्मेण दत्ता सा विद्या पुत्र नाराणर्षये ।
नराय शुद्धभक्ताय सा च विद्या मनोहरा ॥४०॥
नवाक्षरी महाविद्या कामदेवेन सेविता ।
तदधीनं सर्वविश्वं पूज्यया विद्यया यया ॥४१॥
सम्प्राप दाहिकां शक्तिं वह्निश्च विद्यया यया ।
नवाक्षरी महाविद्या वायुना परिषेविता ॥४२॥
विश्वेषां प्राणरूपश्च पूज्यया विद्यया यया ।

सर्वाधारश्च पूज्यश्च बलवान् सर्वतोऽभवत् ॥४३ ॥
शेषाधारश्च कूर्मश्च पूज्यया विद्यया यया ।
विश्वाधारश्च शेषश्च तया च विद्यया यया ॥४४ ॥
धराधरा च सर्वेषां तया च विद्यया सदा ।
तयैव विद्यया शुद्धा गङ्गा भुवनपावनी ॥४५ ॥
तयैव तुलसी शुद्धा तीर्थपूता बभूव सा ।
तया स्वाहा वह्निजाया पितृणां कामिनी स्वधा ॥४६ ॥
लक्ष्मीर्माया कामवाणी सर्वाद्या प्रणवादिका ।
रासेश्वरी राधिका सा ङेन्ता वह्निप्रियान्तका ॥४७ ॥
तत्षोडशी महाविद्या परिपूर्णतमा श्रुतौ ।
कामधेनुस्वरूपा सा सर्वसिद्धिप्रदायिनी ॥४८ ॥
पुरा सनत्कुमारेण षोडशी परिसेविता ।
सनकेन सनन्देन तथा सनातनेन च ॥४९ ॥
शुक्रेण गुरुणा पूज्या सिद्धा व्यासेन सेविता ।
पपौ समुद्रं सोऽगस्त्यः पूज्यया विद्यया यया ॥५० ॥
रासेश्वरी ङेन्तहीना षोडश्या मुनिपुङ्गव ।
दधीचिना सेविता सा विद्या च द्वादशाक्षरी ॥५१ ॥
तया तदस्थि चाव्यर्थमन्त्रमेव बभूव ह ।
चतुर्दशेन्द्रावच्छिन्नं मुनिरासीन्निरापदः ॥५२ ॥
स्वेच्छामृत्युर्मुनिश्चैव जितः कालोऽपि विद्यया ।
देवानां प्रार्थनेनैव तत्याज स कलेवरम् ॥५३ ॥
मत्तो मन्त्रं गृहीत्वा च जजाप पुष्करे मुनिः ।
शतवर्षं तपस्तप्त्वा ददर्श परमेश्वरीम् ॥५४ ॥
दत्त्वा सा स्वपदं तस्मै गोलोकं च जगाम सा ।
देहं त्यक्त्वा च स मुनिर्गोलोकं प्रययौ पुरा ॥५५ ॥
इत्येवं कथितं वत्स कवचं परमाद्भुतम् ।
परमानन्दसन्दोहं वेदेषु च सुदुर्लभम् ॥५६ ॥
श्रीकृष्णेनैव कथितं मह्यं भक्ताय भक्तितः ।
मया तुभ्यं प्रदत्तं च प्रवक्तव्यं न कस्यचित् ॥५७ ॥
गुरुमभ्यर्च्य विधिना वस्त्रालंकारचन्दनैः ।

नमस्कृत्य परं भक्त्या कवचं धारयेत् सुधीः ॥५८ ॥
पठित्वा कवचं दिव्यं परमादरपूर्वकम् ।
गुरवे दक्षिणां दत्त्वा लभेत्तस्य भुभाशिषम् ॥५९ ॥
महामूढो नोपदिष्टः कवचं धारयेत् पठेत् ।
निष्फलं तद्‌भवेत् सर्वं शतलक्षं जपेद्यदि ॥६० ॥
उपदिष्टो यदि पठेत् धारयेत् कण्ठदेशतः ।
जले वह्नौ च शस्त्रास्ते मरणं नो भवेद्‌ध्रुवम् ॥६१ ॥
कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः ।
अनेन कवचेनैव शङ्खचूडः प्रतापवान् ॥६२ ॥
युयुधे स मया सार्धं वर्षं च नर्मदातटे ।
न विद्धो मम शूलेन दत्त्वा च कवचं मृतः ॥६३ ॥
सर्वाण्येव हि दानानि व्रतानि नियमानि च ।
तपांसि यज्ञाः पुण्यानि तीर्थान्यनशनानि च ॥६४ ॥
सर्वाणि कवचस्यास्य कलां नार्हन्ति षोडशीम् ।
इदं कवचमज्ञात्वा भजेद्यः परमेश्वरीम् ॥६५ ॥
शतलक्षप्रजप्तोपि न मंन्त्रः सिद्धिद ायकः ।
इत्येवं कथितं सर्वं राधिकाकवचं मुने ॥६६ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे द्वितीयरात्रे
भक्तिज्ञानकथने कवचप्रकाशनं नाम
पञ्चमोऽध्यायः ॥५ ॥

द्वितीयरात्रे षष्ठोऽध्यायः

अथ राधाप्रशंसा

श्रीमहादेव उवाच

जगन्मातुरुपाख्यानं तुभ्यं च कथितं मया ।
सुदुर्लभं सुगुप्तं च वेदेषु च चतुर्षु च ॥१ ॥
पुराणेष्वितिहासेषु पञ्चरात्रेषु पञ्चसु ।
अतीव पुण्यदं शुद्धं सर्वपापप्रणाशनम् ॥२ ॥
संक्षेपेणैव कथितं राधाख्यानं मनोहरम् ।
कापिलेये पञ्चरात्रे विस्तीर्णमतिसुन्दरम् ॥३ ॥
नारायणेन कथितं मुनये कपिलाय च ।
सिद्धक्षेत्रे पुण्यतमे प्रत्यक्षं मम सन्निधौ ॥४ ॥
तत्रोक्तं हरिणा सार्द्धं सुश्राव कमलोद्भवः ।
शुश्रुवुर्मुनयः सर्वे चेदमेव परं वचः ॥५ ॥
आदौ समुच्चरेद्राधां पश्चात् कृष्णं च माधवम् ।
विपरीतं यदि पठेत् ब्रह्महत्यां लभेद्ध्रुवम् ॥६ ॥
श्रीकृष्णो जगतां तातो जगन्माता च राधिका ।
पितुः सद्गुणे माता वन्द्या पूज्या गरीयसी ॥७ ॥
दैवदोषेण महता ये च निन्दन्ति राधिकाम् ।
वामाचाराश्च मूर्खाश्च पापिनश्च हरिद्विषः ॥८ ॥
कुम्भीपाके तप्ततैले तिष्ठन्ति ब्रह्मणः शतम् ।
इहैव तद्वंशहानिः सर्वनाशाय कल्पते ॥९ ॥
भवेद्रोगी च पतितो विघ्नस्तस्य पदे पदे ।
हरिणोक्तं ब्रह्मक्षेत्रे मया च ब्रह्मणा श्रुतम् ॥१० ॥
त्रैलोक्यपावनीं राधां सन्तोऽसेवन्त नित्यशः ।
यत्पादपद्मे भक्त्याऽर्घ्यं नित्यं कृष्णो ददाति च ॥११ ॥
यत्पादपद्मनखरे पुण्ये वृन्दावने वने ।
सुस्निग्धालक्तकरसं प्रेम्णा भक्त्या ददौ परा ॥१२ ॥
राधाचर्विततताम्बूलं चखाद मधुसूदनः ।
द्वयोश्चैको न भेदश्च दुग्धघावल्ययोऽर्था ॥१३ ॥

श्रीकृष्णोरसि या राधा यद्वामांशेन सम्भवा ।
महालक्ष्मीश्च वैकुण्ठे सा च नारायणोरसि ॥१४॥
सरस्वती सा च देवी विदुषां जननी परा ।
क्षीरोदसिन्धुकन्या सा विष्णोरुरसि मायया ॥१५॥
सावित्री ब्रह्मणो लोके ब्रह्मवक्षःस्थलस्थिता ।
पुरा सुराणां तेजःसु साविर्भूत्वा दया हरेः ॥१६॥
स्वयं मूर्तिमती भूत्वा जघान दैत्यसङ्घकान् ।
ददौ राज्यं महेन्द्राय कृत्वा निष्कण्टकं पदम् ॥१७॥
कालेन सा भगवती विष्णु माया सनातनी ।
वभूव दक्षकन्या च परं कृष्णाज्ञया मुने ॥१८॥
त्यक्त्वा देहं पितुर्यज्ञे ममैव निन्दया मुने ।
पितृणां मानसी कन्या मेना कन्या बभूत्व सा ॥१९॥
आविर्भूता पर्वते सा तेनेयं पार्वती सती ।
सर्वशक्तिस्वरूपा सा दुर्गा दुर्गतिनाशिनी ॥२०॥
बुद्धिस्वरूपा परमा कृष्णस्य परमात्मनः ।
सम्पद्रूपेन्द्रगेहे सा स्वर्गलक्ष्मीस्वरूपिणी ॥२१॥
मर्त्ये लक्ष्मी राजगेहे गृहलक्ष्मीर्गृहे गृहे ।
पृथक्पृथक् च सर्वत्र ग्रामेषु ग्रामदेवता ॥२२॥
जले सत्यस्वरूपा सा गन्धरूपा च भूमिषु ।
शब्दरूपा च नभसि शोभारूपा निशाकरे ॥२३॥
प्रभारूपा भास्करे सा नृपेन्द्रेषु च सर्वतः ।
बह्नौ सा दाहिका शक्तिः सर्वशक्तिश्च जन्तुषु ॥२४॥
सृष्टिकाले च सा देवी मूलप्रकृतिरीश्वरी ।
माता भवेन्महाविष्णोः स एव च महान्विराट् ॥२५॥
यस्य लोमसु विश्वानि तेन वासुः प्रकीर्त्तितः ।
तस्य देवोऽपि श्रीकृष्णो वासुदेव इतीरितः ॥२६॥
महतो वै सृष्टिविधौ चाहङ्कारोऽभवन्मुने ।
ततो हि रूपतन्मात्रं शब्दतन्मात्र इत्यतः ॥२७॥
ततो हि स्पर्शतन्मात्रमेवं सृष्टिक्रमो मुने ।
सृष्टिबीजस्वरूपा सा नहि सृष्टिस्तया विना ॥२८॥

विना मृदं घटं कर्तुं कुलालश्च न च क्षमः ।
विना स्वर्णं स्वर्णकारः कुण्डलं कर्तुमक्षमः ॥२९ ॥
एवं ते कथितं सर्वमाख्यानमतिदुर्लभम् ।
जन्ममृत्युजराव्याधिशोकदुःखहरं परम् ॥३० ॥
आराध्य सुचिरं कृष्णं यद्यत्कार्यं भवेन्नृणाम् ।
राधोपासनया तच्च भवेत् स्वल्पेन कालतः ॥३१ ॥
तस्यापि मायया सार्धं सर्वं विश्वं महामुने ।
विष्णुमाया भगवती कृपां यं यं करोति च ॥३२ ॥
स च प्राप्नोति कृष्णं च तद्भक्तिदास्यमीप्सितम् ॥३३ ॥
इत्येवं कथितं सर्वं परं च सुखमोक्षदम् ।
नातिसारं च सुभदं किं भूयः श्रोतुमिच्छसि ॥३४ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे द्वितीयरात्रे
शिवनारदसंवादे भक्तिज्ञानकथने राधाप्रशंसा नाम
षष्ठोऽध्यायः ॥५ ॥

द्वितीयरात्रे सप्तमोऽध्यायः

श्रीनारद उवाच

भक्तिज्ञानं श्रुतं नाथ परमाद्भुतमीप्सितम् ।
मुक्तिज्ञानविधानं च विस्तीर्णं वक्तुमर्हसि ॥१॥

श्रीमहादेव उवाच

लीनता हरि पादाब्जे मुक्तिरित्यभिधीयते ।
इदमेव हि निर्वाणं वैष्णवानामसम्मतम् ॥२॥
सालोक्यसार्ष्टिसामीप्यसारूप्यमित्यतः क्रमात् ।
भोगरीपं च सुखदमिति मुक्तिचतुष्टयम् ॥३॥
श्रीहरेर्भक्तिदास्यं च सर्वमुक्तेः परं मुनेः ।
वैष्णवानामभिमतं सारात्सारं परात्परम् ॥४॥
काश्यां च मरणं पुत्र परं निर्वाणकारणम् ।
दक्षकर्णे मृत्युकाले मयोक्तं मन्त्रमेव च ॥५॥
निर्वाणमोक्षदं वत्स कर्ममूलनिकृन्तनम् ।
निर्वाणमोक्षमेवेदं मोक्षविद्भिः प्रकीर्तितम् ॥६॥
गङ्गायां च जले मुक्तिः क्षेत्रे नारायणे मुने ।
ज्ञानतश्चेत् त्यजेत् प्राणान् कृष्णस्मरणपूर्वकम् ॥
जले स्थले चान्तरीक्षे गङ्गासागरसंगमे ॥७॥

श्रीनारद उवाच

प्राणिनां येन मन्त्रेण मुक्तिर्भवति शाश्वती ।
वाराणस्यां त्वयोक्तं च तन्मां कथितुमर्हसि ॥८॥
अन्यथाऽहं कृपासिन्धो सद्यस्त्यक्ष्ये कलेवरम् ।
मां भक्तमनुरक्तं च नाथ मा कुरु वञ्चनाम् ॥९॥

श्रीमहादेव उवाच

गुप्तं वेदपुराणेषु चेतिहासेषु नारद ।
पञ्चरात्रेषु सर्वेषु कथं वक्ष्यामि मां वद ॥१०॥
अहं हत्याभयेनैव वक्ष्यामि गोपनं परम् ।
श्रूयतां दक्षकर्णे च न वक्तव्यं कदाचन ॥११॥
मन्त्रोऽयं मन्त्रसाराद्यः सर्वाद्यबीजमध्यमः ।

पञ्चवर्गाद्द्वितीयश्च वर्णश्च गुरुमान् भवेत् ॥१२॥
पञ्चमे पञ्चमो वर्णो विष्णुमान् ङेन्त एव सः ।
जगत्पूतप्रियान्तश्च मन्त्रः सप्ताक्षरो मुने ॥१३॥
प्रयागे मुण्डनं चैव परं निर्वाणकारणम् ।
दोलायमानं गोविन्दं पुण्ये वृन्दावने वने ॥१४॥
दृष्टिमात्रेण विप्रेन्द्र परं निर्वाणकारणम् ।
निर्वाणं दृष्टिमात्रेण मञ्चस्थं मधुसूदनम् ॥१५॥
रथस्थं वामनं चैव निर्वाणं दृष्टिमात्रतः ।
कार्त्तिकीपूर्णिमायां च राधार्चादृष्टिपूजनम् ॥१६॥
यत्र तत्र न नियमो परं निर्वाणकारणम् ।
परं शिवचतुर्दश्यां शिवं संस्थाप्य पूजनम् ॥१७॥
तद्दिनेऽनशनं विप्र परं निर्वाणकारणम् ।
शुभाशुभं च यत्कर्म तत्तत्कर्मनिकृन्तनम् ॥१८॥
स्मरणं श्रीहरेः पादपद्मं निर्वाणकारणम् ।
वैशाख्यां पुष्करस्नानं परं निर्वाणकारणम् ॥१९॥
गङ्गासागरतोये च मृत्युर्निर्वाणकारणम् ।
कार्त्तिक्यां च शिलादानं पृथिवीविपुलदानकम् ॥२०॥
कार्त्तिके तुलसीदानं परं निर्वाणकारणम् ।
ब्रह्मसंस्थापनं चैव परं निर्वाणकारणम् ॥२१॥
कन्यादानं वैष्णवाय परं निर्वाणकारणम् ।
परं निर्वाणबीजं च वैष्णवोच्छिष्टभक्षणम् ॥२२॥
विष्णुमन्त्रोपासकानां द्विजानां च द्विजर्षभ ।
तत्पादोदकभक्षं च परं निर्वाणकारणम् ॥२३॥
स्वर्णश्रृङ्गनिबद्धानां गवां लक्षप्रदानकम् ।
पृथ्वीदानं च विप्रेन्द्र परं निर्वाणकारणम् ॥२४॥
परे नारायणक्षेत्रे लक्षनाम हरेर्जपेत् ।
नाशनं सर्वपापानां परं निर्वाणकारणम् ॥२५॥
शिवलक्ष्यार्चनं भक्त्या क्षेत्रे नारायणे मुने ।
विधिवद्दक्षिणादानं परं निर्वाणकारणम् ॥२६॥
परं राधेशयोर्मन्त्रग्रहणं वैष्णवाद्द्विजात् ।

शुद्धे नारायणक्षेत्रे परं निर्वाणकारणम् ॥२७॥
ग्रन्थाष्टादशसाहस्रं द्वादशस्कन्धसम्मितम् ।
शुकप्रोक्तं भागवतं श्रुत्वा निर्वाणतां व्रजेत् ॥२८॥
पुरा भगवता प्रोक्तं कृष्णेन ब्रह्मणे मुने ।
पुराणसारं शुद्धं तत्तेन भागवतं विदुः ॥२९॥
ब्रह्मवैवर्त्तश्रवणं परं निर्वाणकारणम् ।
यत्रैव विवृतं ब्रह्म शुद्धनिर्गुणमीप्सितम् ॥३०॥
ब्रह्मप्रकृतिगाणेशकृष्णाविर्भावर्णनम् ।
चतुःखण्डपरिमितं ब्रह्मवैवर्त्तमीप्सितम् ॥३१॥
पराशरकृतं पुण्यं धन्यं विष्णुपुराणकम् ।
भक्त्या तच्छ्रवणं वत्स परं निर्वाणकारणम् ॥३२॥
यत्र तत्र दिने वत्स हरेर्नामानुकीर्त्तनम् ।
परं निर्वाणबीजं च श्रीकृष्णव्रतपूजनम् ॥३३॥
यद्यत्कृतं सतां कर्म कृष्णे भक्त्या तदर्पणम् ।
कर्मनिर्मूलनं तच्च स्मरणं मुक्तिकारणम् ॥३४॥
यदेकशब्दश्रवणं पञ्चरात्रेषु पञ्चसु ।
उपदिष्टं ब्राह्मणाच्च परं निर्वाणकारणम् ॥३५॥
पतिव्रतानां भक्त्या च भर्तुश्चरणसेवनम् ।
द्विजार्चनं च शूद्राणां परं निर्वाणकारणम् ॥३६॥
चतुर्णामपि वर्णानां गुरुकृष्णार्चनं परम् ।
द्विजानां वैष्णवानां च सेवनं मुक्तिकारणम् ॥३७॥
आषाढीकार्त्तिकीमाघीवैशाखीपूर्णिमासु च ।
तीर्थस्नानं प्रदानं च परं निर्वाणकारणम् ॥३८॥
पितृमातृगुरूणां च सेवनं मुक्तिकारणम् ।
निग्रहश्च हृषीकाणां केवलं मुक्तिकारणम् ॥३९॥
स्वधर्माचरणं शुद्धं विधर्माच्च निवर्तनम् ।
वेदोक्ताचरणं विप्र परं निर्वाणकारणम् ॥४०॥
दानं हिंसाविहीनं च कृतं चानशनं मुने ।
निर्लिप्तं शोभनं कर्म परं निर्वाणकारणम् ॥४१॥
देवानां सात्त्विकी पूजा शुभदा मुक्तिदा मुने ।

अहिंसा परमो धर्मः परं निर्वाणकारणम् ॥४२ ॥
सत्यत्रेताद्वापरेषु संन्यासग्रहणं सताम् ।
दण्डग्रहणमात्रेण परं निर्वाणकारणम् ॥४३ ॥
कलौ दण्डग्रहेणैव परं निर्वाणकारणम् ।
परं वेदविरुद्धं च विपरीताय कल्पते ॥४४ ॥
पुत्रवन्धुविहीनानां पालनं च स्वयोषिताम् ।
परस्त्रीवर्जनं चैव परं निर्वाणकारणम् ॥४५ ॥
तत्पालने लभेन्मोक्षं ब्रह्महत्यां च वर्जनम् ।
अनाथाभगिनीकन्याबधूनां परिपालनम् ॥४६ ॥
केवलं मोक्षबीजं च तत् त्यागे नरकं ध्रुवम् ।
शिशूनामपि पुत्राणां भ्रातृणां च तथैव च ॥४७ ॥
परित्यागे च नरकं पालनं मोक्षकारणम् ।
मन्त्रं कन्याप्रदानं च सुविप्रे मोक्षकारणम् ॥४८ ॥
जीवाभयप्रदानं च शरणागतरक्षणम् ।
अज्ञानाय ज्ञानदानं परं निर्वाणकारणम् ॥४९ ॥
मुक्तिज्ञानं च कथितं संक्षेपेण यथागमम् ।
कापिले पञ्चरात्रेषु कृष्णेनोक्तं सुविस्तरम् ॥५० ॥
आध्यात्मिकं च कथितं प्रथमं ज्ञानमीप्सितम् ।
भक्तिज्ञानं द्वितीयं च कृष्णस्य परमात्मनः ॥५१ ॥
मुक्तिज्ञानं तृतीयं च कथितं तद्यथाक्रमम् ।
ज्ञानद्वयं चावशिष्टं यौगिकं मायिकं मुने ॥५२ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे शिवनारदसंवादे द्वितीयरात्रे मुक्तिज्ञानकथने सप्तमोऽध्यायः ॥

द्वितीयरात्रे अष्टमोऽध्यायः

अथ योगज्ञानकथनम्

श्रीमहादेव उवाच

योगज्ञानं च दुर्बोधमसतां विषमं परम् ।
श्रूयतामिदमेवेति वक्ष्यामि च यथागमम् ॥१ ॥
अणिमा लघिमा व्याप्तिः प्राकाम्यं महिमा तथा ।
ईशित्वं च वशित्वं च तथा कामावसायिता ॥२ ॥
दूरश्रवणमिष्टार्थसाधनं सृष्टिपत्तनम् ।
मनोयायित्वमेवेदं परकायप्रवेशनम् ॥३ ॥
प्राणिनां प्राणदानं च तेषां प्राणापहारकम् ।
कायव्यूहं च वाक्सिद्धं सिद्धं सप्तदश स्मृतम् ॥४ ॥
कृष्णभक्तिव्यवहितं भक्तानां नाभिवाञ्छितम् ।
कृष्णवेतनभुग्भोक्तुं करोति दासनां मुने ॥५ ॥
मूलाधारं स्वाधिष्ठानं मणिपूरमनाहतम् ।
विशुद्धमपि चाज्ञाख्यं षट्चक्रं परिकीर्त्तितम् ॥६ ॥
शक्तिकुण्डलिनीयुक्तं स्वे स्वे स्थाने स्थितं मुने ।
योगोपयुक्तं नियतं योगविद्भिः प्रकीर्त्तितम् ॥७ ॥
मेध्या सा मनसा युक्ता सुनिद्राजननी नृणाम् ।
इडा सा मनसा युक्ता प्राणिनां क्षुद्विवर्धिनी ॥८ ॥
पिङ्गला मनसा युक्ता तृष्णा माता च प्राणिनाम् ।
सषुम्णा मनसा युक्ता निद्राभङ्गाय कल्पते ॥९ ॥
चञ्चला मनसा युक्ता सम्भोगेच्छाविवर्द्धिनी ।
सुस्थिरा मनसा युक्ता नृणामेव विचेतनी ॥१० ॥
मनश्च नाडीषट्केषु क्रमेणैव भ्रमेदहो ।
अत्र नास्ति यथासंख्यं स्वेच्छाधीनं च चञ्चलम् ॥११ ॥
योनिशिश्नोपरिस्थानं मूलाधारस्य नारद ।
स्वाधिष्ठानं नाभिदेशे मणिपूरं च वक्षसि ॥१२ ॥
अनाहतं तदूर्ध्वं च विशुद्धं कण्ठदेशतः ।
आज्ञाख्यं चक्षुषोर्मध्ये चक्रस्थानं प्रकीर्त्तितम् ॥१३ ॥

मूलाधारौकसीडा सा स्वाधिष्ठाने च पिङ्गला ।
सुषुम्णा मणिपूरे सा सुस्थिरा साप्यनाहते ॥१४॥
चञ्चला सा विशुद्धे च मेध्याख्या परिकीर्त्तिता ।
नाडिस्थानं च कथितं योगविद्भिः प्रकीर्त्तितम् ॥१५॥
नाडीयुक्तेषु चक्रेषु शश्वद्वायुश्चरेदहो ।
बद्धो भवति स्वाज्ञाख्ये ततो मृत्युश्च प्राणिनाम् ॥१६॥
योगी च बद्धनिश्वासो वायुधारणया मुने ।
तस्य मृत्युश्च न भवेत् साध्यवायुर्महान् वशी ॥१७॥
वह्निस्तम्भं जलस्तम्भं मृदां च मनसस्तथा ।
वायुस्तम्भं बहुविधं योगी जानाति नारद ॥१८॥
सहस्त्रदलपद्मं च सर्वेषां मस्तके मुने ।
तत्रैव तिष्ठति गुरुः सूक्ष्मरूपेण संततम् ॥१९॥
तद्गुरोः प्रतिविम्बश्च सर्वत्र नररूपकः ।
गुरुरूपो स्वयं कृष्णः शिष्याणां हितकाम्यया ॥२०॥
गुरौ तुष्टे हरिस्तुष्टो हरौ तुष्टे जगत्त्रयम् ।
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ॥२१॥
गुरुदेवः परं ब्रह्म गुरु पूज्यः परात्परः ।
हरौ रुष्टे गुरौ तुष्टे गुरु रक्षितुमीश्वरः ॥२२॥
सर्वे तुष्टा गुरौ रुष्टे न कोऽपि रक्षितुं क्षमः ।
गुरुश्च ज्ञानाद्गिरणाज्ज्ञानं तन्मन्त्रतन्त्रयोः ॥२३॥
तत्तन्त्रं स च मन्त्रः स्यात् कृष्णभक्तिर्यतो भवेत् ।
स एव बन्धुः स पिता सा मैत्री जननी च सा ॥२४॥
स च भ्राता पतिः पुत्रो यः कृष्णवर्त्म दर्शयेत् ।
जलबुद्बुदवत् सर्वं विश्वं च सचराचरम् ॥२५॥
भज राधेश्वरं विप्र श्रीकृष्णं प्रकृतेः परम् ।
स गुरुः परमो वैरी भ्रष्टं वर्त्म प्रदर्शयेत् ॥२६॥
तज्जन्मनाशं कुरुते शिष्यहत्यां भवेद् ध्रुवम् ।
सहस्त्रदलपद्मे च हृदयस्थो हरिः स्वयम् ॥२७॥
सर्वेषां प्राणिनां विप्र परमात्मा निरञ्जनः ।
इति ते कथितं सर्वं योगज्ञानं चतुर्थकम् ॥

यथागमं च संक्षेपं किं भूयं श्रोतुमिच्छसि ॥२८॥

नारद उवाच

भक्तिज्ञानं च भक्तानां योगज्ञानं च योगिनाम् ।
केषां वर्त्म प्रशस्तं च तन्मां कथितुमर्हसि ॥२९॥

श्रीमहादेव उवाच

ध्यायन्ते योगिनः सर्वे ज्योतिरूपं सनातनम् ।
निर्गुणस्य शरीरं च न मन्यन्ते च योगिनः ॥३०॥
शरीरं प्रकृतं सर्वं निर्गुणः प्रकृते परः ।
गुणेन सज्जते देहो निर्गुणस्य कुतो भवेत् ॥३१॥
इति सर्वं योगशास्त्रं योगविद्‌भिः प्रकीर्त्तितम् ।
वैष्णवास्तं न मन्यन्ते कुमाराद्या वयं द्विज ॥३२॥
वदन्ति वैष्णवाः सर्वे तेजस्तेजस्विनां वरम् ।
क्व सम्भवेद्वा क्व भवेदिति दुर्नयमेव च ॥३३॥
कृष्णो नित्यः शरीरी च तस्य तेजो हि वर्त्तते ।
तेजोऽभ्यन्तर एवाह कृष्णमूर्तिः सनातनः ॥३४॥
ध्यायन्ते योगिनः सर्वे तत्तेजो भक्तिपूर्वकम् ।
सुपक्वभक्त्या कालेन योगी च वैष्णवो भवेत् ॥३५॥
तेजोऽभ्यन्तररूपं च ध्यायन्ते वैष्णवाः सदा ।
दासानां च कुतो दास्यं विना देहेन नारद ॥३६॥
वैष्णवानां मतं शस्तं सर्वेभ्योऽपि च नारद ।
न वैष्णवात् परो ज्ञानी ब्रह्माण्डेषु च ब्रह्मणः ॥३७॥
इति ते कथितं वत्स संक्षेपेण यथागमम् ।
को वा जानाति कार्त्स्न्येन कृष्णमाहात्म्यमीप्सितम् ॥३८॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे शिवनारदसंवादे द्वितीयरात्रे योगज्ञानकथनेऽष्टमोऽध्यायः

इति द्वितीयरात्रं सम्पूर्णम्

तृतीयरात्रे प्रथमोऽध्यायः

श्रीशिव उवाच

श्रृणु नारद वक्ष्यामि मन्त्रयन्त्रक्रियादिकान् ।
पुरा व्यासेन ये प्रोक्ताः शुकं प्रति महामते ॥१॥
प्रातःकृत्यविधिर्योऽत्र तथा स्नानविधिर्मुने ।
तथा पूजादिकं सर्वं मन्त्राक्षरसमुद्भवम् ॥२॥
मन्त्रार्थश्च यथा येन ज्ञायते पुरुषेण हि ।
पुरा कैलासशिखरे सुखसेव्ये निरन्तरम् ॥३॥
पार्वती मां पुरा भक्त्या परिपप्रच्छ यत् शिवम् ।
तत्तत् श्रृणु महाबाहो ममैकाग्रमना मुने ॥४॥

पार्वत्युवाच

देव देव महादेव संसारार्णवतारक ।
वक्तुमर्हसि देवेश मन्त्रतन्त्रविधि गुरो ॥५॥
श्रीराधायाश्च कृष्णस्य तथा पूजाविधिं मम ।
मन्त्रार्थं च तथा योगान् नाम्नामष्टोत्तरं शतम् ॥६॥
सहस्त्रं च तथा नाम्नां प्रब्रूहि मम साम्प्रतम् ।
यद्यस्ति मयि कारुण्यं यद्यस्ति मयि दोहदम् ॥७॥
तदा प्रब्रूहि राधाया नाम्नामष्टोत्तरं शतम् ।
सहस्त्रं च तथा देव मन्त्रयन्त्रविधि मम ॥८॥

श्रीमहादेव उवाच

श्रृणु देवि प्रवक्ष्यामि मन्त्रतन्त्रविधिं प्रिये ।
शुकं प्रति पुरा प्रोक्तं वेदव्यासेन धीमता ॥९॥
तत्तेऽहं सम्प्रवक्ष्यामि श्रृणुष्वैकमना: प्रिये ।
यावतो मन्त्रवर्णास्तु श्रीकृष्णस्य परात्मनः ॥१०॥

व्यास उवाच

कला तु माया नरकान्तमूर्तिः
कलक्वणद्वेणुनिनादरम्यः ।
श्रितो हृदि व्याकुलयंस्त्रिलोकीं
श्रियेऽस्तुगोपीजनवल्लभो वः ॥११॥

गुरुचरणसरोरुहद्वयोत्थान्महितरजः कणकान् प्रणम्य मूर्ध्ना ।
गदितमिहविवेच्य नारदाद्यैर्यजनविधि कथयामि शार्ङ्गपाणेः ॥१२
सर्वेषु वर्णेषु तथाश्रमेषु नारीषु नानासु यजन्मखेषु ।
दाता फलानामभिवाञ्छितानां द्रागेव गोपालकमन्त्र एषः ॥१३ ॥
शृणु वत्स प्रवक्ष्यामि पूजनं शार्ङ्गधन्वनः ।
यन्नारदाय कथितं ब्रह्मणा पद्मयोनिना ॥१४ ॥
प्रातःकृत्यादिकं वक्ष्ये तथा पूजाविधिं सुत ।
जगत्कल्पतरोर्वत्स शृणुष्व गदतो मम ॥१५ ॥
नूनमच्युतकटाक्षपातने कारणं भवति भक्तिरञ्जसा ।
तच्चतुष्टयफलाप्तये ततो भक्तिमानधिकृतो गुरौ हरौ ॥१६ ॥
स्नातो निर्मलसूक्ष्मशुद्धवसनो धौतांघ्रिपाण्याननः
साचान्तः सपवित्रमुद्रितकरः श्वेतोर्ध्वपुण्ड्रोज्ज्वलः ।
प्राचीदिग्वदनो निबध्य सुदृढं पद्मासनं स्वस्तिकं
वाऽऽसीनः स्वगुरून् गणाधिपमथो वन्देत बद्धाञ्जलिः ॥१७ ॥
ततोऽस्त्रमन्त्रेण विशोध्य पाणी
त्रितालदिग्वन्धहुताशशालान् ।
विधाय भूतात्मकमेतदङ्ग
विशोधयेच्छुद्धमतिः क्रमेण ॥१८ ॥
इडा वक्त्रे धूम्रं सततगतिबीजं सलवकं
स्मरेत्पूर्वं मन्त्री सकलभुवनोच्छोषणकरम् ।
स्वकं देहं तेन प्रततवपुषाऽऽपूर्य सकलं
विशोध्य व्यामुञ्चेत् पवनमथ मार्गेण खमणेः ॥१९ ॥
तेनैव मार्गेण विलीनमारुतं
बीजं विचिन्त्यारुणमाशुशुक्षणेः ।
आपूर्य देहं परिदह्य वामतो
मुञ्चेत् समीरं सह भस्मना बहिः ॥२० ॥
उपरमतीव शुद्धममृतांशुपथेन विधुं

नयतु ललाटचन्द्रममृतः सकलार्णमयीम् ।
लपरजपान्निपात्य रचयेच्च तया सकलं
वपुरमृतौघवृष्टिमथ वक्त्रकराद्यमिदम् ॥२१ ॥
शिरोवदनवृत्तदृक्श्रवणघोणगण्डौष्ठकद्वयेषु
सशिरोमुखेषु च इति क्रमात् विन्यसेत् ।
हलश्च करपादसंधिषु तदग्रकेष्वादरात्
सपार्श्वयुगपृष्ठनाभ्युदरकेषु याद्यानथ ॥२२ ॥
हृदयकक्षककुत्करमूलदोःपदयुगोदरवक्त्रागतान् बुधः ।
हृदयपूर्वमनेनपथाऽन्वहं न्यसतु शुद्धकलेवरसिद्धये ॥२३ ॥
इत्यारचय्य वपुरर्णशतार्द्धकेन
सार्द्धक्षपेशसविसर्गकशोभनैस्तैः
विन्यस्य केशवपुरःसरमूर्त्तयुक्तैः
कीर्त्यादिशक्तिसहितैर्न्यसतु क्रमेण ॥२४ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे प्रातःकृत्ये प्रथमोऽध्यायः ॥

तृतीयरात्रे द्वितीयोऽध्यायः

अथ प्रातःकृत्यम्

व्यास उवाच

अथ कथयाम्यर्णानां मूर्त्तीः शक्तीः सकलभुवनमयीः ।
केशवकीर्त्तीर्नारायणकान्तीर्माधवस्तथा तुष्टिः ॥१ ॥
गोविन्दः पुष्टियुतो विष्णुधृती सूदनश्च मध्वाद्यः ।
शान्तिस्त्रिविक्रमश्च क्रिया पुनर्वामनो दयाऽच्युतः ॥२ ॥
श्रीधरयुता च मेधा हृषीकनाथश्च हर्षया युक्तः ।
अम्बुजनाभ श्रद्धा दामोदरसंयुता पुनर्लज्जा ॥३ ॥
लक्ष्मी सवासुदेवा संकर्षणयुता सरस्वती प्रोक्ता ।
प्रद्युम्नः प्रीतियुतोऽनिरुद्धको रतिरिमाः स्वरोपेताः ॥४ ॥
चक्रिजये गदिदुर्गे शार्ङ्गी प्रभयान्वितस्तथा खड्गी ।
सत्या शंखी चण्डा हलिवाण्यौ मुषलियुद्विलासिनिका ॥५ ॥
शूली विजया पाशी विरजा विश्वान्वितोऽकुंशोः भूयः ।
विनदा मुकुन्दयुक्ता नन्दजसुनन्दे स्मृतिश्च नन्दियुता ॥६ ॥
नव ऋद्धिर्नवकयुतासमृद्धिरधशुद्धियुक् हरिः कृष्णो ।
भक्तियुतः सत्ययुताबुद्धिर्मतियुक् च शाश्वतः शौरिः ॥७ ॥
क्षमया शूरो रमया जनार्दनोमे च भूधरः ।
क्लेदिनी विश्वादिमूर्त्तियुक्ता क्लिन्ना वैकुण्ठा
पुरुषोत्तमश्च तथा वसुधा बलिना च परायणा ॥८ ॥
मृजोपेता भूयः परायणाख्या बलेः सूक्ष्मा वृषघ्नसन्ध्ये च ।
सवृषा प्रज्ञा हंसप्रभा वराहो निशा च विमलो मेधा ॥९ ॥
नरसिंह विद्युते च प्रणिगदिता मूर्त्तयोऽलं शक्तियुताः ।
वर्णानुक्त्वा सार्द्धचन्द्रान् पुरस्तात्
मूर्त्तीः शक्तीर्ङेऽवसाना रतिं च ॥१० ॥
उक्त्वा न्यस्ये आदिभिः सप्त धातूनऽथ
वसुदा प्राणबीजं क्रोधमप्यात्मने स्वान् ॥११ ॥
उद्यत्प्रद्योतनशयरुचिं तप्तहेमावदातम्
पार्श्वद्वन्द्वे जलधिसुतयाविश्वधात्र्या च जुष्टम् ।

नानारत्नोल्लसितविविधाकल्पमापीतवस्त्रम्
विष्णुं वन्दे दरकमलगदाकौमुदीचक्रपाणिम् ॥१२॥
ध्यात्वैवं परमाक्षरैर्यो विन्यसेद्दिनमनु केशवादियुक्तैः ।
मेधायुःस्मृतिधृतिकीर्त्तिकान्तिलक्ष्मी
सौभाग्यैश्चिरमुपवृंहितो भवेत् सः ॥१४॥
असुमेव रमापुरःसरं प्रभजेद्यो मनुजो विधिं बुधः ।
समुपेत्य रमां प्रथीयसी पुनरन्ते हरितां ब्रजत्यसौ ॥१५॥
इत्यच्युतीकृततनुर्विधिवत्तु तत्त्व-
न्यासं नपूर्वमपराक्षरनत्युपेतमम् ।
भूयः पराय च तदाह्वयमात्मने च
नत्यन्तमुद्धरतु तत्त्वमनूत्क्रमेण ॥१६॥
सकलवपुषि बीजं प्राणमायोज्य मध्ये
न्यसतु मतिमहङ्कारं मनश्चेति मन्त्री ।
कमुखहृदयगुह्यांघ्रिष्वथो शब्दपूर्वं
गुणगणमथ कर्तादिस्थितं श्रोत्रपूर्वम् ॥१७॥
वागादीन्द्रियवर्गमात्मनिलयेष्वाकाशपूर्वं गणं
मूर्ध्यास्ये हृदये शिरे चरणयोर्हृत्पुण्डरीकं हृदि ।
बिम्बानि द्विषडष्टयुग्दशकलाव्याप्तानि सूर्योडुराड्
बह्नीनां च यतस्तु भूतवसुमुष्यन्त्याक्षरैर्मन्त्रवित् ॥१८॥
अथ परमेष्ठिपुमांसौ विश्वनिवृत्ती सर्वहत्युपनिषदं
न्यसेदाकाशादिस्थानस्थानषोयबलवार्थिः सलावः ।
वासुदेवः सङ्कर्षणः प्रद्युम्नाश्चानिरुद्धकः
नारायणश्च क्रमशः परमेष्ठ्यादिभिर्युतः ॥१९॥
ततः कोपतत्त्वं क्षरौ विन्दुयुक्तं
नृसिंहं न्यसेत् सर्वगात्रेषु तज्ज्ञः ।
क्रमेणेति तत्त्वात्मको न्यास उक्तः
स्वासान्निकृद्विश्वमूर्त्त्यादिषु स्यात् ॥२०॥
इतिकृतोऽधिकृतो भवति ध्रुवं
सकलवैष्णवमन्त्रजपादिषु ।

पवनसंयबलतत्त्वमनुना चरेत्
तत्त्वमिह जप्तु मसौ मनुच्छति ॥२१ ॥
अथवाखिलेषु हि विधिमन्त्रजपविधिषु मूलमन्त्रत: ।
संयमनममलधीर्मरुतो विधिनाभ्यसंश्चरतु तत्त्वसंख्यया ॥२२ ॥
पुरतो जपस्य परतोऽपि विहितमथ तत्त्रितयं बुधै: ।
षोडश य इह चरेद्धिनेश: परिपूयते स खलु मासतो हंस: ॥२३ ।
अयवाङ्गजन्ममुनानुसुसंयमं
सकलेषु कृष्णमनुजापकर्मसु ।
सहितैकसप्तकृतिवारमभ्यसेत्
तनुयात् समस्तदुरितापहारिणा ॥२४ ॥
अष्टाविंशतिसंख्यमिष्टफलदं मन्त्रं दशार्णं जपन्
नायच्छेत् पवनं सुसंयतमतिस्त्वष्टौ दशार्णेन चेत् ।
अभ्यस्यन्नविवारमन्यमनुभिर्वर्णानुरूपं जपन्
कुर्याद्रेचकपूर्वकर्मनिपण: प्राणप्रयोगं नर: ॥२५ ॥
रेचयेन्मारुतं दक्षया दक्षिण:
पूरयेद्वामया मध्यनाड्या पुन: ।
धारयेदीरितं रेचकादित्रयं स्यात्
कलादन्तविद्याख्यमत्राच्युकम् ॥२६ ॥
प्राणायामं विधायेत्यथनिजवपुषा कल्पयेद्योगपीठम् ।
न्यस्येदाधारशक्तिप्रकृतिकमठक्षमाक्षीरसिन्धून् ॥
श्वेतद्वीपञ्च रत्नोज्ज्वलमहितमहामण्डपं कल्पवृक्षम् ।
हृद्देशेंऽशद्वयोरूद्वयवदनकटीपार्श्वयुग्मेषु भूय: ॥२७ ॥
धर्माद्यधर्मादि च पादगात्रचतुष्टयं ह्यथ शेषमन्त्रम् ।
सूर्येन्दुवह्नीन् प्रणवांशयुक्तानाद्यक्षरै: सत्त्वरजस्तमांसि ॥२८ ॥
आत्मादित्रयमात्मबीजसहितं व्यामाग्निमायालवै
र्ज्ञानात्मानमथाष्टदिक्षु परितो मध्ये च शक्तीर्नव ।
न्यस्त्वा पीठमनुं च तंत्र विधिवत्तत्कर्णिकामध्यगं
नित्यानन्दचितिप्रकाशममृतं संचिन्तयेन्नाम तत् ॥२९ ॥
विमलोत्कर्षणी ज्ञाना क्रिया योगेति शक्तय: ।
प्रह्वी सत्या तथेशानाऽनुग्रा नवमी तथा ॥३० ॥

एवं हृदयं भगवान् विष्णुः सर्वान्वितश्च भूतात्मा ।
ङेन्ताः सवासुदेवाः सर्वात्मयुतं च संयोगम् ॥३१ ॥
योगावधश्च पद्मं पीठा ङेयुतो नतिश्चान्ते ।
पीठमहामनुर्व्यक्तः पर्याप्तोऽयं सपर्यासु ॥३२ ॥
करयोर्युगलं विधाय मन्त्रात्मकमभ्यानभिराम्यमानमार्गात् ।
सकलं विदधीत मन्त्रवर्णैः परमं ज्योतिरनुत्तमं हरेस्तत् ॥३३ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे
प्रातःकृत्यं नाम द्वितीयोऽध्यायः ॥

तृतीयरात्रे तृतीयोऽध्यायः

व्यास उवाच

अथ वक्ष्ये महामन्त्रं शृणुष्वावहितो मुने ।
यं लब्ध्वा न पुनर्गच्छेत् संसृतिं पामरोऽपि हि ॥१ ॥
वक्ष्ये मनुं त्रिभुवनप्रथितात्मभाव-
मक्षीणपुण्यनिचयैर्मुनिभिर्विमृग्यम् ।
पक्षीन्द्रकेतुविषयं वसुधर्मकाम-
मोक्षप्रदं सकलकर्मणि कर्मदक्षम् ॥२ ॥
अतिगुह्यमबोधतूलराशिज्वलनं वागधिपत्यदं नराणाम् ।
दुरितापहरं विषापमृत्युग्रहरोगादिनिवारणैकहेतुम् ॥३ ॥
जयदं प्रधनेऽभयदं विपिने सलिलप्लवने सुखतारणदम् ।
नरसप्तिरथद्विपवृद्धिकरं सुतगोधरणीधनधान्यकरम् ॥४ ॥
बलवीर्यशौर्यनिचयप्रतिभास्वरवर्णकान्तिसुभगत्वकरम् ।
ब्रह्माण्डकोटिमणिमादिगुणाष्टकदं किमत्र बहुनाखिलदम् ॥५ ॥
शार्ङ्गी सोतुरदन्तः परो रामाक्षियुक् द्वितीयार्णम् ।
शूली शौरिर्बालो बलानुजद्वयमथाक्षर चतुष्टयम् ॥६ ॥
शूरतुरीयः सानन आवृत्तः स्यात् सशुमोऽष्टमोग्निसखः ।
तद्दयिताक्षरयुग्मं तदुपरिगस्त्वेवमुद्धरेन्मन्त्रम् ॥७ ॥
प्रकाशितो दशाक्षरो मनुस्त्वयं मधुद्विषः ।
विशेषतः पदारविन्दयुग्मं भक्तिवर्धनः ॥८ ॥
नारदोस्य मुनिरत्र कीर्त्तितश्छन्द उक्तमृषिभिर्विराडपि ।
देवतासकललोकमङ्गलो नन्दगोपतनयः समीरितः ॥९ ॥
अङ्गानि पंच हुतभुग्दयितासमेतै-
श्चक्रैरमुष्य मुखवृत्तविषूपपन्नैः ।
त्रैलोक्यरक्षणसुजाप्यसुरान्तकाख्य-
पूर्वेण चेह कथितानि विभक्तियुक्तैः ॥१० ॥
हृदये नतिः शिरसि पावकप्रियां
सवषट्शिखाहुमितिवर्मणि स्थितम् ।
सफडस्त्रमित्युदितमङ्गपञ्चकं
सचतुर्थिवौषडुदितं दृशोर्यदि ॥११ ॥

मन्त्रार्णैर्दशभिरुपेतचन्द्रखण्डै-
रङ्गानां दशकमुदीरितं नमोऽन्तम् ।
हृच्छीर्षं तदनु शिखातनुत्रमन्त्रं
पार्श्वद्वन्द्वसकटिपृष्ठमूर्द्धयुक्तम् ॥१२॥
रक्षे मन्त्रस्यास्य बीजं च शक्ति-
चक्री शक्री वामनेत्रप्रदीप्तः ।
सप्रद्युम्नो बीजमेतत्प्रदीप्तं
मन्त्रः प्रद्युम्नो जगन्मोहनोऽयम् ॥१३॥
हंसो मेदो वक्रवृत्ताभ्युपेतः
पोत्री नेत्राद्यन्वितोऽसौ युगार्णा ।
प्रोक्ता शक्तिः सर्वगीर्वाणवृन्दै-
र्वन्दस्याग्नेर्वल्लभा कामदेयम् ॥१४॥
विनियोगस्य मन्त्रस्य पुरुषार्थचतुष्टये ।
कृष्णं प्रकृतिरित्युक्तो दुर्गाधिष्ठातृदेवता ॥१५॥
गोपायति सकलमिदं गोपायति परं पुमांसमिति गोपी ।
प्रकृतेस्तस्या जातं जन इति नदादिकं पृथिव्यन्तम् ॥१६॥
अनयोर्गोपीजनयोः समीरणादाश्रितो व्याप्त्या ।
बल्लभ इत्युपदिष्टं सान्द्रानन्दं निरञ्जनं ज्योतिः ॥१७॥
स्वाहेत्यात्मानं गमयामीत्यतेजसे तस्मै ।
यः कार्यकारणेशः परामात्मेत्यच्युतैकतास्य मनोः ॥१८॥
अथवा गोपीजन इति समस्त जगद्वनशक्ति-
समुदायस्तस्य आनन्यस्य स्वामीबल्लभइत्युपदिष्टः ।
अथवा व्रजयुवतीनांदयिताय जुहोमि मां मदीय-
मपीत्यर्पयेत् समस्तं ब्रह्मणि सुगणे समस्तसम्पत्त्यै ॥१९॥
कृष् शब्दः सत्तार्थोणश्चानन्दात्मकस्ततः ।
कृष्णो भक्ताघकर्षणादपितद्वर्णत्वाच्चमन्त्रमयवपुषः ॥२०॥
गोः शब्दवाचत्वज्ञानं तेनोपलभ्यत इति गोविन्दः
वेत्तीति शब्दराशिं गोविन्दो गोविचारणदपि ।
एतेऽभिख्येऽनुक्रमतस्तूर्यविभक्त्या
मन्त्रात् पूर्वं मन्मथबीजादथ पश्चात् ।

स्यातां चेदष्टादशवर्णो मनुवर्यो
गुह्यात् गुह्यो वाञ्छितचिन्तामणिरेषः ॥२१॥
पूर्वप्रदिष्टे मुनिदेवतेऽस्य छन्दस्तु गायत्रमुशन्ति सन्तः ।
अङ्गानि मन्त्रार्णचतुष्कैर्वर्मावसानानियुगार्णमस्त्वं
बीजं शक्तिः प्रकृतिः विनियोगश्चापि पूर्ववदमुष्य ॥२२॥
पूर्वतरस्य मनोरथं कथयामि न्यासमखिलसिद्धिकरम् ।
व्यापय्याथो हस्तयोर्मस्तबाह्ये पार्श्वे तानरुद्धं बुधेन ॥
न्यासो वर्णिस्तारयुग्मान्तरस्थैर्विन्दूस्तंसौहार्द्दकृत्यैर्विधेयः ॥२३॥
शाखासु त्रीणि पूर्वाण्यधि दशसु पृथग्दक्षिणांगुष्ठपूर्वं ।
वामांगुष्ठावसानं न्यसतु विशदधीः सृष्टिरुक्ता करस्था ॥
अङ्गद्वन्द्वपूर्वा स्थितिरुभयकरे संहृतिर्वामपूर्वो
दक्षांगुष्ठान्तिके तत् त्रयमपि सृजति स्थित्युपेतं च कार्यम् ॥२४।
ततः स्थितिक्रमाद् ब्रुधो दशाङ्गकानि विन्यसेत् ।
तदङ्गपञ्चकं तथा विधिः समीरितः करे ॥२५॥
पुटितैर्मनुनाथ मातृकार्णैरभिविन्यस्य सबिन्दुभिः पुरावत् ।
अणुसंकृतिसृष्टिमार्गभेदा कृशतवानि च मन्त्रवर्णभाञ्जि ॥२६॥
संहृतावनगतो मनुवर्यः सृष्टिवर्त्मनि भवेत् प्रतियातः ।
उद्धृतिः खलुः पुरोक्तवदेषां न्यासकर्म कथयाम्यधुनाहम् ॥२७।

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे
महामन्त्रकथनं नाम तृतीयोऽध्यायः ॥

तृतीयरात्रे चतुर्थोऽध्यायः

अथ मुद्राकथनम्

व्यास उवाच

महीसलिलपावकानिलवियत्ति गर्वो महान्
पुनः प्रकृतिपूरुषौ पर इमानि तत्वान्यथ ।
पदान्धुहृदयास्यकान्यधि पञ्चमध्ये द्वयं
त्रयं सकलगं ततो न्यसतु तद्विपर्यासतः ॥१॥
गुप्ततमोऽयं न्यासः सम्प्रोक्तस्तत्त्वदशकपरिक्लृप्तः ।
कार्योऽन्येष्वपि गोपालमनु झटिति फलसिद्ध्यै ॥२॥
आकेशादापादं दोर्भ्यां ध्रुवपुटितमनुवरं
न्यसेद्वपुभिश्चापि पूर्ववदमुष्य ।
मूर्द्धन्यक्ष्णः श्रुत्योर्घ्राणे मुखहृदय-
शिरजानुजठरपत्सु तथाक्षराणि ॥३॥
न्यसेद्व्यक्ता सृष्टिः स्थितिरपि मुनिभि-
रभिहिता हृदादिमुखान्तिका ।
संहारोङ्घ्र्यादिमूर्द्धान्तस्त्रितया-
मिति विरचयतु सृष्टिपूर्व-
मनुस्थितिं न्यासः संहारान्तो-
मक्षाववैखानसेषु विहितोऽयम् ॥४॥
स्थित्यन्तो गृहमेधिषु सृष्ट्यन्तो वर्णिनामिति प्राहुः ।
वैराग्ययुजि गृहस्थे संहारं केचिदाहुराचार्याः ॥५॥
सहजानौ वनवासिनिस्थितिं च विद्यार्थिनां सृष्टिम् ।
शिरसि निहिता मध्यासैराक्षितर्जनिकान्विता ॥
शिरसि रहितांगुष्ठाज्येष्ठान्वितोपरनिष्ठिकानेसि च ॥६॥
मनोऽनुरञ्जनं हरिचरणाब्जभक्तिवर्धनम् ।
स्फूर्त्तियेऽथास्य कीर्त्यते गूर्त्तिपञ्जरम् ॥
आर्तिग्रहविषादिघ्नं कीर्त्तिश्रीकान्तिपुष्टिदम् ॥७॥
केशवादियुगषट्कमूर्तिभिर्द्धाःपूर्वामिहिरानुमोन्तिकान् ।
द्वादशाक्षरभवाक्षरैः सुरैः क्लीववर्णरहितैश्च क्रमान्न्यसेत् ॥८॥

भालोदरहृद्गभतूपतले वामे तव पार्श्वभुजान्तगले
वामत्रयपृष्ठककुत्सु तथा मूर्द्धन्यनुषट्घगावन्तु मनुम् ।
चैतन्यामृतवपुरर्ककोटितेजा
मूर्ध्निस्थौ वपुरखिलं स वासुदेवः ॥९ ॥
ऊधस्य विमलपाथसीव सिक्तं
व्याप्नोति प्रकटितमन्त्रवर्णकीलम् ।
सृष्टिस्थिती दशपञ्चाङ्गयुग्मं
न्यासादित्रितयकास्यहृत्सू ॥१० ॥
विन्यस्यतु ग्रथयित्वा तु मुद्रां
भूयो दिशां दशकं बन्धनीयम् ।
तारं हार्दं विश्वमूर्तिश्च शार्ङ्गी
मासान्तं ते वायुमध्ये सुदेवाः ॥
षड्द्वन्द्वार्णो मन्त्रवर्यः स उक्तः
साक्षाद्द्वारं मोक्षपुर्या अगम्यम् ॥११ ॥
धात्रर्यममित्राख्या वरुणांशुभगा विवस्वदिन्द्रयुताः ।
पूषाह्वयपर्ज्जन्यो त्वष्टा विष्णुश्च भानवः प्रोक्ताः ॥१२ ॥
अथ तु युगरन्ध्रार्णस्य मनोर्न्यसनं ब्रुवे
रचयतु करद्वन्द्वेऽङ्गुलिपञ्चकेष्वङ्गपञ्चकम् ।
तन्मन्त्रमन्धं व्यापय्याथ त्रिशः प्रणवं सकृन्-
मनुजलिपयो न्यस्या भूयः पदानि च सादरम् ॥१३ ॥
कचभुवि ललाटभ्रूयुग्मान्तरश्रवणाक्षिणो-
र्युगलवदनग्रीवाहृन्नाभिकट्युभयांघ्रिषु ।
न्यसतुशितधीर्जान्वंघ्र्योरक्षराणि शिरसि ध्रुवम्
नयनमुखहृद्गुह्यांघ्रिष्वर्पयेत् पदपञ्चकम् ॥१४ ॥
पञ्चाङ्गानि न्यसेद्भूयो मुन्यादीनप्यन्यत् सर्वम् ।
तुल्यं पूर्वेणाथो वक्ष्ये मुद्रा बध्या मन्वोर्या स्युः ॥१५ ॥
अनंगुष्ठा ऋजवो दक्षहस्तशाखा
भवेन्मुद्रा हृदये शीर्षके च ।
अधोऽङ्गुष्ठा खलु मुष्टिः शिखायां
करद्वन्द्वांगुलयो वर्मणि स्युः ॥१६ ॥
नाराचमुष्ट्युद्धृतबाहुयुग्मं

व्यंगुष्ठतर्जन्युदितो ध्वनिस्तु ।
विश्वग्विषक्ता कथिताऽस्त्रमुद्रा
यत्राक्षिणी तर्जनीमध्यमे तु ॥१७॥
ओष्ठे वामकरांगुष्ठो लग्नस्तस्य कनिष्ठिका ।
दक्षिणांगुष्ठसंयुक्ता तत्कनिष्ठा प्रसारिता ॥१८॥
तर्जनीमध्यमाऽनामाः किञ्चित् संकुच्य चालिताः ।
बेणुमुद्रेह कथिता सुगुप्ता प्रेयसी हरेः ॥१९॥
नोच्यन्तेऽत्र प्रसिद्धत्वान्मालाश्रीवत्सकौस्तुभाः ।
उच्यतेऽच्युतमुद्राणां मुद्रा विल्वफलाकृतिः ॥२०॥
अंगुष्ठं वाममुदृण्डितमितरकरांगुष्ठकेनाथ बद्ध्वा
तस्याग्रं पीडयित्वांगुलिभिरपि च तां वामहस्तांगुलीभिः ।
बद्ध्वा गाढं हृदि स्थापयतु विमलधीर्व्याहरेन्मारबीजं
बिल्वाख्या मुद्रिकैषा स्फुटमिह कथिता गोपनीया विधिक्षै ॥२१॥
मनोवाणीदेहैर्यदिह च दिवारात्रविहितं
अमत्या मत्या वा तदखिलमसौ दुष्कृतचयम् ।
इमां मुद्रां जानन् क्षपयति नरस्तं सुरगणा
नमन्त्यस्याधीना भवति सततं सर्वजनता ॥२२॥
प्रणवहृदोरवसाने च चतुर्थी सुदर्शनं तथास्त्रपदम् ।
उक्त्वा फडन्तममुना ग्रथयेन् मनुमस्त्रमुद्रया हरितः ॥२३॥
इति विधाय समस्तजगज्जनि-
स्थितिविनाशविधानविशारदम् ।
श्रुतिविधानकरं मनुविग्रहं
स्मरतु गोपवधूजनवल्लभम् ॥२४॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे
तृतीयरात्रे चतुर्थोऽध्यायः ॥

तृतीयरात्रे पञ्चमोऽध्यायः

मन्त्रपूजा प्रकरणम्

श्रीव्यास उवाच

अथ प्रकटसौरभोत्कलितफुल्लमाध्वीकसत्-
प्रसूननवपल्लवप्रकरनम्रशाखैर्द्रुमैः ।
प्रफुल्लनवमञ्जरीललितवल्लरीवेष्टितैः
स्मरेच्छिशिरितं शिवं क्षितुमतिस्तु वृन्दावनम् ॥१ ॥
विकासिसुमनोरसास्वदनमञ्जुलैः सञ्चर-
च्छिलीमुखमुखोद्गतैर्मुखग्तिान्तरं झांकृतैः ।
कपोतशुकसारिकापरभृतादिभिः पत्रिभि-
र्विराजितमितस्ततो भुजगशत्रुनृत्याकुलम् ॥२ ॥
कलिन्ददुहितुश्चलल्लहरिविप्रुषां वाहिभि-
र्विनिद्रसरसीरुहीदररजश्चयोत्पिञ्जरैः ।
प्रदीपितमनोभवव्रजविलासिनीवाससां
विलोलनपरैर्निषेवितमनारतं मारुतैः ॥३ ॥
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क्तिकप्रसवकोरकं कमलरागनानाफलम् ।
स्थविष्ठमखिलर्त्तुभिः सततसेवितं कामद
तदन्तरपि कल्पकांघ्रिपमुदञ्चित चिन्तयेत् ॥४ ॥
सहेमशिखरावनेरुदितभानुवद्भास्वरा-
मधोऽस्य कनकस्थलीममृतशीकरं वारिणः ।
प्रदीप्तमणिकुट्टिमां कुसुमरेणुपुञ्जोज्ज्वलां
स्मरेत् पुनरतन्द्रितो विगतषट्तरङ्गो बुधः ॥५ ॥
तद्रत्नकुट्टिमनिविष्टमहिष्ठयोग-
पीठेऽष्टपत्रमरुणं कमलं विचिन्त्य ।
उद्यद्विरोचनसरो चिरमुष्य मध्ये
संचिन्तयेत् सुखनिविष्टमथो मुकुन्दम् ॥६ ॥
सद्दामरत्नदलिताञ्जनमेघपुञ्ज-

प्रत्यग्रनीलजलजन्मसमानभासम्
सुस्निग्धनीलघनकुञ्चितकेशजालं
राजन्मनोज्ञशितिकण्ठशिखण्डचूडम् ॥७॥
रोलम्बलालितसुरद्रुमसूनक्लृप्तोत्तंसं
समुत्कचनवोत्पलकर्णपूरम् ।
लोलालकस्फुरितभालतलप्रदीप्तं
गोरचनातिलकमुज्ज्वलचित्रमालम् ॥८॥
आपूर्णशारदगताङ्कशशाङ्कबिम्ब-
कान्ताननं कमलपत्रविशालनेत्रम् ।
रत्नस्फुरत्कनककुण्डलरश्मिदीप्त-
गण्डस्थलीमुकुरमुन्नतचारुनासम् ॥९॥
सिन्दूरसुन्दरतराधरमिन्दुकुन्द-
मन्दारमन्दहसितद्युतिदीपिताशम् ।
वन्यप्रवालकुसुमप्रचयावक्लृप्त-
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सन्तानकप्रसवदामपरिष्कृतांसम् ।
हारबलीभगणराजितपीवरोरो-
व्योमस्थलीललितकौस्तुभभानुमन्तम् ॥११॥
श्रीवत्सलक्षणसुलक्षितमुन्नतांस
माजानुपीनपरिवृत्तसुजातबाहुम् ।
आबन्धुरोदरमुदारगभीरनाभि-
भृङ्गाङ्गनानिकरमञ्जुलरोमराजिम् ॥१२॥
नानामणिप्रघटिताङ्गदकङ्कणोर्मि-
ग्रैवेयसारकलनूपुरतुन्दबन्धम् ।
दिव्याङ्गरागपरिपिञ्जरिताङ्गयष्टि-
मापीतवस्त्रपरिधीतनितम्बबिम्बम् ॥१३॥
चारूरुजानुमनुवृत्तमनोज्ञजङ्घ-
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माणिक्यदर्पणलसन्नखराजिराज-

द्रक्तांगुलिच्छदनसुन्दरपादपद्मम् ॥१४ ॥
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संलक्षितारुणतरांघ्रितलाभिरामम् ।
लावण्यसारसमुदायविनिर्मिताङ्ग-
सौन्दर्यनिर्जितमनोभवदेहकान्तिम् ॥१५ ॥
आस्यारविन्दपरिपूरितवेणुरन्ध्र-
लोलत्करांगुलिसमीरितदिव्यरागैः ।
शश्वद्द्रवीकृतविकृष्टसमस्तजन्तु-
सन्तानसन्ततिमनन्तसुखाम्बुराशिम् ॥१६ ॥
गोभिर्मुखाम्बुजविलीनविंलोचनाभि-
रूधोभरस्खलितमन्थरमन्दगाभिः ।
दन्तायदष्टपरिशिष्टतृणांकुराभि-
रालम्बिबालधिलताभिरथाभिवीतम् ॥१७ ॥
सप्रस्रवस्तनविवर्षणपूर्णनिर्म-
लास्यावटक्षरितफेनिलदुग्धमुग्धैः ।
वेणुप्रवर्त्तितमनोहरमन्दगीति-
दत्तोच्चकर्णयुगलैरपि नर्त्तकैश्च ॥१८ ॥
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संरम्भवत्खलविलोलखुराग्रपातैः ।
आमेदुरैर्बहलसास्नगलैरुदग्र-
पुच्छैश्च वत्सतरबत्सतरीनिकायैः ॥१९ ॥
हुङ्कारविक्षुभितदिग्वलयैर्महद्भि-
रप्युक्षभिः पृथुककुद्भरभारखिन्नैः ।
उत्तम्भितश्रुतिपुटीपरिपीतवंश-
ध्वानामृतोद्धृतविकाशिविशालघोणैः ॥२० ॥
गौपैः समानगुणशीलवयोविलास-
वेशैश्च मूर्च्छितकलस्वरवेणुवीणैः ।
मन्द्रोच्चतालपटुगानपरैर्विलोल-
दोर्वल्लरीललितलास्यविधानदक्षैः ॥२१ ॥
जङ्घान्तपीवरकटीरतटीनिबद्ध-

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मुन्धैस्तरक्षुनखकल्पितकर्णभूषै-
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अथ सुललितगोपसुन्दरीणां सुपृथुविशिष्टनितम्बमन्थराणाम् ।
गुरुकुचभंगुरावलग्नत्रिवलिजृम्भितरोमराजिभाजाम् ॥२३ ॥
तदतिमधुरचारुबेणुवाद्यामृतरसपल्लविताङ्गजांघ्रिपाणाम् ।
मुकुलविसररम्यचारुरोमोद्गमसमलंकृतगात्रबल्लरीणाम् ॥२४ ॥
तदतिरुचिरमन्दहासचन्द्रातपपरिजृम्भितरागवारिराशे: ।
तरलतरतरङ्गरम्यविप्रुट्प्रकरसमभ्रमविन्दुसंततानाम् ॥२५ ॥
तदतिललितमन्दचिल्लिचापच्युतनिशितेक्षणमारबाणवृद्ध्या ।
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तदतिसुभगकम्ररूपशोभाऽमृतरसपानविधानलालसानाम् ।
प्रणयसलिलपूरवाहिनीनामलसविलोलविलोचनाम्बुजानाम् ॥२७
विस्रेसत्कवरीकलापविगतोत्फुल्लप्रसूनस्रवन्-
माध्वीलम्पटचञ्चरीकघटया संसेवितानां मुहु: ।
मारोन्मादमदस्खलन्मृदुगिरामालोलकांच्युच्छ्वस-
न्नोवीविश्लथमानचीनसिचयान्ताविनितम्बत्विषाम् ॥२८ ॥
स्खलितललितपादाम्भोजमन्दाभिघात-
क्वणितमणितुलाकोट्याकुलाशामुखानाम् ।
चलदधरकुलानां कुट्मलोत्पक्ष्मलाक्षि-
द्वयसरसिरुहाणामुल्लसत्कुण्डलानाम् ॥२९ ॥
द्राघिष्ठश्वसनसमीरणाभिताप-
प्रम्लानीभवदरुणोच्चपल्लवानाम् ।
नानोषायनविलसत्कराम्बुजाना-
मालीभि: सततनिषेवितं समन्तात् ॥३० ॥
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स्त्रग्भि: संपरिपूरिताखिलतनूनानाविनोदास्यपदम् ।
तन्मुग्धाननपङ्कजप्रविगलन्माध्वीरसास्वादिनीं
विभ्राणं प्रणमोन्मदाक्षि मधुकृन्मालां मनोहारिणीम् ॥३१ ॥
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वित्तार्थिनीं विरिञ्चित्रिनयनशतमन्युपूर्विकां स्तोत्रपराम् ॥३२॥
तद्दक्षिणतो मुनिजननिकरवसुधर्मानादाय परम् ।
योगीन्द्रानथ पृष्ठे मुमुक्षुमालाम् समाधिना सनकाद्यान् ॥३३॥
सव्ये सकान्तानथ सिद्धयक्ष-
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सकिन्नरानप्सरसश्च मुख्यान्
कामार्थिनो नर्त्तनगीतवाद्यैः ॥३४॥
शंखेन्दुकुन्दधवलं सकलागमज्ञं
सौदामिनोततिपिशङ्गजटाकलापम् ।
तत्पादपङ्कजगतामचलां च भक्ति
वाञ्छन्तमुज्झिततरान्यसमस्तसङ्गम् ॥३५॥
नानाविधश्रुतिगणान्वितसप्तराग-
ग्रामत्रयीगतमनोहरमूर्च्छनाभिः ।
संप्रीणयन्तमुदिताभिरमुं महत्या
सञ्चिन्तयेन्नभसि धातृसुतं मुनीन्द्रम् ॥३६॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे
मन्त्रपूजाप्रकरणे पञ्चमोऽध्यायः ॥

तृतीयरात्रे षष्ठोऽध्यायः

व्यास उवाच

इति ध्यात्वाऽऽत्मानं पटुविशदधीर्नन्दतनयं
पुरो बुद्ध्यैवार्घ्यप्रभृतिभिरनन्तोपहृतिभिः ।
यजेद्भूयो भक्त्या स्ववपुषि वहिष्ठैश्च विभवै-
र्विधानं तद्ब्रूमो वयमतुलसान्निध्यदमथ ॥१ ॥

आरचय्य भुवि गोमयाम्भसा
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न्यस्य तत्र विहितास्पदोऽम्भसा
शङ्खमन्त्रमनुना विशोधयेत् ॥२ ॥

तत्र गन्धसुमनोऽक्षतान्यथो निक्षिपेद्धृदयमन्त्रमुच्चरन् ।
पूरयेद्विमलपाथसा सुधीरक्षरैः प्रतिगतैः शिरोऽन्तकैः ॥३ ॥

पीठशङ्खसलिलेषु मन्त्रवित् वह्निवासरनिशाकृतां क्रमात् ।
मण्डलानि चषकश्रवोक्षरैरर्चयेद्वदनपूर्वदीपितैः ॥४ ॥

तत्र तार्थमनुनाभिराह्वयेत्
तीर्थमुष्णरुचिमण्डलात्ततः ।
स्वीयहृत्कमलतो हरिं तथा
गालिनीं च शिखया प्रदर्शयेत् ॥५ ॥

तज्जलं नयनमन्त्रवीक्षितं वर्मणा समवगुण्ठ्य दोर्युजा ।
मूलमन्त्रसकलीकृतं न्यसेदङ्गकैश्च कलयेदिशोऽस्त्रतः ॥६ ॥

अक्षतादियुतमच्युतीकृतं सस्पृहं जपतु मन्त्रमष्टशः ।
किञ्चन क्षिपतु वर्धनीजले प्रोक्षयेन्निजतनुं ततोऽमुना ॥७ ॥

त्रिःकरेण मनुनाऽखिलं तथा साधनं कुसुमचन्दनादिकम् ।
शङ्खपूरणविधिः समीरतो गुप्त एष यजनाग्रणीरिह ॥८ ॥

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥९ ॥

एष तीर्थमनुः प्रोक्तो दुरितौघविनाशनः ।
कनिष्ठांगुष्ठकौ शक्तौ करयोरितरेतरम् ॥१० ॥

तर्जनीमध्यमाऽनामाः संहताऽऽभुग्नवर्जिताः ।
मुद्रैषा गालिनी प्रोक्ता शङ्खस्योपरि चालिता ॥११ ॥

अथ मूर्धनि मूलचक्रमध्ये
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न्यसनक्रमतनुः पीठमन्त्रै-
र्जलगन्धाक्षतधूपपुष्पदीपैः ॥१२॥
प्रयजेदथ मूलमन्त्रतेजो निजमूले हृदये भ्रुवोश्च मध्ये ।
त्रितयं स्मरत स्मरेत्तदेकीकृतमानन्दघनं तडिल्लताभम् ॥१३॥
तत्ते यज्ञैः सावयवीकृत्य विभूत्या-
द्यङ्गान्तं विन्यस्य यजेदासनपूर्वैः ।
भूषान्तैर्भूयो जलगन्धादिभिरर्चां
कुर्याद्भूत्याद्यङ्गविधानावधि मन्त्री ॥१४॥
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बक्षोजोर्ध्वं प्रयजेच्च श्रीवत्सं कौस्तुभरत्नम् ॥१५॥
श्रीखण्डनिस्यन्दविचर्चिताङ्गे
मूलेन भालादिषु चित्रकाणि ।
लिख्यादथो पञ्जरमूर्त्तिमन्त्रै
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मध्ये हरारियुगलेन च मूर्ध्नि पद्म-
द्वन्द्वेन षड्भिरपि सर्वतनौ च सर्वैः ॥१७॥
श्वेतानि दक्षभागेऽपि तच्चन्दनपङ्किलानि कुसुमानि ।
रक्तानि वामभागेऽरुणचन्दनपङ्कसिक्तानि ॥१८॥
तद्वच्च धूपदीपौ समर्प्य विनयात् सुधारसैः कृष्णम् ।
मुखवासाद्यं दत्त्वा समर्चयेद्गन्धपुष्पाद्यैः ॥१९॥
ताम्बूलेनर्त्तनगीतवाद्यैः संतोष्य चूर्णकसालनेन ।
ब्रह्मार्पणाख्यमनुना कुर्यात् स्वात्मार्पणं मन्त्री ॥२०॥
अथवा संकुचितधिया लयविधिमूर्त्तिपञ्जरावचरुः ।
यद्यष्टादशलिपिना स्वान्तपादाङ्गैश्च वेणूपूर्वैः प्रोक्तः ॥२१॥
सुप्रसन्नमथ नन्दतनुजं भावयन् जपतु मन्त्रमनन्यः ।
सानुसंसृति यथाविधि संख्यापूरणे स्वयं मनो विदधीत ॥२२॥

प्रणवपुटितं बीजं जप्त्वा शतं सहिताष्टकं
निजगुरुमुखादाप्तान् योगान् पुनक्तु महामतिः ।
सदमृतचिदानन्दात्मायं जपं च समापये-
दिति जपविधिः सम्यक् प्रोक्तो मनुद्वयमाश्रितः ॥२३ ॥
त इमं भजते विधिं नरो भविताऽसौ दयितः शरीरिणाम् ।
आपराककमलैकमन्दिरं परमन्ते समुपैति तन्महः ॥२४ ॥

इति श्रीनारदपञ्चरात्रे तृतीयरात्रे षष्ठोऽध्यायः

तृतीयरात्रे सप्तमोऽध्यायः

व्यास उवाच

कथ्यते खलु मन्त्रवर्ययोः साधनं सकलसिद्धिसाधनम् ।
यद्विधाय मुनयो महीयसीं सिद्धिमापुरिह नारदादयः ॥१॥
विप्रं प्रध्वस्तकालप्रभृतिरिपुघटानिर्मलाङ्गं गरिष्ठं
भक्तिं कृष्णांघ्रिपङ्केरुहयुगलरजोरागिणीमुद्वहन्तम् ।
वेत्तारं वेदशास्त्रागमविमलपथां संमतं सत्सु विद्वां-
संयोभक्त्या विवित्सुः प्रवणतनुमना देशिकं संश्रयेत ॥२॥
संतोषयेदकुटिलार्द्रतरात्मना तं
स्वैः स्वैर्धनैश्च वपुषाप्यनुकूलवाण्या ।
अब्दत्रयं कमलनाभधियाऽथ धीर-
स्तुष्टे विवक्षतु गुरावथ मन्त्रदीक्षाम् ॥३॥
प्रपञ्चसारप्रथिताऽत्र दीक्षा संस्मार्यते सम्प्रति सर्वसिद्धैः ।
ऋते यया संततजापिनोऽपि सिद्धिं न यद्दास्यति मन्त्रपूगः ॥४॥
अथ पुरो विदधीत स्तवस्थलीमविषमामधिवास्तु बलिं बुधः ।
अचलदोर्मितपत्रभु मण्डपं मसृणवेदिकमारचयेत्ततः ॥५॥
त्रिगुणतन्तुयुजा कुशमालया परिवृतं प्रकृतिध्वजभूषितम् ।
मुखचतुष्कपयस्तरुतोरणं सितवितानविराजितमुज्ज्वलम् ॥६॥
वसुत्रिगुणितांगुलिप्रमितखातवातायनं
वसोर्वसुपतेरथो ककुभि विष्ठस्मिन् बुधः ।
करोतु वसुमेखलं वसुगणार्धकोणं प्रति
जवस्थितगजध्वनिप्रतिमयोनिसंलक्षितम् ॥७॥
ततो मण्डपे गव्यगन्धमधुसिक्ते
लिखेन्मण्डलं सम्यगच्छदाब्दम् ।
सुवृत्तत्रयं राशिपीठाद्धि वीथी-
चतुर्धावशोभोपशोभायुक्तम् ॥८॥
ततो देशिकं स्नानपूर्वं विधानी
विधायात्मपूजावसानां विधिज्ञः ।
स्ववामात्रतः शङ्खमप्यर्घ्यपाद्या-
चमाद्यानि पात्राणि सम्पूरितानि ॥९॥

विधायान्यतः पुष्पगन्धाक्षताद्यं
करक्षालने पृष्ठतश्चापि पात्रम् ।
प्रदीपावलीदीपिते सर्वमन्यत्
स्वतोऽगाचारसाधनं चादधीत ॥१० ॥
वायव्याशादीशापर्यन्तमर्च्या
पीठस्योदग्गौरवी पंक्तिरादौ ।
पूज्योऽन्यत्राप्याम्बिकेयः कराब्जैः
पाशं दण्डं पुष्ट्याभीती दधानः ॥११ ॥
आराध्याधरशक्त्याद्यमरचरणऽऽयारप्यथो मध्यभागे
धर्मादीन् वह्नियक्षः पवनशिवगतान्दिक्ष्वधर्मादिकांश्च ।
मध्ये शेषाब्जतेजस्त्रितयगुणगणानात्मजान् केशराणां
मध्ये चाकीर्णवासादिकमभियजते पीठमन्त्रेण भूयः ॥१२ ॥
ततः शालीन्मध्ये कमलममलांस्तण्डुलवरा-
नपि न्यस्येत् दर्भांस्तदुपरि च दूर्वाक्षतयुतान् ।
न्यसेत् प्रादक्षिण्यात्तदुपरि कृशानोर्दश कला
यकाराद्यार्णाद्या यजतु च सुगन्धादिमिरिमाः ॥१३ ॥
न्यसेत्कुम्भं तत्र त्रिगुणितलसत्तन्तुकलितं
जपंस्तारं धूपैः सुपरिमलितं जोङ्कमयैः ।
कभाद्यैः कुन्तिस्मिष्ठउवसितिभिर्वर्णयुगलै-
स्तथान्यस्याभ्यर्चास्तदनु खमणेर्द्वादश कलाः ॥१४ ॥
एवं संकल्प्याग्निमाधाररूपं
भानुं तद्वत्कुम्भरूपं विधिज्ञः ।
न्यसेत्तस्मिन्नक्षताद्यैः समेते
कूर्चं स्वर्मं रत्नवर्यैः प्रदीप्तम् ॥१५ ॥
अथ क्वाथतोयैः क्षकाराद्विर्णै-
र्वकारावसानैः समापूरयेत्तम् ।
स्वमन्त्रत्रिजापावसानं पयोभि
र्गवां पञ्चगव्यैर्जलैः केवलैर्वा ॥१६ ॥
सकलजनस्मिथसुयुगसंख्याः
सुरगणपूर्वा न्यसतु तथैव ।

तदुपकलास्ता सलिलसुगन्धाः
स तु सुमनोभिस्तदनु यजेच्च ॥१७॥
उदीच्यकुष्ठकुंकुमाम्बुलोहसज्जटासुरैः ।
सशीतमित्युदीरितं हरेः प्रियाष्टगन्धकम् ॥१८॥
क्वाथतोयपरिपूरितोदरे
संविलंऽध्या विधिमाष्टगन्धकम् ।
सोमसूर्यशिखिनां पृथक्
कलासेवकर्म विनियोजयेत् सुधीः ॥१९॥
तद्वदक्षरभवास्तु कादिभि-
स्तादिभिः पुनरुकारजाः कलाः ।
पादिभिर्मलिजास्तु बिन्दुजा-
यादिभिः सुरगणेन नादजाः ॥२०॥
समावाहनान्ते सुसंस्थापनात् प्राक्
ऋचस्तत्र तत्रातिजप्या बुधेन ।
समभ्यर्च्य तास्ताः पृथक् तच्च पाथो-
ऽर्पयेन्मूलमन्त्रेण कुम्भे यथावत् ॥२१॥
सहकारबोधपनसस्तवकैः शतमन्युकण्ठिकलितैः कलशम् ।
पिदधातुपुष्पफलतण्डुलकैरभिपूर्णया च शुभचक्रिकया ॥२२॥
अभिवेष्टयत्तदनु कुम्भमुखं नवनिर्मलांशुकयुगेन बुधः ।
सकलंकृतेऽत्र कुसुमादिभिरप्यभिवाहयेत् परतरं च महः ॥२३॥
सकलीबिधाय कलशस्थमसुं हरिमस्तु तत्त्वमनुविन्यसनैः ।
परिपूजयेद्बुऊमथावहितः परिवारयुक्तमुपचारगणैः ॥२४॥
दत्तासनं स्वागतमप्युदीर्य
तथार्घ्यपाद्याचमनीयकानि ।
स्नानं च वासश्च बिभूषणानि
साङ्गाय तस्मै विनियोज्य मन्त्री ॥२५॥
गात्रे पवित्रैरथगन्धपुष्पैः पूर्वं यजेन्न्यासविधानतोऽस्य ।
सृष्टिस्थितिस्वाङ्गयुगं च वेणुं मालामभिज्ञानवराश्मणुख्यौ ॥
मूलेन चार्घ्यार्चनवत् प्रपूज्य समर्चयेदावरणानि भूयः ॥२६॥
दिक्ष्वथ दामसुदामौ वसुदामः किङ्किनी च सम्पूज्याः ।

तेजोरूपास्तद्वद्बहिरङ्गानि केशरेषु सुमतिर्यजेत् ॥२७ ॥
हुतवहनिर्ऋतिसमीरणशिवदिक्षु हृदादिवर्मपर्यन्तम् ।
मुक्तेन्दुकान्तकुवलयहारिनीलहुताशप्रभाः प्रमदाः ॥२८ ॥
अभयवरस्फुरितकराः प्रधानतनवोङ्गदेवताः स्मर्याः ।
रुक्मिण्याद्या महिषीरष्टौ सम्पूजयेद्दलेषु ततः ॥२९ ॥
दक्षिणकरधृतकमलावसुभरितसुपात्रमुद्रितान्यकराः ।
रुक्मिण्याख्या सत्या लग्नाजित्याह्वया सुनन्दा च ॥३० ॥
भूयश्च मित्रविन्दा सुलक्षणाप्यक्षजा सुशीला च ।
तपनीयमरकताभाः सुसितविचित्राम्बरास्त्वेताः ।
पृथुकुचभरालसाङ्गथो विविधमालप्रकरविलसिताभरणाः ॥३१ ॥
ततो यजेद्दलाग्रेषु वसुदेवं च देवकीम् ।
नन्दगोपं यशोदां च बलभद्रं सुभद्रिकाम् ॥३२ ॥
गोपालगोपीस्तद्वक्त्रे विलीनमितलोचनाः ।
ज्ञानमुद्राभयकरौ पितरौ पीतपाण्डुरौ ॥३३ ॥
दिव्यमालाम्बरालेपभूषणे मातरौ पुनः ।
धारयन्त्यौ च वरदं पायसापूपपात्रकम् ॥३४ ॥
अरुणश्यामले हारमणिकुण्डलमण्डिते ।
बलः शंखेन्दुधवलो मुसलं लाङ्गलं दधत् ॥३५ ॥
हालालोलानीलवासा हेलावानेककुण्डलः ।
कलायश्यामला भद्रा सुतदा भद्रभूषणा ॥३६ ॥
वराभययुता पीतवसना रूढयौवना ।
बेणुवीणावेत्रयष्टिशङ्खशृङ्गादिपाणयः ॥३७ ॥
गोपा गोप्यश्च विविधौपायनात्तकराम्बुजाः ।
मन्दारादींश्च तद्वाह्ये पूजयेत् कल्पपादपान् ॥३८ ॥
मन्दारसंतानकपारिजात-
कल्पद्रुमाख्यान् हरिचन्दनं च ।
मध्ये चतुर्दिक्ष्वभिवाञ्छितार्थ-
दानैकदीक्षान्वितनम्रशाखान् ॥३९ ॥

इति श्रीनारदपञ्चरात्रे तृतीयरात्रे सप्तमोऽध्यायः

तृतीयरात्रे अष्टमोऽध्यायः

व्यास उवाच

हरिहव्यवाट्तरणिजक्षपाटना-
प्पतिवायुसोमशिवशेषपद्मजान् ।
प्रजयेत् स्वदिक्ष्वमलधीः स्वजा-
त्यधीश्वरहेतिपत्रपरिवार समेतान् ॥१॥
कपिशकपिलनीलश्यामलश्वेतधूम्रा-
मलसितशुचिरक्तवर्णतो वासवाद्याः ।
करकमलविराजत्स्वायुधा दिव्यवेषा
विविधमणिगणोग्रप्रस्फुरद्भूषणाढ्याः ॥२॥
दम्भोलिशाक्त्यभिधदण्डकृपाणपाश-
चण्डांकुशार्द्धगदात्रिशिखारिपद्माः ।
अर्च्याविह्निनिजसुलक्षणलक्षितमौलियुक्ताः
स्वस्वायुधाभयसमुद्यतपाणिपद्माः ॥३॥
कनकरजततोयदाभ्रचम्पारुणहिमनीलजवाप्रबालभासः ।
क्रमत इति रुचात्वज्रपूर्वा रुचिरविलेपनवस्त्रमाल्यभूषाः ॥४॥
कथितमावतिसप्तकमच्युतार्चनविधावति सर्वसुखावहम् ।
प्रयजेदथवाङ्गपुरन्दराशनिमुखैस्त्रितयावरणं त्विदम् ॥५॥
हेत्या जपित्वा जलगन्धपुष्पैः
कृष्णाष्टकेताप्यथ कृष्णपूजाम् ।
कुर्याद् बुधस्तानि समाह्वयानि
वक्ष्यामि तारादिनमोऽन्तिकानि ॥६॥
श्रीकृष्णो वासुदेवश्च नारायणसमाह्वयः ।
देवकीनन्दनो यदुश्रेष्ठो वार्ष्णेय इत्यपि ॥७॥
असुराक्रान्तशब्दान्ते भारहारीति सप्तमः ।
धर्मसंस्थापकश्चैव चतुर्थ्यन्ताः क्रमादिमे ॥८॥
एभिरेवाथ वा कार्या पूजा वै कंसवैरिणः
संसारसागरोत्तीर्थे सर्वकामाप्तये बुधैः ॥९॥
साराङ्गारद्युतधिलुलितैर्जर्जरैः संविकीर्णै-

जुग्गुल्वाद्यैर्धनपरिमलैर्धूपमासाद्य मन्त्री ।
दद्यान्नीचैर्दनुजमथ मांयाप्रवेणाथ दोष्णा
घण्टां गन्धाक्षतसुमनकैरर्चितां वादयानः ॥१० ॥
तदुद्दीप्तं सुरभिघृतसंसिक्तकर्पूररक्तं
दीपं दृष्ट्या स्तुतिविशदधीः पद्मपर्यन्तमुच्चैः ।
दस्त्वा पुष्पाञ्जलिमपि विधायार्पयित्वा च पाद्यं
साचासंकल्पयेत्तद्विपुलमपि तदास्वर्णपात्रेनिवेद्यम् ॥११ ॥
सुरभितरेण दुग्धहविषा सुशृतेन शिता
समुदंशकैरुचिरकृत्य विचित्रवासैः ।
दधिनवनीतनूतनसितोपलपूपनिका-
घृतगुडनारिकेलकदलीफलपुष्परसैश्च ॥१२ ॥
अस्त्रोक्षितं तदरिमुद्रिकयाऽतिरक्ष्य
वायव्यतापपरिशोषितमग्निदोष्मा ।
संदह्य वामकरसौधरसाभिपूर्णं
मन्त्रामृतीकृतमथाभिमृशन् प्रजप्येत् ॥१३ ॥
मनुमष्टशः सुरभिमुद्रिकया परिपूर्णमर्चयतु गन्धपुष्पैः ।
हरिमर्थयेदथ कृतप्रसराञ्जलिरास्यतोस्य विसरेच्च महः ॥१४ ॥
वीतिहोत्रदयितान्तमुच्चरन् मूलमन्त्रमथ निःक्षिपेज्जलम् ।
अर्पयेत्तदमृतात्मकं हविर्दोर्मजासकुसुमं समुद्धरन् ॥१५ ॥
निवेदयामि भगवते जुषाणेदं हविर्हविः ।
निवेद्यार्पणमन्त्रोऽयं सर्वार्चासु निजाख्यया ॥१६ ॥
ग्रासमुद्रां वामदोष्णा विकचोत्पलसन्निभाम् ।
प्रदर्शयन् दक्षिणेन प्राणादीनां च दर्शयेत् ॥१७ ॥
स्पृशेत् कनिष्ठोपकनिष्ठिके द्वे सांगुष्ठमूर्ध्ना प्रथमेह मुद्रा ।
तथापरा तर्जनिमध्यमे स्यादनामिकामध्यमिके च मध्या ॥१८ ॥
अनामिकातर्जनिमध्यमाः स्यात्
तद्वच्चतुर्थी सकनिष्ठिकास्ताः ।
स्यात् पञ्चमी तद्वदिति प्रदिष्टाः
प्राणादिमुद्रा निजमन्त्रयुक्ताः ॥१९ ॥

प्राणापानव्यानसमानोदानाः कमाच्चतुर्थ्या युक्ताः ।
ताराधारबद्धा चेद्धा कृष्णाध्वनस्ततो मनवः ॥२० ॥
ततो निवेद्य मुद्रिकां प्रधानया करद्वये ।
स्पृशत्वनामिकां निजां मनुं जपन् प्रदर्शयेत् ॥२१ ॥
नन्दजोऽम्बुमनुबिन्दयुङ्नति
वामपार्श्वोदरात्मनि च ।
रुद्ध आत्मनि निवेद्यमात्मभूर्मा
स पार्श्वमनिलस्तथा नियुक् ॥२२ ॥
मण्डलमभितो मन्त्रीबीजांकुरभाजनानि विन्यस्य ।
पिष्टमयानपि दीपान् घृतपूर्णान् विनस्येत् सुदीप्तशिखान् ॥२३ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे

अष्टमोऽध्यायः

तृतीयरात्रे नवमोऽध्यायः

श्रीव्यास उवाच

अथ संस्कृते हुतवहे विमलधी-
रभिवाद्य सम्यगभिपूज्य ।
हरिं जुहूयात् सिताघृतयुतेन
पयःपरिसाधितेन सितदीदिविना ॥१॥
अष्टोत्तरसहस्रं समाप्य होमं पुनर्बलिं दद्यात् ।
वसिष्ठाधिनायेभ्यो नक्षत्रेभ्यस्ततश्च करणेभ्यः ॥२॥
सम्पाद्य पाणी च सुधां समर्प्य दत्त्वाम्भ उद्वास्य मुखार्चिरास्ये ।
नैवेद्यमुद्धृत्य निवेद्य विश्वक्सेनाय पृथ्वीमुपलिप्य भूयः ॥३॥
गण्डूषदन्तधवनाचमनास्यहस्त-
सूक्त्यानुलेपमुखवासकमाल्यभूषाः ।
ताम्बूलमप्यतिनिवेद्य सुराद्यनृत्य-
गीतैः सुदृप्तमभिपूजयतात् पुरेव ॥४॥
गन्धादिभिः सपरिवारमथार्घ्यमस्मै
दत्त्वा विधाय कुसुमाञ्जलिमादरेण ।
स्तुत्वा प्रणम्य शिरसा चुलकोदकेन
आत्मानमर्पयतु तच्चरणारविन्दे ॥५॥
इति पूर्वं प्राणबुद्धिदेहधर्माधिकारतः ।
जाग्रत्स्वप्नसुषुप्त्याख्यावस्थासु मनसा वाचा ॥६॥
कर्मणा हस्ताभ्यां पद्भ्यामुदरेण शिश्ना यत् स्मृतम् ।
यदुक्तं यत् कृतं तत्सर्वं ब्रह्मर्पणं भवतु स्वाहा ॥७॥
मां मदीयं च सकलं हरयेऽहं समर्पये ।
ॐ तत्सदिति सम्प्रोक्तो मन्त्रः स्वात्मार्पणे शुभः ॥८॥
अनुस्मरन् कलशमच्युतं जपन्
सहस्रकं बुधो वपुष्य-
थोदितोज्झितः समा चिती
विनाप्यतस्तदपि नयेत् सुधात्मताम् ॥९॥
ध्वजतोरणदिक् कलशादिगता-
मपि मण्डपमण्डलकुण्डलताम् ।

अभियोज्य चितिं कलशे कुसुमैः
परिपूज्य जपेत् पुनरष्टशतम् ॥१० ॥
अथ शिष्य उपोषितः प्रभाते
कृतिनित्यः सुसिताम्बरः सुवेशः ।
धरणीधनधान्यगोबहुलै-
र्विनयाद्विप्रवरान् हरेः प्रसाद्य ॥११ ॥
भूयः परीत्य प्रणिपत्य देशिकं
तस्मै परस्मै पुरुषाय देहिने ।
तां वित्तशाठ्यं परिहृत्य दक्षिणां
दत्त्वा तनुं स्वां च समर्पयेत् सुधीः ॥१२ ॥
अथाभिषेकमण्डपे सुखोपविष्टमासने ।
गुरुर्विशोधयेदमुं पुरेव शोषणादिभिः ॥१३ ॥
पीठन्यासावसानं वपुषि विमलधीर्न्यस्य तस्यासिकाया
मन्त्रेणाभ्यर्च्य दूर्वाक्षतकुसुमयुतांरोचनां के निधाय ।
आशीर्वादैर्द्विजानां विशदपटुरवैर्गीतवादित्रघोषै-
र्मङ्गल्यैरानयेत्तं कलशमभिवृतस्तत्समीपं प्रतीतः ॥१४ ॥
तेनाभिलीनमणिमन्त्रमहौषधेन
धाम्ना परेण परमामृतरूपभाजा ।
सम्पूरयन् वपुरमुष्य ततो वितन्वन्
तत्सामवर्ण्यमभिषेचयतात् यथावत् ॥१५ ॥
क्षाद्यैराऽऽन्तिमवर्णैरदि्भश्च पूर्णतनुस्त्रिव्यक्तमन्त्रान्तैः ।
परिधृतसिततरवसनद्वितयो वाचम्यमः समाचान्तः ॥१६ ॥
बहुशः प्रणम्य देशिकनामानं हरिमथोपसम्पूज्य ।
तद्दक्षिणतस्तिष्ठेदभिमुख एकाग्रमानसः शिष्यः ॥१७ ॥
न्यासैर्यथाविधि तमच्युतसाद्विधाय
गन्धाक्षतादिभिरलंकृतवर्ष्मणोऽस्य ।
ऋष्यादियुक्तमथ मन्त्रवरं यथावत्
ब्रूयात् त्रिशो गुरुरनर्घ्यमवाकमन्ते ॥१८ ॥
गुरुणा विधिवत् प्रसाधितं
मनुमष्टोत्तरशतं प्रजप्य बुधः ।

अभिवन्द्या तत: शृणोति सम्यक्
समयान् भक्तिभरेण नम्रमूर्त्ति: ॥१९ ॥
दत्त्वा शिष्याय मनुं न्यस्त्वाथ गुरु: कृतात्मयजनविधि: ।
अष्टोत्तरसहस्रं स्वशक्तिहानानवाप्तये जप्यात् ॥२० ॥
कुम्भादिकं च सकलं गुरवे निवेद्य
सम्पूजयेत् द्विजवरानपि भोज्यजातै: ।
कुर्वन्त्म्यनेन विधिना य इहाभिषेकं
ते सम्पदां निलयनं हि त एव धन्या: ॥२१ ॥
संक्षिप्य किञ्चिदुदिता समर्प्य
दीक्षा संस्मरणाय विषमधियाम् ।
एनां प्रविश्य मन्त्री सर्वान्
मन्त्रान् जपेत् जुहुयात् यजेत ॥२२ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे नवमोऽध्याय:

तृतीयरात्रे दशमोऽध्यायः

श्रीव्यास उवाच

चैत्रेन्दुतन्मासि तमिस्रपक्षे
पुण्यक्षेत्रे देशिकात् प्राप्य दीक्षां ।
तेनाज्ञप्तः पूर्वसेवां द्वितीये
मासि द्वादश्यामारभेतामलायाम् ॥१ ॥
कृत्वा स्नानाद्यं कर्म देहार्चनान्तं
वर्त्माश्रित्य प्रागीरितं मन्त्रिमुख्यः ।
शुद्धो मौनी ब्रह्मचारी निशाशी
जप्याच्छान्तात्मा शुद्धपद्माक्षदाम्ना ॥२ ॥
तन्वन् शुश्रुषां गोषु ताभ्यः प्रयच्छन्
ग्रासं भूतेषु प्रोद्वहंश्चानुकम्पाम् ।
मन्त्राधिष्ठात्रीं देवतां वन्दमानो
दर्गां दुर्बोधध्वान्तभानुं गुरुं च ॥३ ॥
कुर्वन्नात्मीयं कर्म वर्णाश्रमस्थं
मन्त्रं जप्त्वाऽद्भिः स्नानकारिणीभिः सिंचेत् ।
आचमेन पार्थस्तत्त्वसंख्यं प्रजप्तं
भुञ्जानश्चानु सप्तजप्तान् जनाढ्यः ॥४ ॥
अद्रेः शृङ्गे नद्यास्तटे बिल्वमूले
तोये हृदघ्ने गोकुले विष्णुगेहे ।
अश्वत्थादधस्तादम्बुधेश्चापितीरे
स्थानेष्वेतेष्वासीनास्त्वेकैकशस्त ॥५ ॥
प्रजपेदयुतचतुष्कं दशाक्षरं मनुवरं पृथक् कमशः ।
अष्टादशाक्षरं चेदयुतद्वयमीरिता संख्या ॥६ ॥
शाकं मूलं फलं गोस्तनभवदधिनीभैक्षमन्नं च शक्तून्
दौग्धान्नं चाददानः क्षितिधरशिखरादौ क्रमात् स्थानभेदे ।
एकं वै पानशक्तौ गदितमिति मया पूर्वसेवाविधानं
निवृत्तेस्मिन् भूयः प्रजपतु विधिवत् सिद्धये साधकेन्द्रः ॥७ ॥
देहार्चनान्ते दिनशो दिनादौ
दीक्षोक्तमार्गद्वितयं विधानम् ।

आश्रित्य कृष्णं प्रयजेद्विविक्त-
गेहेषु निष्ठो हुतशिष्टभोजी ॥८ ॥
दशलक्षमक्षयफलदं मनुं
प्रतिजप्य निर्मलमतिर्दशाक्षरम् ।
जुहुयाद् गुडाज्यमधुसंयुतैर्नवै-
र्वरुणाद्युजैर्हुतवहे दशायुतम् ॥९ ॥
शुषिलयुगलवर्णं चेन्मनुं पञ्चलक्षं
प्रजपतु जुहुयाच्च प्रोक्तक्लुप्तार्द्धलक्षम् ।
अमलमतिरलाभे पायसैरम्बुजानां
घृतसहितसिताभैरारभेद्धोमकर्म ॥१० ॥
अशक्तानां होमे निगमरसनागेन्द्रगुणितो
जपः कार्यश्चेति द्विजनृपविशामाहुरपरे ।
स होमश्चेदेषां सम इह जपो होमबलितो
य उक्तो वर्णानां स खलु विहितस्तच्च न दृशाम् ॥११ ॥
यं वर्णमाश्रितो यः शूद्रः स च तनुनां ध्रुवं विहितम् ।
विदधीत जपं विधिवत् श्रद्धावान् भक्तिभवावनम्रतनुः ॥१२ ॥
पुनरभिषिक्तो गुरुणा विधिवत् विश्राण्य दक्षिणां तस्मै ।
अभ्यवार्य च विप्रान् विभवैः सम्प्रीणयेच्च भक्तियुतः ॥१३ ॥
इति मन्त्रवरं द्वितयान्यवरं परिबाध्यजपादिभिरच्युतधीः ।
प्रयजेत् सवनत्रितये दिनशी विधिनाथ मुकुन्दममन्दमतिः ॥१४ ॥
अथ श्रीमदुद्यानसंव्रात हेम-
स्थलोद्भासिरत्नस्फुरन्मण्डपान्तः ।
लसत्कल्पवृक्षाध उदीप्तरत्न-
स्थलाधिष्ठिताम्भोजपीठाधिरूढम् ॥१५ ॥
महानीलनीलाभमत्यन्तबालं
गुडस्निग्धवक्रान्तविस्रस्तकेशम् ।
अनिर्व्रातपर्याकुलोत्फुल्लपद्म-
प्रमुग्धाननं श्रीमदिन्दीवराक्षम् ॥१६ ॥
चलत्कुण्डलोल्लासिसोत्फुल्लगण्डं
सुघोणं सुशोणाधरं सुस्मितास्यम् ।

अनेकाश्मरश्म्युल्लसत्कण्ठभूषं
लसन्तं वहन्तं नखं पौण्डरीकम् ॥१७॥
समुद्धूसरोरःस्थलं बेणुधून्या
सुपुष्टाङ्गमष्टापदाकल्पदीप्तम् ।
कटीरस्थले चारुजङ्घान्तयुग्मे
पिनद्धं क्वणत्किङ्किणीजालदाम्ना ॥१८॥
हसन्तं हसद्बन्धुजीवप्रसून-
प्रभं पाणिपादाम्बुजोदारकान्त्या ।
करे दक्षिणे पायसं वामहस्ते
दधानं नवं शुद्धहैयङ्गवीनम् ॥१९॥
महीभारभूतामराराातियूथा-
ननःपूतनादीन्निहन्तुं प्रवृत्तम् ।
प्रभुं गोपिकागोपवृन्दैः परीतं
सुरेन्द्रादिभिर्वन्दितं देववृन्दैः ॥२०॥
प्रगे पूजयित्वेत्यनुस्मृत्य कृष्णं
तदङ्गेन्द्रवजगादिभिर्भक्तिनम्रः ।
सिताभे च हैयङ्गवीनैश्च दध्ना
विमिश्रेण दौग्धेन सम्प्रीणयेत्तम् ॥२१॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे दशमोऽध्यायः

तृतीयरात्रे एकादशोऽध्यायः

व्यास उवाच

इति प्रातरर्चयेदच्युतं यो
नरः प्रत्यहं शश्वदास्तिक्ययुक्तः ।
लभेत् सोचिरेणैव लक्ष्मी समग्रा-
मिह प्रेत्य शुद्धिं परं धाम भूयात् ॥१ ॥
अह्नो मुखेऽनुदिनमित्यभिपूज्य शौरिं
दध्नाथवा गुडयुतेन निवेद्य तोयैः ।
श्रीमन्मुखे समतितर्प्य तिद्धिया तं
जप्यात् सहस्रमथ साष्टकमादरेण ॥२ ॥
मध्यंदिने जपविधानविशिष्टरूपं
वन्द्यां सुरर्षियतिखेचरमुख्यवृन्दैः ।
गोगोपवनितानिकरैः परीतं
सान्द्राम्बुदच्छविसुजातमनोहराङ्गम् ॥३ ॥
मायूरपत्रपरिक्लृप्तवतंसरम्यं
धम्मिल्लमुल्लसितचिल्लिकमम्बुजाक्षम् ।
पूर्णेन्दुविम्बवदनं मणिकुण्डलश्री-
गण्डं सुनासमतिसुन्दरमन्दहासम् ॥४ ॥
पीताम्बरं रुचिरनूपुरहारकाञ्ची-
केयूरकार्मिकटकादिभिरुज्ज्वलाङ्गम् ।
दिव्यानुलेपनविषङ्गितमंसराज-
दम्लादचित्रवनमालमनङ्गदीप्तम् ॥५ ॥
बेणुं धमन्तमथवामकरे दधानं
सव्येतरे पशुपयष्टिमुदारवेषम् ।
दक्षे मणिप्रवरमीप्सितदानदक्षं
ध्यात्वैवमर्चयतु नन्दजमिन्दिराप्त्यै ॥६ ॥
दामातिकाङ्गदयितासुहृदंघ्रिपेन्द्र-
वज्रादिभिः समभिपूज्य यथा विधानम् ।
दीक्षाविधानकथितं च निवेद्यजातं
तस्मै निवेदयतु पात्रवरे यथावत् ॥७ ॥

अष्टोत्तरशतमथो जुहुयात् पयोऽन्नैः
सर्पिर्युतैः सुशितशर्करया विमिश्रैः ।
दद्याद्बलिं च निजदिक्षु सुरर्षियोगि-
रक्षोपदैवतगणेभ्य उदारचेताः ॥८ ॥
नवनीतमिलितपायसधियार्चनान्ते जनैर्मुखं तस्य
संतर्प्य जपतु मन्त्री सहस्रमष्टोत्तरशतं वापि ॥९ ॥
अह्नो मध्ये बल्लवीबल्लभं तं
नित्यं भक्त्याभ्यर्च्चयेद्यो नराग्र्यः ।
देवाः सर्वे तं नमस्यन्ति शश्व-
द्वर्त्तेरन् वै तद्वशे सर्वलोकाः ॥१० ॥
मेधायुःश्रीकान्तिसौभाग्ययुक्तः
पुत्रैर्मित्रैर्गोमहीरत्नजातैः ।
भोगैश्चान्यैर्भूरिभिः सन्निहाढ्यो
भूयाद्धामाऽन्ते च तस्याच्युताख्यम् ॥११ ॥
तृतीयकालपूजायामस्ति कालविकल्पना ।
सायाह्ने निशि वेत्यत्र वदन्त्येके विपश्चितः ॥१२ ॥
दशाक्षरेण चेद्रात्रौ सायाह्नेऽष्टादशं ततः ।
उभयोमुभयेनैव कुर्यादित्यपरे जगुः ॥१३ ॥
सायाह्ने द्वारवत्यां तु चित्रोद्यानोपशोभिते ।
द्व्यष्टसाहस्रसंख्यातैर्भवनैरभिसंवृते ॥१४ ॥
हंससारससंकीर्णैः कमलोत्पलशालिभिः ।
सरोभिरमलाम्भोभिः परीते भवनोत्तमे ॥१५ ॥
उद्यत्प्रद्योतनोद्योतसद्युतौ मणिमण्डपे ।
मृद्वास्तरे सुखासीनं हेमाम्भोजासने हरिम् ॥१६ ॥
नारदाद्यैः परिवृतमात्मतत्त्वविनिर्णये ।
तेभ्यो मुनिभ्यः स्वं धाम दिशन्तं परमक्षरम् ॥१७ ॥
इन्दीवरनिभं सौम्यं पद्मपत्रायतेक्षणम् ।
स्निग्धकुन्तलसंभिन्नकिरीटमुकुटोज्ज्वलम् ॥१८ ॥
चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥१९ ॥

काश्मीरकपिशोरस्कं पीतकौशेयवाससम् ।
हारकेयूरकटकरशनाद्यैः परिष्कृतम् ॥२० ॥
हृतविश्वम्भराभूरिभारं मुदितमानसम् ।
शङ्खचक्रगदापद्मराजद्भुजचतुष्टयम् ॥२१ ॥
एवं ध्यात्वाऽर्चयेन्मन्त्री स्यादङ्गैः प्रथमावृतिः ।
द्वितीया महिषीभिस्तु तृतीयायां समर्चयेत् ॥२२ ॥
नारदं पर्वतं जिष्णुं निशठोद्धवदारुकान्
विश्वक्सेनं च शैनेयं दिक्ष्वग्रे विनतासुतम् ॥२३ ॥
लोकेशैस्तत्प्रहरणैः पुनरावरणद्वयम् ।
इति सम्पूज्य विधिवत् पायसेन निवेदयेत् ॥२४ ॥
तर्पयित्वा खण्डमिश्रदुग्धबुद्ध्या जलैर्हरिम् ।
जपेदष्टाशतं मन्त्री भावयन् पुरुषोत्तमम् ॥२५ ॥
पूजासु होमं सर्वासु कुर्यान्मध्यन्दिनेऽथवा ।
आसनाद्यर्घ्यपर्यन्तं कृत्वा स्तुत्वा नमेत् सुधीः ॥२६ ॥
समर्प्यात्मानमुद्वास्य तं स्वहृत्सरसीरुहे ।
विन्यस्य तन्मयो भूत्वा पुनरात्मानमर्चयेत् ॥२७ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे
एकादशोऽध्यायः

तृतीयरात्रे द्वादशोऽध्यायः

व्यास उवाच

सायाह्ने वासुदेवं यो नित्यमेवं यजेन्नरः ।
सर्वान् कामानवाप्यन्ते स याति परमां गतिम् ॥१॥
रात्रौ चेन्मन्मथाक्रान्तमानसं देवकीसुतम् ।
यजेद्रासपरिश्रान्तं गोपीमण्डलमध्यगम् ॥२॥
पृथुं सुवृत्तं मसृणं वितस्तिमात्रोन्नतं कौ विलिखन्नशङ्कम् ।
आक्रम्य पद्भ्यामितरेतरा तु हस्तैर्भ्रमोऽयं खलु रासगोष्ठी ॥३॥
स्थलनीरजमसृणपरागभृता लहरीकणजालभरेण सता ।
मरुता परितापकृताध्युषिते सुषिते यमुनापुलिने विपुले ॥४॥
अशरीरनिशातशरोन्मथितप्रमदाशतकोटिभिराकुलिते ।
उडुनाथकरैर्विशदीकृतसुप्रसरे विचरद्भ्रमरीनिकरे ॥५॥
विद्याधरकिन्नरसिद्धसुरैर्गन्धर्वभुजङ्गमचारणकैः ।
द्वारोपहितैः सुविमानगतैः खस्थैरतिवृष्टसुपुष्पचये ॥६॥
इतरेतरबद्धधतरप्रमदागमकल्पितरा सविहासविधौ ।
मणिशंकुगमप्यमुना वपुषा बहुधा विहितस्वकदिव्यतनुम् ॥७॥
सुदृशामुभयोः पृथगन्तरगं दयिताकुलबद्धभुजद्वितयम् ।
निजसङ्गविजृम्भदनङ्गशिखिज्वलिताङ्गलसत्पुलकालियुजाम् ॥८॥
विविधश्रुतिभिन्नमनोज्ञतया स्वरसप्तकमूर्च्छनतानगणैः ।
श्रममाणमसुभिरुदारमणिस्फुटमन्त्रनसिञ्चितचारुतरम् ॥९॥
इति भिन्नतनुं मणिभिर्मनितं तपनीयमयैरिव मारकतम् ।
मणिनिर्मितमध्यगशंकुलसद्विपुलारुणापङ्कजमध्यगतम् ॥१०॥
अतसीकुसुमावतनुं तरुणं तरुणारुणपद्मपलाशदृशम् ।
नवपल्लवचित्रगुलुञ्चुलसच्छिखिपिच्छपिनद्धकरप्रचयम् ॥११॥
चटुलभ्रुवमिन्दुसमानमुखं मणिकुण्डलमण्डितगण्डयुगम् ।
शशिवक्त्रसदृग्वदनच्छदनं मणिराजदनेकविधाभरणम् ॥१२॥
असनप्रसवंच्छदनोज्ज्वलसद्वसनं सुविलासनिवासभुवम् ।
नवविद्रुमभद्रकरांघ्रितलं भ्रमराकुलदामविराजभुजम् ॥१३॥
तरुणीकुचयुक्परिरम्भमिलन्मसृणारुणवक्षसमुक्षगतिम् ।
शिवधेनसमीरितगोपवरं स्मरविह्वलितं भुवनैकगुरुम् ॥१४॥

प्रंमदेति पीठवरे विधरं प्रयजेदिति रूपमरूपमजम् ।
प्रथमं परिपूज्य तदङ्गवृतिं मिथुनानि यजेद्रसशालिमतः ॥१५॥
दलषोडशके स्मरमूर्त्तिगणं सहशक्तिकमुत्तमरासगतम् ।
सरमासदनं स्वकलासहितं मिथुनाङ्गमथेन्द्रपरिप्रमुखान् ॥१६॥
इति सम्यगमुं परिपूज्य हरिं चतुरावृतिसंवृतमार्द्रमतिः ।
रजतारचिते चषके सशितं सघृतं सुपयोऽस्य निवेदयतात् ॥१७॥
विभवे सति कांस्यमयेषु पृथक्
स्वकरेषु च षोडशसु कमशः ।
मिथुनेषु निवेद्य पयः सशितं
विदधीत पुरोवदथो सकलम् ॥१८॥
सकलभुवनमोहनं विधिं यो
नियतममुं निशि निश्युदारचेता ।
भवति स खलु सर्वलोकपूज्यः
श्रियमतुलां समवाप्य यात्यनन्तम् ॥१९॥
निशि वा दिनान्तसमये प्रपूज्येयेन्नित्यशो हरिं भक्त्या ।
समफलमुभयं हि ततः संसाराब्धिं समुत्तितीर्षति यः ॥२०॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे
द्वादशोऽध्यायः

तृतीयरात्रे त्रयोदशोऽध्यायः

व्यास उवाच

इत्येवं मनुविग्रहं मधुरिपुं यो रात्रिकालं यजेत्
तस्यैवाखिलजन्तुजातदयितस्याम्भोधिजा वेश्मनः ।
हस्ते धर्मसुखार्थमोक्षविभवाः सद्वर्गसम्प्रार्थिताः
सान्द्रानन्दमहारसद्रवमुचो येषां फलश्रेणयः ॥१ ॥
अथोच्यते पूर्वसमीरितानां
पूजावसाने परमस्य पुंसः ।
कल्पस्तु काम्येष्वपि तर्पणानां
विनापि पूजां खलु यैः फलं स्यात् ॥२ ॥
सन्तर्प्य पीठमन्त्रं शक्तीः सकृत् प्रथममुच्यते तत्र ।
आवाह्य पूजयेत्तं तोयैरेवार्थितैः समुपचारैः ॥३ ॥
वद्ध्वाथ धेनुमुद्रां तोयैः सम्पाद्य तर्पणद्रव्यम् ।
तद्वद्धाञ्जलिना तं सुवर्णचषकीकृतेन तर्पयतु ॥४ ॥
विंशतिरष्टोपेता कालत्रयतर्पणेषु संख्योक्ता ।
भूयः स कालविहितान् सकृत् सकृत्तर्पयेच्च परिवारान् ॥५ ॥
प्रातर्दधिगुडमिश्रं मध्याह्ने पायसं सनवनीतम् ।
क्षीरं तृतीयकालेससितोपलमित्युदीरितं द्रव्यम् ॥६ ॥
तर्पयामि पदं याज्यं मन्त्रान्तेष्वेषु नामसु ।
द्वितीयान्तेषु तु पुनः पूजशेषं समापयेत् ॥७ ॥
अभ्युक्ष्य तत्प्रसादाद्भिरात्मानं प्रपिबेदपः ।
तज्जप्तांस्त्वम्भसोद्वास्य तन्मयः प्रजपेन्मनुम् ॥८ ॥
अथ द्रव्याणि काम्येषु वक्ष्यन्ते तर्पणेषु यत् ।
तानि प्रोक्तविधानानामाश्रित्यान्यतमं यजेत् ॥९ ॥
द्रव्यैः षोडशभिरमुं तर्पयेदेकशश्चतुर्वारम् ।
स चतुः क्षीराद्यन्तैः सकृज्जलाद्यन्तमच्युतं भक्त्या ॥१० ॥
पायसदाधिककृसरं गौडान्नं पयो दधीनि नवनीतम् ।
आज्यं कदलीमोचाचोचाढ्यामोदकापूपम् ॥११ ॥
पृथुका लाजसमेता द्रव्याणां कथितमिह षोडशकम् ।
लाजान्तेऽन्त्यक्षीरा प्राक्समर्प्य सितोफ्लापुञ्जम् ॥१२ ॥

प्रगे चतु:सप्ततिवारमित्थं
प्रतर्पयेद्योऽनुदिनं नरो हरिम् ।
अनन्यधीस्तस्य समाप्तसम्पद:
करस्थिता मण्डलतोऽभिवाञ्छिता: ॥१३॥
धारोष्णपक्वपयसी दधिनवनीते घृतं च दौग्धान्नम् ।
मत्स्यण्डी मध्वमृतं द्वादशशस्तर्पयेन्नवभिरेभि: ॥१४॥
तर्पणविधिरयमपर: पूर्वोदित समफलोष्टशतसंख्य: ।
कर्मणि कर्मणि विकृतौ जनसंवलनैविशेषतो विहित: ॥१५॥
सखण्डधारोष्णधिया मुकुन्दं
व्रजन् पुरं ग्राममपि प्रतर्प्य ।
लभेत भोज्यं सरसं सभृत्यै-
र्वासांसि धान्यानि धनानि मंत्री ॥१६॥
यावत्सन्तर्पयेन्मन्त्री तावत्संख्यं जपेन्मनुम् ।
तर्पणेनैव साध्यानि साधयेदखिलान्यपि ॥१७॥
द्विजो भिक्षावृत्तिर्य इह दिनशो नन्दतनय:
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त्रयोदशोध्याय:

तृतीयरात्रे चतुर्दशोऽध्यायः

श्रीव्यास उवाच

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जपेद्वा सर्वपापानां शान्तये कान्तये तनोः ।
द्वेषयन्तं रुक्मिबलौ द्यूतासक्तौ स्मरन् हरिम् ॥६३ ॥
जुहुयादिष्टयोर्दिष्ट्यै गुडिका गोमयोद्भवाः ।
ज्वलद्वह्निमुखैर्बाणैर्वर्षन्तं गरुडस्थितम् ॥६४ ॥
ध्यायमानं रिपुगणमनुधावन्तमच्युतम् ।
ध्यात्वैवमभ्यसेन्मन्त्रोरेकं सप्तसहस्रकम् ॥६५ ॥
उच्चाटनं भवेदेतद्रिपूणां सप्तभिर्दिनैः ।
उत्क्षिप्तवत्सकं ध्यायन् कपित्थफलहारिणम् ॥६६ ॥
अयुतं प्रजपेत् साध्यमुच्चाटयति तत्क्षणात् ।
आत्मानं कंसमथनं ध्यात्वा मञ्चान्निपातितम् ॥६७ ॥
कंसात्मानमरिं कर्षन् गतासुं प्रजपेन्मनुम् ।
अयुतं जुहुयाच्चास्य जन्मोरु हुततर्पणैः ॥६८ ॥
अपि सेवितपीयूषो म्रियतेरिर्नसंशयः ।
अथवा निम्बतैलाक्तैर्हुनेदधीभिरक्षतैः ॥६९ ॥
अयुतं प्रयतो रात्रौ मरणाय रिपोः क्षणात् ।
दोषारिष्टदलव्योषकर्पासास्थिकलैर्निशि ॥७० ॥
हुनेदेरण्डतैलाक्तैः श्मशानस्थोरिशान्तये ।
न शस्तं मारणं कर्म कुर्याच्चेदयुतं जपेत् ॥७१ ॥
हुनेद्वा पायसैस्तद्वच्छान्तये शान्तमानसः ।
जयकामी जपेल्लक्षं पारिजात हरं हरिम् ॥७२ ॥
स्मरन् पराजयस्तस्य न कुतश्चिद्भविष्यति ।
पार्थे दिशन्तं गीतार्थं व्याख्यामुद्राकरं हरिम् ॥७३ ॥
रजस्थं भावयन् जप्याद्धर्मवृद्ध्यै शमाय च ।

लक्षं पलाशकुसुमैर्हुनेद्यो मधुराप्लुतैः ॥७४ ॥
व्याख्याता सर्वशास्त्राणां स कविर्वादिराड्भवेत् ।
विश्वरूपधरं प्रोद्यद्भास्वत्कोटिसमप्रभम् ॥७५ ॥
द्रुतचामीकरनिभमग्नीषोमात्मकं हविः ।
अर्काग्निद्योतदस्यांध्रिपङ्कजं दिव्यभूषणम् ॥७६ ॥
नानायुधधरं व्याप्तं विश्वाकाशावकाशकम् ।
राष्ट्पुर्ग्रामवास्तूनां शरीरस्य च रक्षणे ॥७७ ॥
प्रजपेन्मन्त्रयोरेकतरं ध्यात्वैवमादरात् ।
अथवा व्यस्तसर्वांघ्रिरचिताड्गार्जुनर्षिकम् ॥७८ ॥
त्रिष्टुप्छान्दसिकं विश्वरूपविष्णवधिदैवतम् ।
जपेद्गीतामनु स्थाने हृषीकेशाद्यमाद्यकैः ॥
हुनेद्वा सर्वरक्षायै सर्वविघ्नोपशान्तये ॥७९ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे
चतुर्दशोध्यायः

तृतीयरात्रे पञ्चदशोऽध्यायः

अथ पूजाहोमविधिः

श्रीव्यास उवाच

वक्ष्येक्षयधनावाप्त्यै प्रतिपत्तिं श्रियः पतेः ।
सुगुप्तां धननाथाद्यैर्यान्यैर्वा क्रियते सदा ॥१ ॥
द्वारवत्यां सहस्रार्कभास्वरैर्भवनौत्तमैः ।
अनल्पैः कल्पवृक्षैश्च परीते मणिमण्डपे ॥२ ॥
ज्वलद्रत्नमयस्तम्भद्वारतोरणकुड्यके ।
फुल्लस्रगुल्लसच्चित्रवितानालम्बिमौक्तिके ॥३ ॥
पद्मरागस्थलीराजद्रत्नद्याश्च मध्यतः ।
अनारतगलद्रत्नसुमध्यस्रस्तबन्धनैः ॥४ ॥
रत्नंप्रदीपावलिभिः प्रदीपितदिगन्तरे ।
उद्यदादित्यसंकाशमणिसिंहासनाम्बुजे ॥५ ॥
समासीनोच्यतो ध्येयोद्रुतहाटकसन्निभः ।
समानोदितचन्द्रार्कतडित्कोटिममद्युतिः ॥६ ॥
सर्वाङ्गसुन्दरः सौम्यः सर्वाभरणभूषितः ।
पीतवासाश्चक्रशङ्खगदापद्मोज्ज्वलद्भुजः ॥७ ॥
अनारतोज्ज्वलद्रत्नधारौघकलशं स्पृशन् ।
वामपादाम्बुजाग्रेण मुष्णता पल्लवच्छविम् ॥८ ॥
रुक्मिणीसत्यभामेस्य मूर्ध्नि रत्नौघधारया ।
सिञ्चन्त्यौ दक्षवामस्थे स्वदोःस्थकलशोत्थया ॥९ ॥
नाग्नजिती सुनन्दा च दिशन्त्यौ कलशौ तयोः ।
ताभ्यां च दक्षवामस्थे मित्रविन्दासुलक्षणे ॥१० ॥
रत्ननद्योः समुद्धृत्य रत्नपूर्णघटौ तयोः ।
जाम्बवती सुशीला च दिशन्त्यौ दक्षवामगे ॥११ ॥
वहिः षोडशसाहस्रसंख्याताः परितः प्रियाः ।
ध्येयाः कनकरत्नौघधारायुक्कलशोज्वलाः ॥१२ ॥
तद्वहिश्चाष्टनिधयः पूरयन्त्यो धनैर्धराम् ।
तद्वहिर्वृष्णयः सर्वे पुरोषच्च सुरादयः ॥१३ ॥

ध्यात्वैवं परमात्मानं विंशत्यन्तं मनुं जपेत् ।
चतुर्लक्षं हुनेदाध्यैश्चत्वारिशत्सहस्रकम् ॥१४ ॥
शक्तिःश्रीपूर्विकेत्यष्टादशार्णो विंशदर्णकः ।
मन्त्रोऽनेन सदृशोऽन्यो मनुर्नहि जगत्त्रये ॥१५ ॥
ऋषिर्ब्रह्माऽस्य गायत्रीच्छन्दः कृष्णस्तु देवता ।
पूर्वप्रोक्तवदेवास्य बीजशाक्त्यादिकल्पना ॥१६ ॥
कल्पः सनत्कुमारोक्तो मन्त्रस्यास्योच्यतेऽधुना ।
पीठन्यासान्तिकं कृत्वा पूर्वोक्तक्रमतः सुधीः ॥१७ ॥
करद्वन्द्वांगुलितलेष्वङ्गषट्कं प्रविन्यसेत् ।
मन्त्रेण व्यापकं कृत्वा मातृकां गनुसम्पुटाम् ॥१८ ॥
संहारसृष्टिमार्गेण दश तत्त्वानि विन्यसेत् ।
पुनश्च व्यापकं कृत्वा मन्त्रवर्णांस्तनौ न्यसेत् ॥१९ ॥
मूर्ध्नि भाले भ्रुवोर्मध्ये नेत्रयोः कर्णयोर्नसोः ।
सानने चिबुके गण्डे दोर्मूले हृदि तुण्डके ॥२० ॥
नाभौ लिङ्गे तथाधारकट्योर्जान्वोश्च जङ्घयोः ।
गुल्फयोः पादयोर्न्यस्येत् सृष्टिरेषा समीरिता ॥२१ ॥
स्थितिर्हृदादिनासान्ता संहृतिश्चरणादिका ।
विधायैवं पञ्चकृत्वः स्थित्यन्तं मूर्त्तिपञ्जरम् ॥२२ ॥
सृष्टिस्थिती च विन्यस्य षडङ्गन्यासमाचरेत् ।
गुणाब्धिवेदकरणाक्षाक्षरैरनिशंमनोः ॥२३ ॥
मुद्रां बद्ध्वा किरीटाख्यां दिग्बन्धं पूर्ववच्चरेत् ।
एवं ध्यात्वार्चयेद्देहं मूर्त्तिपञ्जरपूर्वकम् ॥२४ ॥
अथवा ह्यर्चयेद्विष्णुं तदर्थं मन्त्रमुच्यते ।
गोमयेनोपलिप्योर्वीं तत्र पीठं निधापयेत् ॥२४ ॥
विलिप्य गन्धपङ्केन लिखेदष्टदलाम्बुजम् ।
कर्णिकायां तु षट्कोणं स साध्यस्तत्र मन्मथम् ॥२६ ॥
शिष्टैस्तं सप्तदशभिरक्षरैर्वेष्टयेत् स्मरम् ।
प्राग्रक्षोनिलकोणेषु श्रियं शिष्टेषु संविदम् ॥२७ ॥
षडक्षरं सन्धिषु च केशवेषु त्रिशस्त्रिशः ।
विलिखेत् स्मरगायत्रीमालामन्त्रं दलाष्टके ॥२८ ॥

षट्शः संलिख्य तद्बाह्ये वेष्टयेन्मातृकाक्षरैः ।
भूविम्बं च लिखेद्बाह्ये दलानां दिग्विदिक्ष्वपि ॥२९ ॥
एतन्मन्त्रं हाटकादिपात्रेष्वालिख्य पूर्ववत् ।
साधितं धारयेद्घोरैः सोर्च्यते त्रिदशैरपि ॥३० ॥
स्याद्गायत्री कामदेवपुष्पवाणौ च ङेन्तकौ ।
विद्महे धीमहियुतौ तन्नोऽङ्गः प्रचोदयात् ॥३१ ॥
जप्याज्जपादौ गोपालमनूनां जनरञ्जनीम् ।
नत्यन्ते कामदेवाय ङेन्तं सर्वजनप्रियम् ॥३२ ॥
उक्त्वा सर्वजनान्ते तु मन्मोहनपदं तथा ।
ज्वल ज्वल प्रज्वलेति प्रोक्तो सर्वजनस्य च ॥३३ ॥
हृदयं च मम ब्रूयात् वशं कुरुयुगं शिवः ।
प्रोक्तो मदनमन्त्रोष्टचत्वारिंशद्भिरक्षरैः ॥३४ ॥
जपादौ मारबीजाद्यो जगत्त्रयवशीकरः ।
भूगृहं चतुरस्रं स्यादष्टबज्रविभूषितम् ॥३५ ॥
पीठं पूर्ववदभ्यर्च्य मूर्त्तिं संकल्प्य पौरुषीम् ।
तत्रवाह्याच्युतं भक्त्या सकलीकृत्य पूजयेत् ॥३६ ॥
आसनादिविभूषान्तं पुनर्न्यासक्रमान्न्यसेत् ।
सृष्टिस्थिती षडङ्गं च किरीटं कुण्डलद्वयम् ॥३७ ॥
चक्रं शङ्खं गदां पद्मं मालां श्रीवत्सकौस्तुभौ ।
गन्धाक्षतप्रसूनैश्च मूलेनाभ्यर्च्य पूर्ववत् ॥३८ ॥
आदौ वह्निपुरद्वन्द्वकोणेष्वङ्गानि पूजयेत् ।
सकृच्छिरः शिखावर्मनेत्रमन्त्रमिति क्रमात् ॥३९ ॥
वासुदेवः संकर्षणः प्रद्युम्नःश्चानिरुद्धकः ।
अग्न्यादिदलमूलेषु शान्तिर्लक्ष्मीः सरस्वती ॥४० ॥
रतिश्च दिग्दलेष्वस्यास्ततोऽष्टौ महिषीर्यजेत् ।
रुक्मिण्याद्या दक्षसव्यक्रमात् पत्राग्रकेषु च ॥४१ ॥
ततः षोडशसाहस्रं सकृदेवार्चयेत् प्रियाः ।
इन्द्रादीनामुकुन्दाद्यान् मकरानन्दकच्छपान् ॥४२ ॥
शङ्खपद्मादिकांश्चापि निधीनष्टौ क्रमाद्यजेत् ।
तद्बहिश्चेन्द्रवज्राद्या आवृतीः सम्प्रपूजयेत् ॥४३ ॥

इति सप्तावृतिवृत्तमभ्यर्च्याच्युतमादरात् ।
प्रीणयेद्दधिखण्डाज्यमिश्रेण तु पयोम्भसा ॥४४ ॥
राजोपचारान्दत्त्वा च स्तुत्वा नत्वा च केशवम् ।
उद्वासयेत् स्वहृदये परिवारगणैः सह ॥४५ ॥
न्यस्तात्मानं समभ्यर्च्य तन्मयः प्रजपेन्मनुम् ।
रत्नाभिषेकध्यानेज्या विंशत्यर्णाश्रिते रता ॥४६ ॥
जपहोमार्चनध्यानैर्योऽमुं प्रभजते मनुम् ।
तद्वेश्म पूर्यते रत्नस्वर्णधान्यैरनावृतम् ॥४७ ॥
पृथ्वी पृथ्वी करे तस्य सर्वसस्यकुलाकुला ।
पुत्रैर्मित्रैः स सम्पन्नः प्रयात्यन्ते परां गतिम् ॥४८ ॥
वह्नावभ्यर्च्य गोविन्दं शुक्लपुष्पैः सतण्डुलैः ।
आज्याक्तैरयुतं हुत्वा भस्म तन्मूर्ध्नि धारयेत् ॥४९ ॥
तस्यान्नानां समृद्धिः स्यात्तद्वशे सर्वयोषितः ।
आज्यैर्लक्षं हुनेद्रक्तपद्मैर्वा मधुराप्लुतैः ॥५० ॥
श्रिया तस्यैन्द्रमैश्वर्यं कृपणेशाय ते ध्रुवम् ।
शुक्लादिवस्त्रलाभाय शुक्राय कुसुमैर्हुनेत् ॥५१ ॥
त्रिमध्वक्तैर्दशशतमाज्याक्तैर्वाष्टसंयुतम् ।
क्षौद्रसिक्तैः सितैः पुष्पैरष्टोत्तरसहस्रकम् ॥५२ ॥
हुनेन्नित्यं सैष आसीत् पुरोधा नृपतेर्भवेत् ।
दशाष्टादशवर्णोक्तं जपध्यानहुतादिकम् ॥५३ ॥
विदध्यात् कर्म चानेन ताभ्यामप्यत्र कीर्त्तितम्. ।
वाग्भवं मारबीजं च कृष्णाय भुवनेश्वरी ॥५४ ॥
गोविन्दाय रमागोपीजनवल्लभ ते शिवः ।
चतुर्दशस्वरोपेतः शुक्रः संदी तदूर्ध्वतः ॥५५ ॥
द्वाविंशत्यक्षरो मन्त्रो वागीशत्वप्रदायकः ।
अष्टादशार्णवत्सर्वं षड्ष्यादिकमस्य तु ॥५६ ॥
पूजा च विंशत्यर्णोक्ता प्रतिपत्तिस्तु कथ्यते ।
वामोर्ध्वहस्ते दधतं विद्यासर्वस्वपुस्तकम् ॥५७ ॥
अक्षमालां च दक्षोर्ध्वे स्फाटिकीं मातृकामयीम् ।
शब्दब्रह्ममयं वेत्थमधः पाणिद्वयेरितम् ॥५८ ॥
गायन्तं पीतवसनं श्यामलं कोमलच्छविम् ।

वर्हिवर्हकृतोत्तंसं सर्वज्ञं सर्ववेदिभिः ॥५९ ॥
उपासितं मुनिगणैरुपतिष्ठेद्धरिं सदा ।
ध्यात्वैवं प्रमदावेशविलाशभवनेश्वरम् ॥६० ॥
चतुर्लक्षं जपेन्मन्त्रमिमं मन्त्री सुसंयतः ।
पालाशपुष्पैः स्वाद्वक्तैश्चत्वारिंशत्सहस्रकम् ॥६१ ॥
जुहुयात् कर्मणानेन ततः सिद्धो भवेद्ध्रुवम् ।
योऽस्मिन्निष्णातधीर्मन्त्री वर्त्तते वभ्रुगद्दवात् ॥६२ ॥
गद्यपद्यमयी बाणी तस्य गङ्गाप्रवाहवत् ।
सर्ववेदेषु शास्त्रेषु पुराणेषु च पण्डितः ॥६३ ॥
सम्पत्तिं परमां लब्ध्वा चान्ते याति परं पदम् ।
श्रीशक्तिस्मरकृष्णाय गोविन्दाय शिवो मनु. ॥६४ ॥
द्रूवर्णा बह्मगायत्री कृष्णर्ष्यादिरथास्य तु ।
वेदैस्त्रिवेदयुग्मार्णैरङ्गषट्कमिहोदितम् ॥६५ ॥
विंशत्यर्णोदितजपध्यानहोमार्चनक्रियः ।
मन्त्रोऽयं सकलैश्वर्यकांक्षिभिः सेव्यतां बुधैः ॥६६ ॥
श्रीशक्तिकामपूर्वाङ्गजन्मशक्तिरमान्तिकः ।
दशाक्षरः स एवादौ स्याच्च शक्तिरमान्वितः ॥६७ ॥
मन्त्रौ विकृतिरव्यर्णावाचक्राद्यङ्गिनाविमौ ।
विंशत्यर्णोक्तयजनविधा ध्यायेदथाच्युतम् ॥६८ ॥
वरदाभयहस्ताभ्यां श्लिष्यन्तं स्वाङ्गके प्रिये ।
पद्मोत्पलकरे ताभ्यां श्लिष्टं चक्रधरोज्ज्वलम् ॥६९ ॥
दशलक्षं जपेदाज्यैस्तावत्साहस्रहोमतः ।
सिद्धाविमौ मूलसम्पत्सुखसौभाग्यदौ नृणाम् ॥७० ॥
मारशक्तिरसापूर्वो दशार्णो मनवस्त्रयः ।
ऐतेषां मनुर्णावनामङ्गर्ष्यादिदशार्णवत् ॥७१ ॥
शङ्खचक्रधनुर्बाणपाशांकुशधरोऽरुणः ।
बेणुं धमन् धृतो दोर्भ्यां ध्येयः कृष्णो दिवाकरे ॥७२ ॥
आद्ये गणे ध्यानमेवं द्वितीये विंशदर्णवत् ।
दशार्णवत् तृतीयेऽङ्गदिक्पालाद्यैः समर्चना ॥७३ ॥
पञ्चलक्षं जपेत्तावदयुतं पायसैर्हुनेत् ।

ततः सिद्धास्तु मनवो नृणां सम्पत्तिकान्तिदाः ॥७४॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे तृतीयरात्रे मन्त्रपूजा-होमविधिविषयक पञ्चदशोऽध्यायः

समाप्तश्चेदं तृतीयरात्रम्

चतुर्थरात्रे प्रथमोऽध्यायः

श्रीकृष्णाष्टोत्तरशतनामस्तोत्रम्

श्रीमहादेव उवाच

शृणु देवि प्रवक्ष्यामि भक्तिमुक्तिप्रसाधनम् ।
नाम्नामष्टोत्तरशतं श्रीकृष्णस्य परमात्मनः ॥१ ॥
पूर्वकल्पे धरोद्धारे पृथिव्या शेषकेण च ।
संवादं परमाश्चर्यं शृणुष्व कमलानने ॥२ ॥
नातः परतरं स्तोत्रं नातः परतरं तपः ।
नातः परतरा विद्या तीर्थं नातः परं परम् ॥३ ॥
वेदानां च यथा साम तीर्थानां मथुरा परा ।
क्षेत्राणां काशिका देवि मन्त्राणां श्रीदशाक्षरः ॥४ ॥
वैष्णवानां वैष्णवीनां यथाहं त्वं तथा परा ।
आश्रमाणां यथा न्यासः सिद्धानां कपिलो यथा ॥५ ॥
आयुधानां यथा वज्रं धेनूनां कामधुग्यथा ।
मनोरथं प्रस्रवतां यथा नाम्नां शताष्टकम् ॥६ ॥
तत्तेऽयं सम्प्रवक्ष्यामि सावधानावधारय ।
प्रणम्य वसुधा देवी शेषं संकर्षणात्मकम् ॥७ ॥
पप्रच्छ परया भक्त्या जनानां मुक्तिहेतवे ।
नाम्नामष्टोत्तरशतं श्रीकृष्णस्य रमापतेः ॥८ ॥

भूमिरुवाच

कृष्णावतारे रोहिण्या रामेणापि त्वया सह ।
अलंकृतं जन्म पुंसामपि वृन्दावनौकसाम् ॥९ ॥
तस्य देवस्य कृष्णस्य लीलाविग्रहधारिणः ।
यस्योपाधिनियुक्तानि सन्ति नामान्यनेकशः ॥१० ॥
तेषु मुख्यानि नामानि श्रोतुकामा चिरादहम् ।
संकर्षणात्मनः स्त्रोत्रं यतो जानासि वाङ्मयम् ॥११ ॥
तत्तानि यानि नामानि वासुदेवस्य वासुके ।
नातः परतरं स्तोत्रं त्रिषु लोकेषु विद्यते ॥१२ ॥

श्री शेष उवाच

वसुन्धरे वरारोहे जनानामस्ति मुक्तिदम् ।
सर्वमङ्गलमूर्धन्यमणिमाद्यष्टसिद्धिदम् ॥१३॥
महापातककोटिघ्नं सर्वतीर्थफलप्रदम् ।
समस्तजपयज्ञानां फलदं पापनाशनम् ॥१४॥
शृणु देवि प्रवक्ष्यामि नाम्नामष्टोत्तरं शतम् ।
सहस्रनाम्नां पुण्यानां त्रिरावृत्या तु यत्फलम् ॥१५॥
एकावृत्त्या तु कृष्णस्य नामैकं तत्प्रयच्छति ।
तस्मात् पुण्यतमं चैतत् स्तोत्रं पापप्रणाशनम् ॥१६॥
श्रीकृष्णः कमलानाथो वासुदेवः सनातनः ।
वसुदेवात्मजः पुण्यो लीलामानुषविग्रहः ॥१७॥
श्रीवत्सकौस्तुभधरो यशोदावत्सलो हरिः ।
चतुर्भुजात्तचक्रासिगदाशङ्खाम्बुजायुधः ॥१८॥
देवकीनन्दनः श्रीशो नन्दगोपप्रियात्मजः ।
यमुनावेगसंहारी बलभद्रप्रियानुजः ॥१९॥
पूतनाजीवितहरः शकटासुरभञ्जनः ।
नन्दव्रजजनानन्दी सच्चिदानन्दविग्रहः ॥२०॥
नवनीतनवाहारी मुचुकुन्दप्रसादकः ।
षोडशस्त्रीसहस्रेशस्त्रिभङ्गी मधुराकृतिः । ।२१॥
शुकवागमृताब्धीन्दुर्गोविन्दो गोविदां पतिः ।
वत्सपालनसञ्चारी धेनुकासुरभञ्जनः ॥२२॥
तृणीकृततृणावर्त्तो यमलार्जुनभञ्जनः ।
उत्तानतालभेत्ता च तमालश्यामलाकृतिः ॥२३॥
गोपगोपीश्वरो योगी सूर्यकोटिसमप्रभः ।
इलापतिः परं ज्योतिर्यादवेन्द्रो यदूद्वहः ॥२४॥
वनमाली पीतवासाः पारिजातापहारकः ।
गोवर्धनाचलोद्धर्त्ता गोपालः सर्वपालकः ॥२५॥
अजो निरञ्जनः कामजनकः कञ्जलोचनः ।
मधुहा मथुरानाथो द्वारकानाथको बली ॥२६॥
वृन्दावनान्तसञ्चारी तुलसीदामभूषणः – +

स्यमन्तकमणेर्हर्त्ता नरनारायणात्मकः ॥२७ ॥
कुब्जाकृष्णाम्बरधरो मायी परमपुरुषः ।
मुष्टिकासुरचाणूरमहायुद्धविशारदः ॥२८ ॥
संसारवैरिः कंसारिर्मुरारिर्नरकान्तकः ।
अनादिर्ब्रह्मचारी च कृष्णाव्यसनकर्षकः ॥२९ ॥
शिशुपालशिरश्छेत्ता दुर्योधनकुलान्तकृत् ।
विदुराक्रूरवरदो विश्वरूपप्रदर्शकः ॥३० ॥
सत्यवाक् सत्यसङ्कल्पः सत्यभामारतो जयी ।
सुभद्रापूर्वजो विष्णुर्भीष्ममुक्तिप्रदायकः ॥३१ ॥
जगद्गुरुर्जगन्नाथो वेणुवाद्यविशारदः ।
वृषभासुरविध्वंसी बाणासुरबलान्तकृत् ॥३२ ॥
युधिष्ठिरप्रतिष्ठाता बर्हिबर्हावतंसकः ।
पार्थसारथिरव्यक्तो गीतामृतमहोदधिः ॥३३ ॥
कालीयफणिमाणिक्यरञ्जितश्रीपदाम्बुजः ।
दामोदरो यज्ञभोक्ता दानवेन्द्रविनाशनः ॥३४ ॥
नारायणः परं ब्रह्म पन्नगाशनवाहनः ।
जलक्रीडासमासक्तगोपीवस्त्रापहारकः ॥३५ ॥
पुण्यश्लोकस्तीर्थकरो वेदविद्यादयानिधिः ।
सर्वतीर्थात्मकः सर्वग्रहरूपी परात्परः ॥३६ ॥
इत्येवं कृष्णदेवस्य नाम्नामष्टोत्तरं शतम् ।
कृष्णेन कृष्णभक्तेन श्रुत्वा गीतामृतं पुरा ॥३७ ॥
स्तोत्रं कृष्णप्रियकरं कृतं तस्मान्मया परम् ।
कृष्णनामामृतं नाम परमानन्ददायकम् ॥३८ ॥
अनुपद्रवदुःखघ्नं परमायुष्यवर्धनम् ।
दानश्रुततपस्तीर्थं यत्कृतं त्विह जन्मनि ॥३९ ॥
पठतां शृण्वतां चैव कोटिकोटिगुणं भवेत् ।
पुत्रप्रदमपुत्राणामगतीनां गतिप्रदम् ॥४० ॥
धनावहं दरिद्राणां जयेच्छूनां जयावहम् ।
शिशूनां गोकुलानां च पुष्टिदं पुष्टिबर्धनम् ॥४१ ॥
वातग्रहज्वरादीनां शमनं शान्तिमुक्तिदम् ।

समस्तकामदं सद्यः कोटिजन्माघनाशनम् ।
अन्ते कृष्णस्मरणदं भवतापभयापहम् ॥४२ ॥
कृष्णाय यादवेन्द्राय ज्ञानमुद्राय योगिने ।
नाथाय रुक्मिणीशाय नमो वेदान्तवेदिने ॥४३ ॥
इमं मन्त्रं महादेवि जपन्नेव दिवानिशम् ।
सर्वग्रहानुग्रहभाक सर्वप्रियतमो भवेत् ॥४४ ॥
पुत्रपौत्रैः परिवृतः सर्वसिद्धिसमृद्धिमान् ।
निर्विश्य भोगानन्तेऽपि कृष्णसायुज्यमाप्नुयात् ॥४५ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे
उमामहेश्वरसंवादे धरणीशेषसंवादे
श्रीकृष्णाष्टोत्तरशतनाम प्रथमोऽध्यायः

चतुर्थरात्रे द्वितीयोऽध्यायः

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥१ ॥
ब्रह्मलोकादिह प्राप्तं नारदं भगवत्प्रियम् ।
दृष्ट्वा नत्वा सभायां तु प्रप्रच्छुर्मुनयो मुदा ॥२ ॥

ऋषय ऊचुः

ब्रह्मन् केन प्रकारेण सर्वपापक्षयो भवेत् ।
विना दानेन तपसा विना तीर्थैर्विना मखैः ॥३ ॥
विना वेदैर्विना ध्यानैर्विना चेन्द्रियनिग्रहैः ।
विना शास्त्रसमूहैश्च कथं मुक्तिरवाप्यते ॥४ ॥
दानेन तपसा तीर्थैर्मखैश्चापि विना मुने ।
देवाधिदेवो देवेशः स्थितस्तपसि शङ्करः ॥
कं समाराधयेद्देवं जपध्यानपरायणः ॥५ ॥
इदमेव पुरा पृष्टः पार्वत्या परमेश्वरः ।
यदुवाच शृणुध्वं हि कथयामि सुविस्तरात् ॥६ ॥
कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।
प्राणिपत्य महादेवं पर्यपृच्छदुमापतिम् ॥७ ॥

श्रीपार्वत्युवाच

भगवंस्त्वं परो देवः सर्वज्ञः सर्वपूजितः ।
त्वल्लिङ्गमर्च्यते देवैर्ब्रह्मसूर्यादिकैरपि ॥८ ॥
त्वत्तो लभन्तेऽभिमतां सिद्धिं सर्ववरप्रद ।
त्वं जन्ममृत्युरहितः स्वयम्भूः सर्वशक्तिमान् ॥९ ॥
सदा ध्यायसि किं स्वामिन् दिग्वासा मदनान्तकः ।
तपश्चरसि कस्मात्त्वं जटिलो भस्मधूसरः ॥१० ॥
किं वा जपसि देवेश परं कौतूहलं हि मे ।
अनुग्राह्या प्रिया चाहं तन्मे कथय सुव्रत ॥११ ॥

श्री महादेव उवाच

नेदं कस्यापि कथितं गोपनीयमिदं मम ।
किं तु वक्ष्यामि भद्रं ते त्वं भक्तासि प्रियासि मे ॥१२ ॥

पुरा सत्ययुगे देवि विशुद्धमतयोऽखिलाः ।
यजन्ति विष्णु मेवैकं ज्ञात्वा सर्वेश्वरेश्वरम् ॥१३ ॥
प्रयान्ति परमामृद्धिमैहिकामुष्मिकीं पराम् ।
या न प्राप्ताऽमरैः सर्वैरक्षया क्लेशवर्जिता ॥१४ ॥
न तां सन्तः प्रपद्यन्ते विनाचाररतान्नरान् ।
सन्मुखादपि संश्रुत्य देवा विष्णुबहिर्मुखाः ॥१५ ॥
वेदैः पुराणैः सिद्धान्तैर्भिन्नैविश्रान्तचेतसः ।
निश्चयं नाधिगच्छन्ति किं तत्त्वं किं परं पदम् ॥१६ ॥
तुलापुरुषदानाद्यैरश्वमेधादिभिर्मखैः ।
वाराणसीप्रयागादितीर्थस्नानादिभिः प्रिये ॥१७ ॥
गयाश्राद्धादिभिः पित्र्यैर्वेदपाठादिभिर्जपैः ।
तपोभिरुग्रैर्नियमैर्धर्मैर्भूतदयादिभिः ॥१८ ॥
गुरुशुश्रूषणैः सत्यैर्धर्मैर्वर्णाश्रमोदितैः ।
ज्ञानध्यानादिभिः सम्यक् चरितैर्जन्मजन्मभिः ॥१९ ॥
न याति तत्परं श्रेयो विष्णुं सर्वेश्वरेश्वरम् ॥
सर्वभावैरनाश्रित्य पुराणं पुरुषोत्तमम् ॥२० ॥
अनन्यगतयो मर्त्या भोगिनोऽपि परंतपाः ।
ज्ञानवैराग्यरहिता ब्रह्मचर्यादिवर्जिताः ॥२१ ॥
सर्वधर्मजितो विष्णोर्नाममात्रैकजल्पकाः ।
सुखेन यां गतिं यान्ति न तां सर्वेऽपि धार्मिकाः ॥२२ ॥
स्मर्तव्यः सततं विष्णुर्विस्मर्त्तव्यो न कर्हिचित् ।
सर्वे विधिनिषिद्धाः स्युरेतस्यैव हि किंकराः ॥२३ ॥
किं तु ब्रह्मादिभिर्देवैः पुरा दृष्ट्वा निरंहसः ।
निर्भयं विष्णु नाम्नैव यथेष्टं पदमागतान् ॥२४ ॥
अलक्ष्य चात्मनः पूजां सम्यगाराधितो हरिः ।
मया चास्मादपि श्रैष्ठ्यं वाञ्छितोऽयं यतात्मना ॥२५ ॥
ततः साक्षाज्जगन्नाथः प्रसन्नो भक्तवत्सलः ।
अंशांशेनात्मनो वैतान् पूजयामास केशवः ॥२६ ॥
देवान् पितृन् द्विजान् हव्यकव्याशान् करुणामयः ।
ततः प्रभृति पूज्यन्ते त्रैलोक्ये सचराचरे ॥२७ ॥

बह्मादयः सुराः सर्वे प्रसादात् शार्ङ्गधन्वनः ।
माञ्चोवाच तदा मत्तः पूज्यश्रेष्ठो भविष्यसि ॥२८ ॥
त्वामाराध्य यदा शम्भो ग्रहिष्यामि वरंतव ।
द्वापरादौ युगे भूत्वा कलया मानुषादिषु ॥२९ ॥
आगमैः कल्पितैस्त्वं हि जनान् मद्विमुखान् कुरु ।
मां च गोपयमे न स्यात् सृष्टिरेवोत्तरोत्तरा ॥
ततस्तं प्रणिपत्याहमुवाच परमेश्वरम् ॥३० ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे द्वितीयोऽध्यायः

चतुर्थरात्रे तृतीयोऽध्यायः

श्रीविष्णोर्नाम सहस्त्रम्

श्रीमहादेव उवाच

बह्महत्यासहस्राणां पापं शाम्येत् कथंचन ।
न पुनस्त्वय्यविज्ञाते कल्पकोटिशतैरपि ॥१ ॥
यस्मान्मया कृता स्पर्धा पवित्रं स्यात्कथं हरे ।
नश्यन्ति सर्वपापानि तन्मां वद सुरेश्वर ॥
तदाह देवो गोविन्दो मम प्रीत्या यथायथम् ॥२ ॥

श्रीभगवानुवाच

सदा नामसहस्त्रं मे पावनं मत्पदावहम् ।
तत्परोऽनुदिनं शम्भो सर्वैश्वर्यं यदीच्छसि ॥३ ॥

श्रीमहादेव उवाच

तमेव तपसा नित्यं भजामि स्तौमि चिन्तये ।
तेनाद्वितीयमहिमो जगत्पूज्योऽस्मि पार्वति ॥४ ॥

श्रीपार्वत्युवाच

तन्मे कथय देवेश यथाहमपि शङ्कर ।
शर्वेश्वरी निरुपमा तव स्यां सदृशी प्रभो ॥५ ॥

श्रीमहादेव उवाच

साधु साधु त्वया पृष्टो विष्णोर्भगवतः शिवे ।
नाम्नां सहस्त्रं वक्ष्यामि मुख्यं त्रैलोक्यमङ्गलम् ॥६ ॥
नमोनारायणाय पुरुषोत्तमाय च महात्मने ।
विशुद्धसद्माधिष्ठाय महाहंसाय धीमहि ॥७ ॥

विनियोगः—ॐ अस्य श्रीविष्णोः सहस्त्रनाममन्त्रस्य महादेव ऋषिः।अनुष्टुप् छन्दः। परमात्मा देवता। सूर्यकोटिप्रतीकाश इति बीजम्। गङ्गा तीर्थोत्तमा शक्तिः।प्रपन्नाशनिपञ्जर इति कीलम्। दिव्यास्त्र इत्यस्त्रम्।शर्वपापक्षयार्थं सर्वाभीष्टसिद्ध्यर्थं श्रीविष्णोर्नाम सहस्त्रं जपे विनियोगः।

ऋष्यादिन्यासः— ॐ महादेवाय ऋषये नमः शिरसि ॥१ ॥ अनुष्टुप् छन्दसे नमः मुखे ॥२ ॥ परमात्मदेवतायै नमः हृदि ॥३ ॥सूर्यकोटिप्रतीकाशबीजाय नमः गुह्ये ॥४॥ गङ्गातीर्थोत्तमशक्तयेनमपादयोः ॥५ ॥प्रपन्नाशनिपञ्जर-कीलकाय नमः नाभौ ॥६ ॥ विनियोगाय नमः सर्वाङ्गे ॥७ ॥

करन्यासः—ॐ वासुदेवं परं ब्रह्म इत्यंगुष्ठाभ्यां नमः ॥१ ॥ ॐ मूलप्रकृतिरिति तर्जनीभ्यां नमः ॥२ ॥ ॐ भूमहावराह इति मध्यमाभ्यां नमः ॥३ ॥ॐ सूर्यवंशध्वजो राम अनामिकाभ्यां नमः ॥४ ॥ ॐ ब्रह्मादिकमलादिगदासूर्यकेशवमिति कनिष्ठिकाभ्यां नमः ॥५ ॥ शेष इति

करतलपृष्ठाभ्यां नमः ॥६ ॥ इति करन्यासः ।

हृदयादिषडङ्गन्यासः— ॐ वासुदेवं परं ब्रह्म इति हृदयाय नमः ॥१ ॥ ॐ मूलप्रकृति शिरसे स्वाहा ॥२ ॥ ॐ भूमहावराह इति शिखायै वषट् ॥३ ॥ ॐ सूर्यवंशध्वजो रामः कवचाय हुं ॥४ ॥ॐ ब्रह्मादिकमलादिगदासूर्य केशवः नेत्रत्रयाय वौषट् ॥५ ॥ ॐ दिव्यास्त्र इत्यस्त्राय फट् ॥६ ॥ इति हृदयादिषडङ्गन्यासः ॥८ ॥

विष्णुं भास्वत्किरीटाङ्गदवलयगणाकल्पहारोदरांघ्रि -
श्रोणीभूषंसुवक्षोमणिमकरमहाकुण्डलं मण्डितांसं ।
हस्तोद्यच्चक्रशङ्खाम्बुजगदममलं पीतकौशेयवासो
विद्युद्भासं समुद्यद्दिनकरसदृशं पद्महस्तं नमामि ॥९ ॥
ॐ वासुदेवः परं ब्रह्म परमात्मा परात्परम् ।
परं धाम परं ज्योतिः परं तत्वं परं पदम् ॥१० ॥
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परमार्थः परं श्रेयः परानन्दः परोदयः ॥११ ॥
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निरामयो निर्विकारो निर्विकल्पो निराश्रयः ॥१२ ॥
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अतीन्द्रियोऽमितोऽरोध्योऽनीहोऽनीशोऽव्ययोऽक्षयः ।
सर्वज्ञः सर्वगः सर्वः सर्वदः सर्वभावनः ॥१४ ॥
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सर्वशक्तिः सर्वसारः सर्वात्मा सर्वतोमुखः ॥१५ ॥
सर्वावासः सर्वरूपः सर्वादिः सर्वदुःखहा ।
सर्वार्थः सर्वतोभद्रः सर्वकारणकारणम् ॥१६ ॥
सर्वातिशायकः सर्वाध्यक्षः सर्वेश्वरेश्वरः ।
षड्विंशको महाविष्णुर्महागुह्यो महाहरिः ॥१७ ॥
नित्योदितो नित्ययुक्तो नित्यानन्दः सनातनः ।
मायापतिर्योगपतिः कैवल्यपतिरात्मभूः ॥१८ ॥
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पूर्णः सत्यः शुद्धबुद्धस्वरूपो नित्यचिन्मयः ॥१९ ॥
योगिप्रियो योगमयो भवबन्धैकमोचकः ।
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कालियस्य फणामध्ये दिव्यं नृत्यं करोति तम् ॥२८॥
नमामि देवकीपुत्रं नृत्यराजानमच्युतम् ।
द्वात्रिंशदक्षरो मन्त्रोऽप्यधो मां सर्वदावतु ॥२९॥
कामदेवाय विद्महे पुष्पबाणाय धीमहि ।
तन्नोऽनङ्गः प्रचोदयादेषा मां पातु चोर्ध्वतः ॥३०॥
इति ते कथितं विप्र ब्रह्ममन्त्रौघविग्रहम् ।
त्रैलोक्यमङ्गलं नाम कवचं ब्रह्मरूपकम् ॥३१॥
ब्रह्मणा कथितं पूर्वं नारायणमुखाच्छ्रुतम् ।
तव स्नेहान्मयाऽऽख्यातं प्रवक्तव्यं न कस्यचित् ॥३२॥
गुरुं प्रणम्य विधिवत् कवचं प्रपठेत्ततः ।
सकृद्द्विस्त्रिर्यथाज्ञानं सोऽपि सर्वतपोमयः ॥३३॥
मन्त्रेषु सकलेष्वेव देशिको नात्र संशयः ।
शतमष्टोत्तरं चास्य पुरश्चर्याविधिः स्मृतः ॥३४॥
हवनादीन्दशांशेन कृत्वा तत्साधयेत् ध्रुवम् ।
यदि स्यात् सिद्धिकवचो विष्णुरेव भवेत् स्वयम् ॥३५॥
मन्त्रसिद्धिर्भवेत् तस्य पुरश्चर्याविधानतः ।
स्पर्धामुद्धूय सततं लक्ष्मीर्वाणी वसेत्ततः ॥३६॥
पुष्पाञ्जल्यष्टकं दत्त्वा मूलेनैव पठेत्सकृत् ।
दशावर्षसहस्राणां पूजायाः फलमाप्नुयात् ॥३७॥
भूर्जे विलिख्य गुलिकां स्वर्णस्थां धारयेद्यदि ।
कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न संशयः ॥३८॥
अश्वमेधसहस्राणि वाजपेयशतानि च ।
महादानादि यान्येव प्रादक्षिण्यं भुवस्तथा ॥३९॥
कलां नार्हन्ति तान्येव सकृदुच्चारणात्ततः ।
कवचस्य प्रसादेन जीवन्मुक्तो भवेन्नरः ॥४०॥
त्रैलाक्यं क्षोभयत्येव त्रैलोक्यविजयी भवेत् ।
इदं कवचमज्ञात्वा यजेद्यः पुरुषोत्तमम् ॥
शतलक्षप्रजप्तोऽपि नस्य मन्त्रस्त सिध्यति ॥४१॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे त्रैलोक्यमङ्गलं कवचं नाम पञ्चमोऽध्यायः समाप्तः

चतुर्थरात्रे षष्ठोऽध्यायः

गोपालस्तोत्रम्

श्रीनारद उवाच

नवीननीरदश्यामं नीलेन्दीवरलोचनम् ।
वल्लबीनन्दनं वन्दे कृष्णं गोपालरूपिणम् ॥१॥
स्फुरद्बर्हदलोद्बद्धनीलकुञ्चितमूर्धजम् ।
कदम्बकुसुमोद्बद्धवनमालाविभूषितम् ॥२॥
गण्डमण्डलसंसर्गिचलत्कुञ्चितकुन्तलम् ।
स्थूलमुक्ताफलोदारहारोद्योतितवक्षसम् ॥३॥
हेमाङ्गदतूलाकोटिकिरीटोज्ज्वलविग्रहम् ।
मन्दमारुतसंक्षोभचलिताम्बरसञ्चयम् ॥४॥
रुचिरौष्ठपुटन्यस्तवंशीमधुरनिस्वनैः ।
लसद्गोपालिकाचेतो मोहयन्तं पुनः पुनः ॥५॥
वल्लवीवदनाम्भोजमधुपानमधुव्रतम् ।
क्षोभयन्तं मनस्तासां सस्मेरापाङ्गवीक्षणैः ॥६॥
यौवनोद्भिन्नदेहाभिः संसक्ताभिः परस्परम् ।
विचित्राम्बरभूषाभिर्गोपनारीभिरावृतम् ॥७॥
प्रभिन्नाञ्जनकालिन्दीजलकेलिकलोत्सुकम् ।
योधयन्तं क्वचिद्गोपान् व्याहरन्तं गवाङ्गणम् ॥८॥
कालिन्दीजलसंसर्गिशीतलानिलसेविते ।
कदम्बपादपच्छाये स्थितं वृन्दावने क्वचित् ॥९॥
रत्नभूधरसंलग्नरत्नासनपरिग्रहम् ।
कल्पपादपमध्यस्थहेममण्डपिकागतम् ॥१०॥
वसन्तकुसुमामोदसुरभीकृतदिङ्मुखे ।
गोवर्धनगिरौ रम्यै स्थितं रासरसोत्सुकम् ॥११॥
सव्यहस्ततलन्यस्तगिरिवर्यातपत्रकम् ।
खण्डिताखण्डलोन्मुक्तमुक्तासारधनाधनम् ॥१२॥
वेणुवाद्यमहोल्लासकृतहूङ्कारनिस्वनैः ।
सरसैरुन्मुखैः शश्वद्गोकुलैरभिवीक्षितम् ॥१३॥

कृष्णमेवानुगायद्भिस्तच्चेष्टावशवर्त्तिभिः ।
दण्डपाशोद्यतकरैर्गोपालैरुपशोभितम् ॥१४ ॥
नारदाद्यैर्मुनिश्रेष्ठैर्वेदवेदाङ्गपारगैः ।
प्रीतिसुस्निग्धया वाचा स्तूयमानं परात्परम् ॥१५ ॥
य एवं चिन्तयेद्देवं भक्त्या संस्तौति मानवः ।
त्रिसन्ध्यं तस्य तुष्टोऽसौ ददाति वरमीप्सितम् ॥१६ ॥
राजवल्लभतामेति भवेत् सर्वजनप्रियः ।
अचलां श्रियमाप्नोति स वाग्मी जायते ध्रुवम् ॥१७ ॥

इति गोपालस्तोत्रं समाप्तम्

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे
गोपालस्तोत्रं षष्ठोऽध्यायः

चतुर्थरात्रे सप्तमोऽध्यायः

श्रीमहादेव उवाच

अथ वक्ष्यामि कवचं गोपालस्य जगद्गुरोः ।
यस्य स्मरणमात्रेण जीवनन्मुक्तो भवेन्नरः ॥१ ॥
शृणु देवि प्रवक्ष्यामि सावधानाऽवधारय ।
नारदोऽस्य ऋषिर्देवि छन्दोऽनुष्टुबुदाहृतम् ॥२ ॥
देवता बालकृष्णश्च चतुर्वर्गप्रदायकः ।
शिरो मे बालकृष्णश्च पातु नित्यं मम श्रुती ॥३ ॥
नारायणः पातु कण्ठं गोपीवन्द्यः कपोलकम् ।
नासिके मधुहा पातु चक्षुषी नन्दनन्दनः ॥४ ॥
जनार्दनः पातु दन्तानधरे माधवस्तथा ।
ऊर्ध्वौष्ठं पातु वाराहश्चिबुकं केशिसूदनः ॥५ ॥
हृदयं गोपिकानाथो नाभिं सेतुप्रदः सदा ।
हस्तौ गोवर्धनधरः पादौ पीताम्बरोऽवतु ॥६ ॥
करांगुली श्रीधरो मे पादांगुल्यः कृपामयः ।
लिङ्गं पातु गदापाणिर्बालक्रीडामनोरमः ॥७ ॥
जगन्नाथः पातु पूर्वं श्रीरामोऽवतु पश्चिमम् ।
उत्तरं कैटभारिश्च दक्षिणं हनुमत्प्रभुः ॥८ ॥
आग्नेयां पातु गोविन्दो नैर्ऋति पातु केशवः ।
वायव्यां पातु दैत्यारिरैशान्यां गोपनन्दनः ॥९ ॥
ऊर्ध्वं पातु प्रलम्बारिरधः कैटभमर्दनः ।
शयानं पातु पूतात्मा गतौ पातु श्रियः पतिः ॥१० ॥
शेषः पातु निरालम्बे जाग्रद्भावे ह्यपां पतिः ।
भोजने केशिहा पातु कृष्णः सर्वाङ्गसन्धिषु ॥११ ॥
गणनासु निशानाथो दिवानाथो दिनक्षये ।
इति ते कथितं दिव्यं कवचं परमाद्भुतम् ॥१२ ॥
यः पठेन्नित्यमेवेदं कवचं प्रयतो नरः ।
तस्याशु विपदो देवि नश्यन्ति रिपुसङ्घतः ॥१३ ॥
अन्ते गोपालचरणं प्राप्नोति परमेश्वरि ।

त्रिसन्ध्यमेकसन्ध्यं वा यः पठेत् शृणुयादपि ॥१४॥
तत्सर्वदो रमानाथः परिपाति चतुर्भुजः ।
अज्ञात्वा कवचं देवि गोपालं पूजयेद्यदि ॥१५॥
सर्वं तस्य वृथा देवि जपहोमार्चनादिकम् ।
स शस्त्रघातं संप्राप्य मृत्युमेति न संशयः ॥१६॥

इति गोपालकवचं समाप्तम्

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे
सप्तमोऽध्यायः ॥७॥

चतुर्थरात्रे अष्टमोऽध्यायः

गोपालसहस्रनामस्तोत्रम्

श्रीपार्वत्युवाच

भगवन् सर्वदेवेश देवदेव जगद्गुरो ।
कथितं कवचं दिव्यं बालगोपालरूपिणम् ॥१ ॥
श्रुतं मया तव मुखात् परं कौतूहलं मम ।
इदानीं श्रोतुमिच्छामि गोपालस्य परात्मनः ॥२ ॥
सहस्रं नाम्नां दिव्यानामशेषेणानुकीर्त्तय ।
तमेव शरणं नाथ त्राहि मां भक्तवत्सल ॥३ ॥
यदि स्नेहोऽस्ति देवेश मां प्रति प्राणबल्लभ ।
केन प्रकाशितं पूर्वं कुत्र किं वा कदा क्व नु ॥
पिबतोऽच्युतपीयूषं न मेऽत्रास्ति बिरामता ॥४ ॥

श्री महादेव उवाच

श्रीबालकृष्णस्य सहस्रनाम्नः
स्तोत्रस्य कल्पाख्यसुरद्रुमस्य ।
व्यासो वदत्यखिलशास्त्रनिदेशकर्त्ता
शृण्वन् शुकं मुनिगणेषु सुरर्षिवर्यः ॥५ ॥
पुरा महर्षयः सर्वे नारदं दण्डके वने ।
जिज्ञासन्ति स्म भक्त्या च गोपालस्य परात्मनः ॥६ ॥
नाम्नाः सहस्रं परमं शृणु देवि समासतः ।
श्रुत्वा श्रीबालकृष्णस्य नाम्नः साहस्रकं प्रिये ॥७ ॥
व्यपैति सर्वपापानि ब्रह्महत्यादिकानि च ।
कलौ बालेश्वरो देवः कलौ वृन्दावनं वनम् ॥८ ॥
कलौ गङ्गा मुक्तिदात्री कलौ गीता परागतिः ।
नास्ति यज्ञादिकार्याणि हरेर्नामैव केवलम् ॥
कलौ विमुक्तये नृणां नास्त्येव गतिरन्यथा ॥९ ॥
बालकृष्णः सुराधीशो भूतावासो व्रजेश्वरः ।
व्रजेन्द्रनन्दनो नन्दी व्रजाङ्गनविहारणः ॥१० ॥
गोगोपगोपिकानन्दकारको भक्तिवर्धनः ।
गोवत्सपुच्छसंकर्षजातानन्दभरोऽजयः ॥११ ॥

रिङ्गमाणगतिः श्रीमानतिभक्तिप्रकाशनः ।
धूलिधूसरसर्वाङ्गो धटीपीतपरिच्छदः ॥१२॥
पुरटाभरणः श्रीशो गतिर्गतिमतां सदा ।
योगीशो योगवन्द्याश्च योगाधीशो यशःप्रदः ॥१३॥
यशोदानन्दनः कृष्णो गोवत्सपरिचारकः ।
गवेन्द्रश्च गवाक्षश्च गवाध्यक्षो गवां पतिः ॥१४॥
गवेशश्च गवीशश्च गोचारणपरायणः ।
गोधूलिधामप्रियको गोधूलिकृतभूषणः ॥१५॥
गोरास्यो गोरसांशोगो गोरसाञ्चितधामकः ।
गोरसास्वादको वैद्यो वेदातीतो वसुप्रदः ॥१६॥
विपुलांशो रिपुहरो विक्षरो जयदो जयः ।
जगद्वन्द्यो जगन्नाथो जगदाराध्यपादकः ॥१७॥
जगदीशो जगत्कर्त्ता जगत्पूज्यो जयारिहा ।
जयतां जयशीलश्च जयातीतो जगद्बलः ॥१८॥
जगर्द्धर्त्ता पालयिता पाता धाता महेश्वरः ।
राधिकानन्दनो राधाप्राणनाथो रसप्रदः ॥१९॥
राधाभक्तिकरः शुद्धो राधाराध्यो रमाप्रियः ।
गोकुलानन्ददाता च गोकुलानन्दरूपधृक् ॥२०॥
गोकुलेश्वरकल्याणो गोकुलेश्वरनन्दनः ।
गोलोकाभिरितिः स्रग्वी गोलोकेश्वरनायकः ॥२१॥
नित्यं गोलोकवसतिर्नित्यं गोगोपनन्दनः ।
गणेश्वरो गणाध्यक्षो गणानां परिपूरकः ॥२२॥
गुणी गुणोत्करो गण्यो गुणातीतो गुणाकरः ।
गुणप्रियो गुणाधारो गुणाराध्यो गणाग्रणीः ॥२३॥
गणनायको विघ्नहरो हेरम्बः पार्वतीसुतः ।
पर्वताधिनिवासी च गोवर्धनधरो गुरुः ॥२४॥
गोवर्धनपतिः शान्तो गोवर्धनविहारकः ।
गोवर्धनो गीतगतिर्गवाक्षो गोवृषेक्षणः ॥२५॥
गभस्तिनेमिर्गीतात्मा गीतगम्यो गतिप्रदः ।
गवामयो यज्ञनेमिर्यज्ञाङ्गो यज्ञरूपधृक् ॥२६॥

यज्ञप्रियो यज्ञहर्ता यज्ञगम्यो यजुर्गतिः ।
यज्ञाङ्गो यज्ञगम्यश्च यज्ञप्राप्यो विमत्सरः ॥२७॥
यज्ञान्तकृत् यज्ञगुह्यो यज्ञातीतो यजुःप्रियः ।
मनुर्मन्वादिरूपी च मन्वन्तरविहारकः ॥२८॥
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इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे

गोपाल सहस्रनामस्तोत्रमष्टमोऽध्यायः

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पूजाद्रव्यविधानम्

श्री महादेव उवाच

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एषामभावे सर्वेषां यथा शक्त्यभिपूजयेत् ।
सर्वभोगान्वितो भूत्वा व्रजेदन्ते हरेः पुरम् ॥१४॥

इति श्रीनारदपञ्चरात्रे चतुर्थरुत्रे पूजाद्रव्यविधानं
नवमोऽध्यायः

चतुर्थरात्रे दशमोऽध्यायः

पञ्चप्रकारार्चाविधिः

श्री महादेव उवाच

यस्य दर्शनमिच्छन्ति देवा ब्रह्महरादयः ।
कृपया देवदेवेश मदग्रे सन्निधोभव ॥१ ॥
तस्य ते परमेशान स्वागतं स्वागतं प्रभो ।
कृतार्थोनुगृहीतोऽस्मि सफलं जीवितं मम ॥२ ॥
यदागतोऽसि देवेश चिदानन्दमयाव्यय ।
अज्ञानाद्वा प्रमादाद्वा वैकल्यात् साधनस्य च ॥
यद्यपूर्णं भवेत्कृत्यं तथाप्यभिमुखो भव ॥३ ॥
यद्भक्तिलेशसम्पर्कात् परमानन्दसम्भवः ।
तस्मै ते परमेशाय पाद्यं शुद्धाय कल्पये ॥४ ॥
देवानामपि देवाय देवानां देवतात्मने ।
आचामं कल्पयामीश चात्मनां शुद्धिहेतवे ॥५ ॥
तापत्रयहरं दिव्यं परमानन्दसम्भवम् ।
तापत्रयविमोक्षाय तवार्घ्यं कल्पयाम्यहम् ॥६ ॥
सर्वकल्मषहीनाय परिपूर्णमुखात्मने ।
मधुपर्कमिदं देव कल्पयामि प्रसीद मे ॥७ ॥
उच्छिष्टोप्यशुचिर्वापि यस्य स्मरणमात्रतः ।
शुद्धिमाप्नोति तस्मै ते पुनराचमनीयकम् ॥८ ॥
परमानन्दबोधाय निमग्नानिजमूर्त्तये ।
साङ्गोपाङ्गमिदं स्नानं कल्पयाम्यहमीश ते ॥९ ॥
मायाचित्रपटाच्छन्ननिजगुह्योरुतेजसे ।
निरावरणविज्ञाय वासस्ते कल्पयाम्यहम् ॥१० ॥
यमाश्रित्य महामाया जगत्सम्मोहिनी सदा ।
तस्मै ते परमेशाय कल्पयाम्युत्तरीयकम् ॥११ ॥
यस्य शक्तित्रयेणेदं सम्प्रोतमखिलं जगत् ।
यज्ञसूत्राय तस्मै ते यज्ञसूत्रं प्रकल्पये ॥१२ ॥
स्वभावसुन्दराङ्गाय नानाशक्त्याश्रयाय ते ।

भूषणानि विचित्राणि कल्पयामि सुरार्चित ॥१३॥
समस्तदेवदेवेश सर्वतृप्तिकरं परम् ।
अखण्डानन्दसम्पूर्णं गृहाण जलमुत्तमम् ॥१४॥
परमानन्दसौरभ्यपरिपूर्णदिगन्तरम् ।
गृहाण परमं गन्धं कृपया परमेश्वर ॥१५॥
तुरीयवनसम्भूतं नानागुणमनोहरम् ।
सुमन्दसौरभं पुष्पं गृह्यतामिदमुत्तमम् ॥१६॥
वनस्पतिरसो दिव्यो गन्धाढ्यः सुमनोहरः ।
आघ्रेयः सर्वदेवानां धूपोऽयं प्रतिगृह्यताम् ॥१७॥
सुप्रकाशो महादीपः सर्वतस्तिमिरापहः ।
सबाह्याभ्यन्तरं ज्योतिर्दीपोऽयं प्रतिगृह्यताम् ॥१८॥
सत्पात्रसिद्धं सुभगं विविधानेकभक्षणम् ।
निवेदयामि देवेश सानुगाय गृहाण तत् ॥१९॥
पूजा च पञ्चधा प्रोक्ता तासां भेदान् शृणुष्व मे ।
अभिगमनमुपादानं योगः स्वाध्याय एव च ।
इज्या पञ्चप्रकारार्चा क्रमेण कथयामि ते ॥२०॥
ततोऽभिगमनं नाम देवतास्थानमार्जनम् ।
उपलेपननिर्माल्यदूरीकरणमेव च ॥२१॥
उपादानं नाम गन्धपुष्पादिचयनं तथा ।
योगो नाम स्वदेहस्य स्वात्मत्वेनैव भावना ॥२२॥
स्वाध्यायो नाम मन्त्रार्थसन्धानपूर्वको जपः ।
सूक्तस्तोत्रादिपाठस्तु हरिसंकीर्त्तनं तथा ॥२३॥
तत्त्वादिशास्त्राद्यभ्यासः स्वाध्यायः परिकीर्त्तितः ।
इज्या नाम स्वदेवस्य पूजनं तु यथार्थतः ॥२४॥
इति पञ्चप्रकारार्चा कथिता तव सुव्रते ॥२५॥
सार्ष्टिसामीप्यसालोक्यसायुज्यसारूप्यदा क्रमात् ॥

इति श्रीनारदपञ्चरात्रे चतुर्थरात्रे पञ्चप्रकारार्चाविधि-

दशमोऽध्यायः

चतुर्थरात्रे एकादशोध्यायः

द्वादशः शुद्धिः

श्रीशिव उवाच

अथा द्वादशसंशुद्धिर्वैष्णवानामिहोच्यते ।
गृहोपसर्पणं चैव तथानुगमनं हरेः ॥१ ॥
भक्तिप्रदक्षिणं चैव पादयो शोधनं पुनः ।
पूजार्थं पत्रपुष्पाणां भक्त्यैवोत्तोलनं हरेः ॥२ ॥
करयोःसर्वशुद्धिंनामियं शुद्धिर्विशिष्यते ।
तन्नामकीर्तनं चैव गुणानामपि कीर्तनम् ॥३ ॥
भक्त्या श्रीकृष्णदेवस्य वचसः शुद्धिरिष्यतेः ।
तत्कथाश्रवणं चैव तस्योत्सवनिरीक्षणम् ॥४ ॥
श्रोत्रयोर्नेत्रयोश्चैव शुद्धिः सम्यगिहोच्यते ।
पादोदकस्य निर्माल्यमालानामपि धारणम् ॥५ ॥
उच्यते शिरसः शुद्धिः प्रणतस्य हरेः पुनः ।
आघ्राणं गन्धपुष्पादेर्निर्माल्यस्य तपोधन ॥६ ॥
विशुद्धिः स्यादनन्तस्य घ्राणस्यापि विधीयते ।
पत्रं पुष्पादिकं यच्च कृष्णपादयुगार्पितम् ॥७ ॥
तदेकं पावनं लोके तद्धि सर्वं विशोधयेत् ।
ललाटे च गदा कार्या मूर्ध्नि चापं शरांस्तथा ॥८ ॥
नन्दकं चैव हृन्मध्ये शङ्खं चक्रं भुजद्वये ।
शङ्खचक्रान्वितो विप्रः श्मशाने म्रियते यदि ॥९ ॥
प्रयागे या गतिः प्रोक्ता सा गतिस्तस्य गोतम ।
यानैर्वा पादुकाभिर्वा यानं भगवतो गृहे ॥१० ॥
देवोत्पवेष्वासवी च अप्रमाणो मदग्रतः ।
उच्छिष्टे चैव वाऽशौचेभगवद्वन्दनादिकम् ॥११ ॥
एकहस्तप्रणामश्च तत्पुरस्तात् प्रदक्षिणम् ।
पादप्रसारणं चैय तथा पर्यङ्कबन्धनम् ॥१२ ॥
शयनं भक्षणं चापि मिथ्याभाषणमेव च ।
उच्चैर्भाषो मिथो वैरं रोदनानि च विग्रहः ॥१३ ॥

निग्रहानुग्रहश्चैव स्त्रीषु च क्रूरभाषणम् ।
कम्बलावरणं चैव परनिन्दा परस्तुतिः ॥१४॥
अश्लीलभाषणं चैव अधोवायुविमोक्षणम् ।
शक्तौ गौणोपचारश्च अनिवेदितभक्षणम् ॥१५॥
तत्तत्कालभवानां च फलादीनामनर्पणम् ।
विनियुक्तावशिष्टस्य प्रदानं व्यञ्जकस्य च ॥१६॥
स्पष्टीकृत्वासनं चैव परनिन्दा परस्तुतिः ।
गुरौ मौनं निजस्तोत्रं देवतानिन्दनं तथा ॥
अपराधस्तथा विष्णोर्द्वात्रिंशत् परिकीर्त्तिताः ॥१७॥
शालग्रामशिलातोयं न पीत्वा यस्तु मस्तके ।
प्रक्षेपणं प्रकुर्वीत ब्रह्महा स निगद्यते ॥१८॥
विष्णोः पादोदकं पीतं कोटिजन्माघनाशनम् ।
तदेवाष्टगुणं पापं भूमौ बिन्दुनिपातनात् ॥१९॥
अकालमृत्युहरणं सर्वव्याधिविनाशनम् ।
विष्णोः पादोदकं पुण्यं शिरसा धारयाम्यहम् ॥२०॥
हत्यां हन्ति तदङ्घ्रिजापि तुलसी स्तेयं च तोयं पदे
नैवेद्यं बहु अन्नपानजनितं गुर्वङ्गनासङ्गजम् ।
श्रीशाधीनमतिःस्थितिर्हरिजनैस्तत्सङ्गजं किल्विषं
शालग्रामशिलार्चनस्य महिमा कोऽप्येषलोकोत्तरः ॥२१॥
केशवाग्रे नृत्यगीतं यःकरोति कलौ नरः ।
पदे पदेऽश्वमेधस्य फलमाप्नोति नित्यशः ॥२२॥
केशवाग्रे नृत्यगीतं न करोति हरेर्दिने ।
वह्निना किं न दग्धोऽसौ गतः किं न रसातलम् ॥२३॥
स्मरणं कीर्तनं विष्णोः कलौ मन्त्रजपादिषु ।
दानं तु प्रीतये तस्य नान्यथा गतिरिष्यते ॥२४॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे चतुर्थरात्रे
द्वादशशुद्धिरेकादशोऽध्यायः

पञ्चमरात्रे प्रथमोध्याय:

श्रीमहादेव उवाच

अथोच्यन्ते पुनर्मन्त्राः शृणुष्वैकमनाः प्रिये ।
येषां विज्ञानमात्रेण नरो भक्तत्वमाव्रजेत् ॥१ ॥
येषां तन्त्रादिशास्त्राणां विचारो नैव हि क्वचित् ।
करोम्यशेषतो देवि भक्तिमुक्तिप्रदो नृणाम् ॥२ ॥
उपदेशविधिं वक्ष्ये श्रीकृष्णस्य कलौ यथा ।
दद्यान्मन्त्रं गुरुः स्वच्छः शिष्यं भक्तिसमन्वितम् ॥३ ॥
उपोष्यैकदिनं पूर्वं यद्वा भुक्त्वा हविष्यकम् ।
स्नात्वा तु निर्मले तोये पूर्वास्यः सुस्थमानसः ॥४ ॥
शिष्यं चोदङ्मुखस्थं च हरेर्नाम्नस्तु षोडश ।
स श्राव्यैव ततो दद्यान्मन्त्रं त्रैलोक्यमङ्गलम् ॥५ ॥
ततो गुरुः स्वयं देवं सम्पूज्य विधिवद्धुनेत् ।
वैष्णवोक्तविधानेन स्थण्डिले संस्कृतेऽपि च ॥६ ॥
ततस्तु दक्षिणां देया शिष्येण गुरवे यथा ।
सामर्थेन स्वशक्त्या तु वित्तशाठ्यविवर्जितः ॥७ ॥
अथोच्यन्ते महामन्त्राः कृष्णस्य बालरूपिणः ।
नाम्नः सहस्रं शतकं कवचं च सुरेश्वरि ॥८ ॥
अष्टादशार्णो मारान्तो मनुः सुतधनप्रदः ।
ऋष्याद्यष्टादशार्णोक्तं कामारूढस्वरैः क्रमात् ।
अङ्गन्यस्य मनोरङ्गदिक्पालास्त्रैः समर्चना ॥९ ॥
पाणौ पायसपङ्कमाहितरसं विभ्रन्मुदा दक्षिणे ।
सव्ये शारदचन्द्रमण्डलनिभं हैयङ्गवीनं दधत् ।
कण्ठे कल्पितपुण्डरीकनखवद्दाम प्रदीप्तं वहन् ।
देवो दिव्यदिगम्बरो दिशतु नः सौख्यं यशोदासुतः ॥१० ॥
दिनशोऽभ्यर्च्य गोविन्दं द्वात्रिंशल्लक्षमानतः ॥
जप्त्वा दशांशे जुहुयात् सितान्नेन पयोन्धसा ॥११ ॥
पद्मस्थं देवमभ्यर्च्य तर्पयेत्तन्मुखाम्बुजे ।
क्षीरेण कदलीपङ्कैर्दध्ना हैयङ्गवेन च ॥१२ ॥
सुतार्थी तर्पयेद्देवं वत्सराल्लभते सुतम् ।

यद्यदिच्छति तत्सर्वं तर्पणादेव सिद्ध्यति ॥१३॥
तारं हृद्भगवान् ङेऽन्तो नन्दपुत्रपदं तथा ।
नन्दान्ते वपुषे हस्ताग्निमयोऽन्ते दशार्णकः ॥१४॥
अष्टाविंशत्यक्षरोऽयं ब्रुवे द्वात्रिंशदक्षरम् ।
नन्दपुत्रपदं ङेऽन्तः श्यामलाङ्गपदं तथा ॥१५॥
तथा बालवपुः कृष्णो गोविन्दो दशवर्णकः ।
अनयोर्नारद ऋषिश्छन्दस्तूष्णिगनुष्टुभौ ॥१६॥
आचक्राद्यैरङ्गसंस्थैर्दिक्पालास्त्रैः प्रपूजनम् ।
दक्षिणे रत्नचषकं वामे सौवर्णवेत्रकम् ॥१७॥
करे दधानं देवीभ्यामाश्लिष्टं चिन्तयेद्धरिम् ।
जपेल्लक्षं मनुवरं पायसैरयुतं हुनेत् ॥१८॥
एवं सिद्धमनुर्मन्त्री त्रैलोक्यैश्वर्यभाग्भवेत् ।
तारादिर्भगवान् ङेऽन्तो रुक्मिणीवल्लभस्तथा ॥१९॥
शिरोऽन्तः षोडशार्णोऽयं रुक्मिणीवल्लभाह्वयः ।
सर्वसाक्षात्प्रदो मन्त्रो नारदोऽस्य मुनिः स्मृतः ॥२०॥
छन्दोऽनुष्टुब्देवता च रुक्मिणीवल्लभो हरिः ।
एकदृग्वेदमुनिदृग्वर्णैरस्याङ्गकल्पना ॥२१॥
तापिच्छच्छविरङ्कगां प्रियतमां स्वर्णप्रभामम्बुज-
प्रोद्यद्वामभुजां स्वबाहुलतयाऽऽश्लिष्यन्सचिन्ताश्मया ।
श्लिष्यन्तीं स्मयमानहस्तविलसत्सौवर्णवेत्रश्चिरं
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जुहुयान्नित्यशोऽष्टोर्ध्वशतमेकेन मन्त्रयोः ॥९० ॥
तस्य मण्डलतः पृथ्वी पृथ्वी शस्यकुलाकुला ।
स्याच्छालिपुत्रपूर्णं च तद्वेश्माशु प्रजायते ॥९१ ॥
यश्चैतयोर्नियतमन्यतरं भजेत
मन्वोर्जपार्चनहुतादिभिरात्मभक्तिः ।
श्रीमान् स मन्मथ इव प्रमदासु राज्ञी
भूयात्तनोर्विपदि तच्च महाच्युताख्यम् ॥९२ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे

प्रथमोऽध्यायः

पञ्चमरात्रे द्वितीयोऽध्यायः

मुद्रानिरूपणम्

श्रीमहादेव उवाच ।

अथोच्यते वश्यविधिः पुरोक्तदशार्णतोऽष्टादशवर्णतश्च ।
स्मृत्यैतयोः सर्वजगत्प्रियत्वं मनुर्मनुज्ञस्य सदा विधत्ते ॥१ ॥
फुल्लैर्वन्यप्रसूनैरमुमरुणतरैरर्चयित्वा दिनादौ
नित्यं नित्यक्रियायां रतमथदिनमध्योक्तक्लृप्त्या मुकुन्दं ।
अष्टोपेतं सहस्रं दशलिपिमनुवर्यं जपेद्यः स मन्त्री
कुर्याद्वश्यान्यवश्यं स्वसुखमुखभुवां मन्त्रवन्मण्डलानि ॥२ ॥
जातिप्रसूनैर्वरगोपवेषं क्रीडारतं रक्तहयारिपुष्पैः ।
नीलोत्पलैर्गीतरतं पुरोऽवदृष्ट्वा नृपादीन् वशयेत् क्रमेण ॥३ ॥
सितकुसुमसमेतैस्तण्डुलैराज्यसिक्तै-
र्दशशतमथ हुत्वा नित्यशः सप्तवारम् ।
कचभुवि च ललाटे भस्म तद्धारयन्ना
वशयति युवतीं स्त्री तत्प्रतिं सा तदैव ॥४ ॥
ताम्बूलवस्त्रकुसुमाञ्जनचन्दनाढ्यं
जप्त्वा सहस्रमयमन्यतरेण मन्वोः ।
यस्मै ददाति मनुविन् स जनोऽस्य साक्षात्
स्यात् किङ्करो न खलु तत्र विचारणीयम् ॥५ ॥
राजद्वारे व्यवहारे सभायां द्यूते वादे चाष्टयुक्तं शतं च ।
जप्त्वा वाचं प्रमथामीरयेद्यो वर्तेतासौ तत्र तत्रोपरिष्टात् ॥६ ॥
आसीनं सुरमथनं कदम्बमूले
गायन्तं मधुरतरं व्रजाङ्गनाभिः ।
स्मृत्वाग्नौ मधुमिलितैर्मयूरकेध्मै-
र्हुत्वासौ वशयति मन्त्रवित् त्रिलोकीम् ॥७ ॥
रासमध्यगतमच्युतं स्मरन्
यो जपेत् दशशतं दशाक्षरम् ।
नित्यशो झटिति मासतो नरो
वाञ्छितामतिवहेत् स कन्यकाम् ॥८ ॥

तङ्कुब्जमधिरूढमच्युतं या विचिन्त्य दिनशः सहस्रकम् ।
साष्टकं जपति सा हिमण्डलात् वाञ्छितं वरमुपैति कन्यका ॥९ ॥
नृत्यन्तं व्रजसुन्दरीजनकराम्भोजालिसंग्राहितं
ध्यात्वाष्टादशवर्णकं मनुवरं लक्षं जपेन्मन्त्रवित् ।
लाजानामथवा मधुद्रुततरैर्हुत्वायुतं चुर्णकै-
रुद्वोढु प्रजपेच्चतावदचिरादाकांक्षितांकन्यकाम् ॥१० ॥
अष्टादशाक्षरेण द्विजतरुजैस्त्रिमध्वक्तैरयुतम् ।
कुशैस्तिलैर्वा सिततण्डुलैरशयितुं द्विजान् जुहुयात् ॥
जुहुयात्कृतमानभरैर्वशयेन्नृपतोन्कुसुमैः कुरुण्टकजैः ।
विषइक्षुरसैरपि पाटलजैरितरानपि तद्वदथोवशयेत् ॥११ ॥
अभिनवैः कमलैररुणोत्पलैः समधुरैरपि चम्पकपाटलैः ।
प्रतिहुनेदयुतं क्रमशोऽचिराद्वशयितुं सुखजादिवराङ्गनाः ॥१२ ॥
हयारिकुसुमैर्नवैस्त्रिमधुराप्लुतैर्नित्यशः
सहस्रमुषिरासवं प्रतिहुनेन्निशीथे बुधः ।
सुगर्वितधियं हठात् झटिति वारयोषामसौ
करोति निजीकङ्करीं स्मरशिलीमुखैरद्दिताम् ॥१३ ॥
पटुसंयुतैस्त्रिमधुरार्द्रभवैरपि सर्षपैर्दशशतत्रितयम् ।
निशि जुह्वतोऽस्य शचीदयितोऽप्यवशो वशीभवतिकिन्त्वपरे॥१४॥
अखण्डबिल्वजैः फलसमित्
प्रसवच्छदनैर्मधुद्रुततरैर्हवनात् ।
कमलैः सिताक्षतयुतैश्च पृथक्
कमलां चिराय वशयेदचिरात् ॥१५ ॥
अपहृत्य गोपवनिताम्बरजातं
हृदयैः कदम्बमधिरूढमच्युतम् ।
प्रजपन् महानिशि सहस्रमानयेत्
द्रुतमुर्वशीमपि हठात् दशाहतः ॥१६ ॥
बहुना किमत्र कथितेन मन्त्रयो-
रनयोः स्दृङ् न हि परो वशीकृतौ ।
अपि तृप्तिकर्मणि विदग्धयोषितां
कुसुमायुधास्त्रमयवर्षिणोरिह ॥१७ ॥

वन्दे कुन्देन्दुगौरं तरुणमरुणपाथोजपत्राभनेत्रं
शङ्खं चक्रं गदाब्जे निजभुजपरिघैरायतैरादधानम् ।
दिव्यैर्भूषाङ्गरागैर्नवनलिनलसन्मालया च प्रदीप्तं
द्योतत्पीताम्बराढ्यमुनिभिरभिवृतं पङ्कजस्थं मुकुन्दम् ॥१८॥
एवं ध्यात्वा पुमांसं स्फुटहृदयसरोजासनासीनमाद्य
सान्द्राम्भोजच्छविं वा द्रुतकनकनिभं योजपेदर्कलक्षं ।
मन्वोरेकं हि सम्यग्वशमपि च हुनेदर्कसाहस्रमिध्मैः
क्षीरिद्रुत्थैःपयोभिःसमधुघृतसितेनाथवापायसेन ॥१९॥
ततो लोकाध्यक्षं ध्रुवचितिसदानन्दवपुषं
हृदा पाथोजाविर्भवतिमिरसंहारमिहिरम् ।
निजैक्येन ध्यायन्मनुममलचेताः प्रतिदिनं
त्रिसाहस्रं जप्येत् प्रयजतु च सायाह्नविधिना ॥२०॥
विधिं योऽमुं भक्त्या भजति नियतं सुस्थिरमति-
र्भवाम्भोधिं भीमं विषमविषयग्राहनिकरैः ।
तरङ्गैरुत्तुङ्गैर्जनिमृतिसमाख्यैः प्रविततं
समत्तोर्यानल्पं व्रजति परमं धाम स हरेः ॥२१॥
गृणंस्तस्य नामानि शृण्वस्तदीयाः
कथा संस्मरंस्तस्य रूपाणि नित्यम् ।
स्मरंस्तत्पदाम्भोरुहं भक्तिनम्रः
स पूज्यो बुधैर्नित्ययुक्तःस एव ॥२२॥
वक्ष्ये मनुद्वयमथातिरहस्यमन्यत्
संक्षेपतो भुवनमोहननामधेयम् ।
ब्रह्मेन्द्रवामनयनेन्दुभिरादमोऽन्य-
स्तत्पूर्वको विषहृषीकयुतश्च ङेऽन्तः ॥२३॥
नमोऽस्तु सम्मोहननारदो मुनि-
श्छन्दस्तु गायत्रमुदीरितं बुधैः ।
त्रैलोक्यसम्मोहनविष्णुरेतयोः
स्याद्देवता वच्म्यधुना षडङ्गम् ॥२४॥
अक्लीबकलादीर्घः सलवैस्तदपि च कलामसारूढैः ।
उक्तं पूर्ववदासनविन्यासान्तं समाचरेदथ तु ॥२५॥

करयो शाखासु तले विन्यस्य षडङ्गानि चांगुलीषु शरान् ।
मनुपुटितमातृकावर्णैर्विन्यस्याङ्गानि विन्यसेच्च शरान् ॥२६॥
विषहृषीकयुतेशान् ङेहृत्करशाखाभिन्नमोऽन्तिकान् ।
शोषण मोहन सन्दीपनतापनमादनकादिकान् क्रमशः ॥२७॥
पञ्चैते सम्प्रोक्ता ह्रांह्रींक्लींच्लुसआदिकरणाः ।
सम्मोहनमथ जगतां ध्यायेत् पुरुषोत्तमं समाहितधीः ॥२८॥
दिव्यतरूद्यानोद्यद्रुचिरमहाकल्पपादपाधस्तात् ।
मणिमयभूतलविलसद्भद्रपयो जन्मपीठनिष्ठस्य ॥२९॥
विश्वप्राणिप्रोद्यत्प्रद्योतनसद्युतेःसुपर्णस्य ।
आसीनमुन्नतांशे विद्रुमभङ्गाङ्गमङ्गजोन्मथितम् ॥३०॥
चक्रगदांकुशपाशान् सुमनोबाणेक्षुचापकमलगदाः ।
दधतं स्वदोर्भिररुणायतविशालघूर्णिता क्षियुगललोलम् ॥३१॥
मणिमयकुण्डलकिरीटहाराङ्गदकङ्कणोर्मिररानाद्यैः ।
अरुणैर्माल्यविलेपैश्चोद्दीप्तं पीतवस्त्रपरिधानम् ॥३२॥
निजवामोरुनिषणां श्लिषयन्तीं वामहस्तघृतनलिनीम् ।
क्लिद्यद्योनिं कमलामोदनदनव्याकुलाङ्गलताम् ॥३३॥
सुरुचिरभूषणमाल्याऽनुलेपनां सुसितवसनपरिवीताम् ।
निजसुखकमलव्यापृतचटुलायितनयनमधुकरां तरुणीम् ॥३४॥
श्लिष्यन्तं वामभुजादण्डेन दृढं धृतेक्षुचापेन ।
तज्जनितपरमनिर्वुतिनिर्भरहृदयं चराचरैकगुरुम् ॥३५॥
सुरदितिभुजगगुह्यकगन्धर्वाद्यङ्गनाजनसहस्त्रैः ।
मदमन्मथालसाङ्गैरभिवीतं दिव्यभूषणोल्लसितैः ॥३६॥
आत्माभेदतयेत्थं ध्यात्वैकाक्षरमथाष्टादशार्णम् ।
प्रजपेद्दिनकरलक्षं त्रिमधुरसिक्तैश्च किंशुकप्रसवैः ॥३७॥
जुहुयादर्कसहस्त्रं विमलैः सलिलैश्च तर्पयेत्तावत् ।
विंशत्यर्णं प्रोक्तं मन्त्रं दिनशोऽमुमर्चयेद्भक्त्या ॥३८॥
पीठावन्दोवक्ष्यान्तराजय सिरोसुनाभिः पूजावपुम् ।
हरिमावाह्य स्कन्धे तस्यार्घाद्यैः समभ्यर्च्य भूषान्तैः ॥३९॥
अङ्गानि प्राणांश्च न्यसेत् क्रमतः किरीटमपि शिरसि श्रवसोश्च ।
कुण्डले हरिप्रमुणानि प्रहरणानि पाणिषु च ॥४०॥

श्रीवत्सकौस्तुभौ च स्तनयोर्मूर्ध्नि गले च वनमालाम् ।
पीतवसनं नितम्बे वामांशे श्रियमपि स्वबीजेन ॥४१ ॥
इष्ट्वाथकर्णिकायामङ्गानि विदिशासु दिक्षु शरान् ।
कोणेषु पञ्चमं वै पुनरग्न्यादिदलेषु शक्तयः पूज्याः ॥४२ ॥
लक्ष्मीः सरस्वती च स्वर्णावदातनिभे अतिप्रीत्यै ।
कीर्तिः कान्तिश्च सिते तुष्टिः पुष्टिर्मरकतप्रितमे ॥४३ ॥
दिव्याङ्गरागभूषणमाल्यदुकूलैरलंकृताङ्गताः ।
स्मराननाः स्मरार्ता धृतचामरचारुकरतला एताः ॥४४ ॥
लोकेशा बहिरर्च्याः कथितार्चा मनुद्वयोद्भूताः ।
प्रायः पुरुषोत्तमविधिरयसैरसनोच्यते बहुमत्त्वात् ॥४५ ॥
त्रैलोक्यमोहनायेत्युक्त्वा विद्महे इति स्मरायेति ततः ।
धीमहि तन्नो चान्ते विष्णुस्तदनु प्रचोदयाद्गायत्री ॥४६ ॥
जप्यैषा तु जपादौ हरितहली श्रीकरी च जपहरणैः ।
प्रोक्षयितृशुद्धिवधयेऽर्च्यान्यात्मयागभूद्रव्याणि ॥४७ ॥
मन्वोरेकेन शतं प्रतर्पयेन्मोहनीप्रसूनद्युतेर्यः ।
तोयैर्दिनशः प्रातः स तु लभते वाञ्छितान् पक्षात् कामान् ॥४८ ॥
हुत्वाऽयुतं हुतशेषं पाताऽऽज्येन तावदतिजप्तेन ।
भोजयेत् स्वसभिकं रमणीं मनोऽर्पितां स्ववशतां नेतुम् ॥४९ ॥
अष्टादशार्णविहिता विधयः कार्ये वश्यकृतास्ताभ्याम् ।
मन्वोरनयोः सदृशो नहिजातस्त्रिलोकवश्यकर्मणिकश्चित् ॥५० ॥
अत्रैकस्तु जपादावथवा कृष्णः सवेणुगीतिध्येयः ।
अरुणनूपुराङ्गवेशः कन्दर्पो वा प्रसूनचापेषुधारी च ॥५१ ॥
यस्त्वेकतरं मनुमेतयोर्विमलधीः सदा भजति मन्त्री ।
स द्राग्नुद्रान्विततया तथा सिद्धिं विप्राणामतितरामेति ॥५२ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
मुद्रानिरूपणे द्वितीयोऽध्यायः

पञ्चमरात्रे तृतीयोऽध्यायः

श्री महादेव उवाच

अथ सत्यसौ द्वितृतीयतूर्यकाः
शिखिवामनेत्रशशिखण्डमण्डिताः ।
जय कृष्ण युगनिरन्तरात्मभूमि
शिखिशक्तितास्यवृतिशक्तिवर्णकाः ॥१ ॥
प्रणि मध्यतो मुदितचेतसे ततोऽन्त्या-
ऽनुपरक्तदृङ्मत्तगुरुमारुताक्षराः ।
स चतुर्थकृष्णपदमिक्षुकार्मुको
दशवर्णकश्च मनवर्यकस्त्वसौ ॥२ ॥
सलवाधराचलसुतारमाक्षरैः पुटितः क्रमात् क्रमागतैः समुद्धरेत् ।
इति दन्तसूर्यवसुवर्ण उद्धृतः कवितानुरञ्जनरमाकरोद्यकृत् ॥३ ॥
मुखवृत्तनन्दयुतनारदो मुनि-
स्त्विह छन्द उक्तममृतो विराडपि ।
त्रिजगद्विमोहनसमाह्वयो हरिः
खलु देवतास्य मुनिभिः समीरिता ॥४ ॥
वसुमित्रभूधरगजात्मदिङ्मयै-
र्मनुरर्णकैस्त्रिपुटीकृतः पृथक् ।
निजजातिमुङ्निगदितं षडङ्गकं
क्रिययैव तत् खलु जनानुरञ्जनम् ॥५ ॥
अथ संविशोध्य तनुयुक्तमनिन्दतः
प्रचय्य पीठमपि चारुचर्मणा ।
करयोर्दशाक्षरविधिं क्रमात् न्यसेत्
षडङ्गसायकमनङ्गपञ्चकं च ॥६ ॥
मनुमीदृशं न्यसतु सर्वतस्तनौ स्मरसम्पुटैस्तदनु मातृकाक्षरैः ।
दशतत्त्वादि दशार्णकीर्तितं त्वथ मूर्तिपञ्जरविधानमाचरेत् ॥७ ॥
सृजतिस्थितिदशषडङ्गसायकान्
न्यसतात्ततोऽन्यदखिलंपुरोक्तवत् ।
प्रविधायसकलभुवनैकसाक्षिणं
स्मरतान्मुकुन्दमनवद्यधीरधीः ॥८ ॥

अथ भूधरोदधिपरिष्कृतो महोन्नतशालगोपुरविशालवीथिके ।
मूलछद्मग्रसितसौधसंकुले मणिहर्म्यविस्तृतकवाटवेदिके ॥९ ॥
द्विजभूपविट्चरणजन्मनां गृहैर्विधैश्च शिल्पिजनवेश्मभिस्तथा ।
इभवाज्युरभ्रखरधेनुसौरभच्छगलालयैश्च लसिते सहस्रशः ।१०
विविधापणाश्रितमहाजनाकुले क्रयविक्रयद्रविणसंचयाञ्चिते ।
जनमानसाकृतिविदग्धसुन्दरीजनमन्दिरैः सुरुचिरैश्च मण्डिते ॥११ ॥
पृथुदीर्घिकाविमलपाथसि स्फुरद्विकचारविन्दमकरन्दलम्पटैः ।
कलहंससारसरथाङ्गनामभिर्विहगैर्विघुष्टककुभैःस्वके पुरे ॥१२ ॥
स्मरपादपैः सुरभिपुष्पलोलुपभ्रमराकुलैर्विविधकामदैर्नृणाम् ।
शिवमन्दमारुतच्चलच्छिखैर्वृते मणिमण्डपे रविसहस्रसप्रभे ॥१३ ॥
मणिदीपितान्तरे तनुचित्रविस्तृतवितान-
शालिनि विलसिते विकस्वरविचित्रदामभिः ।
सुगन्धिगन्धसलिलोक्षितस्थले प्रमदाशतै-
र्मदनालसैः कवरिभारलोलचारुचामरैः ॥१४ ॥
अभिसेविते स्खलितमञ्जुभाषिभिः स्तनभारभंगुरकृशावलग्नकैः ।
अधिवासधारमनिवार्यवर्षिणः सुमहानदामृतरसस्रुतेरधः ॥१५ ॥
सुरपादपस्य मणिभूतलोल्लसत्
पृथुसिंहवक्त्रचरणाम्बुजासने ।
अभिचिन्तयेत् सुखनिविष्टमच्युतं
नवनीलनीररुहकोमलच्छविम् ॥१६ ॥
कुटिलाग्रकुन्तललसत्किरीटकं
स्मितरत्नपुष्परचितावतंसकम् ।
सुललाटमुदञ्चितभ्रुवं मनोज्ञं
विपुलायतविलोलचारुलोचनम् ॥१७ ॥
मणिमण्डलोस्रपरिदीप्तगण्डकं
नवबन्धुजीवकुसुमारुणाधरम् ।
स्मितचन्द्रिकोज्ज्वलितदिङ्मुखं
स्फुरत्-पुलकश्रमाम्बुकणमण्डिताननम् ॥१८ ॥
स्फुरदंशुरत्नगणदीप्तभूषणोत्तमहारदामभिरुरस्थलीयकम् ।
घनसारकुंकुमविलिप्तविग्रहं पृथुदीप्तषड्द्वयभुजाविराजितम् ॥
अरुणाब्जनेत्रमङ्गजोन्मथिताङ्गमङ्कगसुशोभनकराम्बुजद्वयम् ॥१९ ॥

स्वाङ्कस्थभीष्मकसुतोरुयुगान्तरस्थं
तां तप्तहेमरुचिमात्मकराम्बुजाभ्याम् ।
श्लिष्यन्तमार्द्रजघनामुपगूहमाना-
मात्मानमायलसत्करपल्लवाभ्याम् ॥२० ॥
आनन्दोद्रेकनिघ्नां मुकुलितनयनेन्दीवरां चारुहासां
प्रोद्यद्रोमाञ्चलग्नश्रमजलकणिकामौक्तिकालंकृताङ्गीं ।
आत्मन्यालीनबाह्यान्तरकरणगणामङ्ककैर्निस्तरङ्गे
मज्जन्तं लोलनानामतिमतुलमहानन्दसन्दोहसिन्धौ ॥२१ ॥
स द्वाभ्यां युवतीभ्यां दिव्यदुकूलानुलेपननिर्मलाभ्याम् ।
मन्मथशरणयुताभ्यां मुखकमललोललोचनभ्रमराभ्याम् ॥२२ ॥
भुजयुगलाश्लिष्टाभ्यां श्यामारुणललितकोमलाङ्गलताभ्याम् ।
आश्लिष्टमात्मदक्षिणवामगताभ्यां करोल्लसत्कमलाभ्याम् ॥२३ ।
पृष्ठगतया कलिन्दसुतया करकमलयुजा
सम्परिरब्धमञ्जनरुचा च मदनमथितया ।
पद्मगदारथाङ्गजलजमृद्भुजयुगयुगलं
दोर्द्वयसंसक्तवंशविलसन्मुखसरसीरुहम् ॥२४ ॥
दिक्षु बहिःसुरर्षियतिभिः भक्तिभारावनम्रतनुभिः ।
स्तुतिमुखरमुखैः सन्ततं सेव्यमानं कमललोचनम् ॥
ज्ञानविषयमर्थचतुष्टयप्रदं त्रिभुवनजनकम् ॥२५ ॥
सान्द्रानन्दसुधाब्धिमग्नममले धाम्नि स्वकेवस्थितं
ध्यात्वैवं परमं पुमांसमनघात् सम्प्रेक्ष्य दीक्षागुरोः ।
लब्ध्वामुं मनुमादरेण शितधीर्लक्षं जपेद्योषितां
वार्ताकर्णनदर्शनादिरहितो मन्त्री गुरूणामपि ॥२६ ॥
जुहुयात्तद्दशांशां, सशर्करातिलक्षौद्रघृतेन पायसेन ।
प्रथमोक्तपीठवर्यकेऽमुं प्रयजेदनित्यताविमुक्त्यै ॥२७ ॥
आरभ्य विभूतिमथ न्यसेत् क्रमतः शरान्तमभ्यर्च्य ।
आद्येन्तरात्मानं विंशत्यर्णोदिते यन्त्रवरे ॥२८ ॥
मध्ये बीजं परितो वरुणेशयमेन्द्रदिक्षु संलिख्य ।
पूर्वबीजचतुष्कं तदपि च चत्वारिंशद्भिरक्षरैर्द्व्यधिकैः ॥२९ ॥
शिष्टैश्च प्रवेशे शिवहरिवह्न्याशास्रयुवतांश्च विलिखेत् ।

वाङ्मयाश्रीभन्द्रास्तद्वह्न्योनुपालितालिखिताः ॥३० ॥
शेषं पर्वोदितवत् विधाय पीठमधस्तादभ्यर्च्य ।
संकल्प्य मूर्तिमात्रमावाह्याभ्यर्च्य मध्यबीजे तत् ॥३१ ॥
मुखदक्षसव्यपृष्ठगबीजेष्वर्च्यास्तु शक्तयः क्रमशः ।
रुक्मिण्याद्याश्चषट्सुकोणेष्वङ्गानिकेसरेषु शरान् ॥३२ ॥
लक्ष्म्याद्यादलमध्येष्वग्न्यादिषुतद्बहिर्ध्वजप्रमुखान् ।
अग्रकेतुं श्यामं पृष्ठे विप्रमरुणममलरक्तरुचम् ॥३३ ॥
पार्श्वद्वये निधीशानन्तौ तद्वदभिपूजयेत् क्रमशः ।
हेरम्बशास्तृद्वन्द्वविश्वक्सेनानधिदिक्षवहनाद्यम ॥३४ ॥
विद्रुममरकतदूर्वास्वर्णाभान् बहिरथेन्द्रवज्राद्यान् ।
यजनविधानमितीरितमावृतिसप्तकयुतं मुकुन्दस्य ॥३५ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
तृतीयोऽध्यायः

पञ्चमरात्रे चतुर्थोऽध्यायः

श्री महादेव उवाच

इत्यर्चयन्नच्युतमादरेण योऽमुं जपेन्मन्त्रवरं यतात्मा ।
सोऽभ्यर्च्यते दिव्यजनैर्जनानां हृन्नेत्रपङ्केरुहतिग्मभानुः ॥१ ॥
सितशर्करोत्तरपयःप्रतिपत्या
तर्पयेद्दिनमुखेदिनशस्तम् ।
सलिलैःशतं शतमखश्रियमेष
स्वविभूत्युदन्वति करोत्युदविन्दुम् ॥२ ॥
विदलद्दलैःसुमनसः
सुमनोभिर्घनद्रवमग्नैः ।
ममुना ऽमुना हवनतोऽयुतसंख्यं
त्रिजगत्श्रेयः स मन्त्रवित् कविराट् स्यात् ॥३ ॥
ध्यानादेवास्यसद्यस्त्रिदशमृगदृशोवश्यतां यान्त्यवश्यं
कन्दर्पार्ताजपाद्यैः किमथ न सुलभं मन्त्रतोऽस्यान्तरस्थं ।
स्पर्धामुद्धूय चित्तं महदिदमपि नैसर्गिकीं शश्वदेनं
सेवेतेमुं त्रिलक्षं सरसिजनिलयाधीश्वरीवापि वाचां ॥४ ॥
आधिव्याधिजरापमृत्युदुरितैर्भूतैः समस्तैर्विधि-
ज्ञोभाग्येन दरिद्रतादिभिरसौ दूरं विमुक्तैरियम् ।
सत्पुत्रैः सहितैश्च मित्रनिवहैर्जुष्टोऽखिलाभिः सदा
सम्पद्भिः परिपुष्टभूरियशसा जीवेदनेकाः समाः ॥५ ॥
अखिलमनुषु मन्त्रा वैष्णवा वीर्यवन्तो
महिततरफलाढ्यास्तेषु गोपालमन्त्राः ।
प्रबलतर इहैषोऽशिष्टसंमोहनाख्यो
मनुरनुपमसंपत्कल्पनाकल्पशाखी ॥६ ॥
मनुमिममतिहृद्यं यो भजेद्भक्तिनम्रो
जपहुतयजनाद्यैर्ध्यानवन्मन्त्रिमुख्यः ।
त्रुटितसकलकर्मग्रन्थिरुद्वृद्धचेता
व्रजति स तु पदं तन्नित्यशुद्धं मुरारेः ॥७ ॥
अङ्गीकृत्यैकमेषां मनुमथ जपहोमार्चनाद्यैर्मनूना-
मष्टाङ्गोत्सारितारिःप्रमुदितपरिशुद्धोपसन्नान्तरात्मा ।

योगी युञ्जीत योगान् समुदितविकृतिः स पुरोधाकृतिः सन् ।
आत्मन्याधाय चित्तं विषयसमसुखोन्मीलिताक्षो निविष्टः ॥८ ॥
विश्वं भूतेन्द्रियान्तःकरणयमिवेन्दुस्वरूपं समस्तं
वर्णात्मैतत्प्रधाने कलनलयभये बीजरूपे ध्रुवेण ।
नीत्वा तत् पुंसि विश्वात्मनि तमपि परालम्बने कालतत्त्वे
तं वै शक्तौ चिदामून्यपि नयतु चन्द्रांशके वा निशान्ते ॥९ ॥
निर्द्वन्द्वे निर्विशेषे निरतिशयमहानन्दसान्द्रेवसानो
नापार्थे कृष्णपूर्वामलसहितपरे शाश्वतेऽभ्यासनीयं ।
सूक्ष्मं संकृष्य बीजोत्तममथ शनकैर्नीतनिश्वासचेताः
प्रक्षीणापुण्यपुण्योनिरुपमसुखसंवित्स्वरूपः सभूयात् ॥१० ॥
मूलाधारे त्रिकोणे तरुणतरणिभे भास्वरेविभ्रमन्तं
बालार्कालोकलोलंजरठतरकुरङ्गाङ्ककोटिप्रभाभिः ।
विद्युन्मालासहस्रद्युतिरुचिरहसद्बन्धुजीवाभिरामं
त्रैगुण्याक्रान्तबिन्दुं जगदुदयलयावेकहेतुं विचिन्त्य ॥११ ॥
तस्योर्ध्वे विस्फुरन्तीं स्फुटरुचिरतडित्पुञ्जभांभास्वदन्त-
मुद्गच्छन्तीं सुषुम्णासरणिमनुशिखामाललाटेन्दुबिम्बम् ।
चिन्मात्रां सूक्ष्मरूपां कलितसकलविश्वांकलानादगम्यां
मूलं या सर्वधाम्नां स्मरतु निरूपमां हुंकृतीदाञ्चिरंवः ॥१२ ॥
नीत्वा तां शनकैरधोमुखसहस्रार्कारुणाम्भोदधे
द्योतत्पूर्णशशाङ्कविम्बमनुतः पीयूषधारास्रुतिम् ।
वक्तामन्त्रमयीं निपीय च सुधानिःस्यन्दरूपां विशेद्
भयोप्यात्मनिकेतनं पुनरपि व्युत्थाय पीत्वा विशेत् ॥१३ ॥
योऽभ्यस्यत्यनुदिनमेवमात्मनामुं
बीजोत्थान्दुरितजरापमृत्युरोगान् ।
जित्वाऽसौ स्वयमिव मूर्तिमाननङ्गः
संजीवेच्चिरमलिनीलकेशजालः ॥१४ ॥
स्फुटमधुरपदार्णश्रेणिरत्यद्भुतार्था
झटिति वदनपद्मान्निःसरत्यस्य वाणी ।
अपिच सकलमन्त्रास्तस्य सिद्ध्यन्तिसंक्षु-
ण्ण्परमघनसौख्यैकास्पदं वर्तते सः ॥१५ ॥

भ्राम्यन्मूर्त्तिं मूलचक्रादनङ्गं
श्रीभिर्माभीरक्तपीयूषयुग्भिः ।
विश्वाकाशं पूरयन्तं विचिन्त्य
प्रत्यावेश्यास्तत्र वश्यायसाध्याः ॥१६ ॥
नार्यो नरा वा नगरी सभा वा
प्रवेशितास्तत्र निषक्तचेतसः ।
स्युः किंकरास्तस्य झटित्यनारतं
चिराय तन्निघ्नधियो न संशयः ॥१७ ॥
तरणिदलसनाथे शक्रगोपारुणे यो
रविशशिशिखिबिम्वप्रस्फुरद्वारुमध्ये ।
हृदयसरसिजेऽमुं श्यामलाङ्गं सुवेशं
ससुखमुपनिषणं संस्मरेद्वासुदेवम् ॥१८ ॥
पादाम्भोजद्वयेङ्गुल्यमलकिशलयेस्वावनौसन्नखानां
सद्धर्मोदारकान्तौ प्रपदयुजिलसज्जङ्घिकादण्डयोश्च ।
जान्वोरूर्वोः प्रसङ्गे नववसनवरे मेखलादाम्निनाभौ
रोमावल्यामुदारोदरभुवि विपुले वक्षसि प्रौढहारे ॥१९ ॥
श्रीवत्सकौस्तुभावस्फुटकमललसद्वन्द्वसद्धाम्निबाह्वो-
र्मूले केयूरदीप्ते जगदवनपटोर्दोर्द्वये कङ्कणाढ्ये ।
पाणिद्वन्द्वांगुलिषु मधुरालीनविश्वे च वेणौ
कण्ठे सत्कुण्डलाग्रेस्फुटरुचिरमणौ दीप्तगण्डस्थले च ॥२० ॥
किस्तुद्वन्द्वे च शोणेनयननलिनयोर्भ्रूविलासे ललाटे
केशेष्वालोलबर्हेष्वतिसुरभिमनोज्ञप्रसूनोत्पलेषु ।
शोणे विन्यस्तबेणावधरकिशलये दन्तपंक्त्यां स्मितास्य
ज्योत्स्नायामादिपुंसः क्रमत इति शनैः स्वं मनः संनिधत्ताम् ॥२१
यावन्मनो विलयमेति हरेरुदारे
मन्दस्मिते जपतु तावदनङ्गबीजम् ।
अष्टादशार्णमथवापि दशार्णकं वा
मन्त्रं शनैरथ जपेत्समये स्वनिष्ठः ॥२२ ॥
आरोप्यारोप्य मनः पदारविन्दादि मन्दहसितान्तम् ।
तत्र विलाप्यं क्षीणे चेत् सुखचित्सदात्मको भवति ॥२३ ॥

न्यासजपहोमपूजा तर्पणमन्त्राभिषेकविनियोगानाम् ।
दीपिकाकारमयोद्भावित क्रमः कृष्णमन्त्रगणंकथितानाम् ॥२४ ॥
संशयतिमिरच्छिदुराऽशेषाक्रमदीपिका करेण महद्भिः ।
करदीपिकेव धार्या सस्नेहमहर्निशं समस्तसुखाप्त्यै ॥२५ ॥
यश्चक्रं निजकेलिसाधनमधिष्ठानस्थितोऽपि प्रभु-
र्दत्तं मन्मथशत्रुणाऽवनकृते व्याकृत्तलोकोत्तरम् ।
धत्ते दीप्तनवेन्दुभानुनयनोपेताद्भमायं ध्रुवं
वन्दे कायविमर्दनं वधकृतां भक्तिप्रदं यादवम् ॥२६ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
चतुर्थोऽध्यायः

पञ्चमरात्रे पञ्चमोऽध्यायः

मन्त्रनामरहस्यम्

श्रीपार्वत्युवाच

देव देव जगन्नाथ भक्तानुग्रहकारक ।
यद्यस्ति मयि कारुण्यं मयि यद्यस्ति ते दया ॥१॥
यद्यत् त्वया प्रगदितं तत् सर्वं मे श्रुतं प्रभो ।
गुह्याद् गुह्यतरं यत्तु यत्ते मनसि काशते ॥२॥
त्वया न गदितं यत्तु यस्मै कस्मै कदाचन ।
तन्मां कथय देवेश सहस्रं नाम चोत्तमम् ॥३॥
श्रीराधाया महादेव्या गोप्या भक्तिप्रसाधनम् ।
ब्रह्माण्डकर्त्री हर्त्री सा कथं गोपीत्वमागता ॥४॥

श्रीमहादेव उवाच

शृणु देवि विचित्रार्थां कथां पापहरां शुभाम् ।
नास्ति जन्मानि कर्माणि तस्या नूनं महेश्वरि ॥५॥
यदा हरिश्चरित्राणि कुरुते कार्यगौरवात् ।
तदा विधातृरूपाणि हरिसान्निध्यसाधिनी ॥६॥
तस्या गोपीत्वभावस्य कारणं गदितं पुरा ।
इदानीं शृणु देवेशि नाम्नां चैव सहस्रकम् ॥७॥
यन्मया कथितं नैव तन्त्रेष्वपि कदापि न ।
तव स्नेहात् प्रवक्ष्यामि भक्त्या धार्यं मुमुक्षुभिः ॥८॥
मम प्राणसमा विद्या भाव्यते मे त्वहर्निशम् ।
शृणुष्व गिरिजे नित्यं पठस्व च यथामति ॥९॥
यस्याः प्रसादात् कृष्णास्तु गोलोकेशः परः प्रभुः ।
अस्या नामसहस्रस्य ऋषिर्नारद एव च ॥१०॥
देवी राधा परा प्रोक्ता चतुर्वर्गप्रसाधिनी ।
श्रीराधा राधिका कृष्णबल्लभा कृष्णसंयुता ॥११॥
वृन्दावनेश्वरी, कृष्णप्रिया मदनमोहनी ।
श्रीमती कृष्णकान्ता च कृष्णानन्दप्रदायिनी ॥१२॥
यशस्विनी यशोगम्या यशोदानन्दवल्लभा ।
दामोदरप्रिया गोपी गोपानन्दकरी तथा ॥१३॥

कृष्णाङ्गवासिनी हृद्या हरिकान्ता हरिप्रिया ।
प्रधानगोपिका गोपकन्या त्रैलोक्यसुन्दरी ॥१४ ॥
वृन्दावनविहारी च विकाशितमुखाम्बुजा ।
गोकुलानन्दकर्त्री च गोकुलानन्ददायिनी ॥१५ ॥
गतिप्रदा गीतगम्या गमनागमनप्रिया ।
विष्णुप्रिया विष्णुकान्ता विष्णोरङ्गनिवासिनी ॥१६ ॥
यशोदानन्दपत्नी च यशोदानन्दगेहिनी ।
कामारिकान्ता कामेशी कामलालसविग्रहा ॥१७ ॥
जयप्रदा जया जीवा जीवानन्दप्रदायिनी ।
नन्दनन्दनपत्नी च वृषभानुसुता शिवा ॥१८ ॥
गणाध्यक्षा गवाध्यक्षा गवां गतिरनुत्तमा ।
काञ्चनाभा हेमगात्रा काञ्चनाङ्गदधारिणी ॥१९ ॥
अशोका शोकरहिता विशोका शोकनाशिनी ।
गायत्री वेदमाता च वेदातीता विदुत्तमा ॥२० ॥
नीतिशास्त्रप्रिया नीतिगतिर्मतिरभीष्टदा ।
वेदप्रिया वेदगर्भा वेदमार्गप्रवर्धिनी ॥२१ ॥
वेदगम्या वेदपरा विचित्रकनकोज्ज्वला ।
तथोज्ज्वलप्रदा नित्या तथैवोज्ज्वलगात्रिका ॥२२ ॥
नन्दप्रिया नन्दसुताराध्याऽऽनन्दप्रदा शुभा ।
शुभाङ्गी विमलाङ्गी च विलासिन्यपराजिता ॥२३ ॥
जननी जन्मशून्या च जन्ममृत्युजरापहा ।
गतिर्गतिमतां धात्री धात्रानन्दप्रदायिनी ॥२४ ॥
जगन्नाथप्रिया शैलवासिनी हेमसुन्दरी ।
किशोरी कमला पद्मा पद्महस्ता पयोददा ॥२५ ॥
पयस्विनी पयोदात्री पवित्रा सर्वमङ्गला ।
महाजीवप्रदा कृष्णकान्ता कमलसुन्दरी ॥२६ ॥
विचित्रवासिनी चित्रवासिनी चित्ररूपिणी ।
निर्गुणा सुकुलीना च निष्कुलीना निराकुला ॥२७ ॥
गोकुलान्तरगेहा च योगानन्दकरी तथा ।
वेणुवाद्या वेणुरतिर्बेणुवाद्यपरायणा ॥२८ ॥

गोपालस्य प्रिया सौम्यरूपा सोम्यकुलोद्वहा ।
मोहाऽमोहा विमोहा च गतिनिष्ठा गतिप्रदाः ॥२९ ॥
गीर्वाणवन्द्या गीर्वाणा गीर्वाणगणसेविता ।
ललिता च विशोका च विशाखाचित्रमालिनी ॥३० ॥
जितेन्द्रिया शुद्धसत्त्वा कुलीना कुलदीपिका ।
दीपप्रिया दीपदात्री विमला विमलोदका ॥३१ ॥
कान्तारवासिनी कृष्णा कृष्णचन्द्रप्रिया मतिः ।
अनुत्तरा दुःखहन्त्री दुःखकर्त्री कुलोद्वहा ॥३२ ॥
मतिर्लक्ष्मीर्धृतिर्लज्जा कान्तिःपुष्टिःस्मृतिःक्षमा ।
क्षीरोदशायिनी देवी देवारिकुलमर्दिनी ॥३३ ॥
वैष्णवी च महालक्ष्मीः कुलपूज्या कुलप्रिंया ।
संहर्त्री सर्वदैत्यानां सावित्री वेदगामिनी ॥३४ ॥
वेदातीता निरालम्बा निरालम्बगणप्रिया ।
निरालम्बजनैः पूज्या निरालोका निराश्रया ॥३५ ॥
एकाङ्ग सर्वगा सेव्या ब्रह्मपत्नी सरस्वती ।
रासप्रिया रासगम्या रासाधिष्ठातृदेवता ॥३६ ॥
रसिका रसिकानन्दा स्वयं रासेश्वरी परा ।
रासमण्डलमध्यस्था रासमण्डलशोभिता ॥३७ ॥
रासमण्डलसेव्या च रासक्रीडामनोहरा ।
पुण्डरीकाक्षनिलया पुण्डरीकाक्षगेहिनी ॥३८ ॥
पुण्डरीकाक्षसेव्या च पुण्डरीकाक्षबल्लभा ।
सर्वजीवेश्वरी सर्वजीववन्द्या परात्परा ॥३९ ॥
प्रकृतिः शम्भुकान्ता च सदाशिवमनोहरा ।
क्षुत्पिपासादयानिद्राभ्रान्तिः श्रान्तिः क्षमाकुला ॥४० ॥
वधूरूपा गोपपत्नी भारती सिद्धयोगिनी ।
सत्यरूपा नित्यरूपा नित्याङ्गी नित्यगेहिनी ॥४१ ॥
स्थानदात्री तथा धात्री महालक्ष्मीः स्वयंप्रभा ।
सिन्धुकन्या स्थानदात्री द्वारकावासिनी तथा ॥४२ ॥
बुद्धिः स्थितिः स्थानरूपा सर्वकारणकारणा ।
भक्तिप्रिया भक्तगम्या भक्तानन्दप्रदायिनी ॥४३ ॥

भक्तकल्पद्रुमातीता तथातीतगुणा तथा ।
मनोधिष्ठातृदेवी च कृष्णप्रेमपरायणा ॥४४ ॥
निरामया सौम्यदात्री तथा मदनमोहनी ।
एकानंशा शिवा क्षेमा दुर्गा दुर्गतिनाशिनी ॥४५ ॥
ईश्वरी सर्ववन्द्या च गोपनीया शुभंकरी ।
पालिनी सर्वभूतानां तथा कामाङ्गहारिणी ॥४६ ॥
सद्यो मुक्तिप्रदा देवी वेदसारा परात्परा ।
हिमालयसुता सर्वा पार्वती गिरिजा सती ॥४७ ॥
दक्षकन्या देवमाता मन्दलज्जा हरेस्तनुः ।
वृन्दारण्यप्रिया वृन्दा वृन्दावनविलासिनी ॥४८ ॥
विलासिनी वैष्णवी च ब्रह्मलोकप्रतिष्ठिता ।
रुक्मिणी रेवती सत्यभामा जाम्बवती तथा ॥४९ ॥
सुलक्षणा मित्रविन्दा कालिन्दी जह्नुकन्यका ।
परिपूर्णा पूर्णतरा तथा हैमवती गतिः ॥५० ॥
अपूर्वा ब्रह्मरूपा च ब्रह्माण्डपरिपालिनी ।
ब्रह्माण्डभाण्डमध्यस्था ब्रह्माण्डभाण्डरूपिणी ॥५१ ॥
अण्डरूपाऽण्डमध्यस्था तथाण्डपरिपालिनी ।
अण्डबाह्याऽण्डसंहर्त्री शिवब्रह्महरिप्रिया ॥५२ ॥
महाविष्णुप्रिया कल्पवृक्षरूपा निरन्तरा ।
सारभूता स्थिरा गौरी गौराङ्गी शशिशेखरा ॥५३ ॥
श्वेतचम्पकवर्णाभा शशिकोटिसमप्रभा ।
मालतीमाल्यभूषाढ्या मालतीमाल्यधारिणी ॥५४ ॥
कृष्णस्तुता कृष्णकान्ता वृन्दावनविलासिनी ।
तुलस्यधिष्ठातृदेवी संसारार्णवपारदा ॥५५ ॥
सारदाऽऽहारदाऽम्भोदा यशोदा गोपनन्दिनी ।
अतीतगमना गौरी परानुग्रहकारिणी ॥५६ ॥
करुणार्णवसम्पूर्णा करुणार्णवधारिणी ।
माधवी माधवमनोहारिणी श्यामवल्लभा ॥५७ ॥
अन्धकारभयध्वस्ता मङ्गल्या मङ्गलप्रदा ।
श्रीगर्भा श्रीप्रदा श्रीशा श्रीनिवासाऽच्युतप्रिया ॥५८ ॥

श्रीरूपा श्रीहरा श्रीदा श्रीकामा श्रीस्वरूपिणी ।
श्रीदामानन्ददात्री च श्रीदामेश्वरबल्लभा ॥५९ ॥
श्रीनितम्बा श्रीगणेशा श्रीस्वरूपाश्रिता श्रुतिः ।
श्रीक्रियारूपिणी श्रीला श्रीकृष्णभजनान्विता ॥६० ॥
श्रीराधा श्रीमती श्रेष्ठा श्रेष्ठरूपा श्रुतिप्रिया ।
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सत्यप्रदा सत्यवती सेवकानन्ददायिका ।
जगद्योनिर्जगद्बीजा विचित्रमणिभूषणा ॥१४८ ॥

राधारमणकान्ता च राध्या राधनरूपिणी ।
कैलासवासिनी कृष्णप्राणसर्वस्वदायिनी ॥१४९ ॥
कृष्णावतारनिरता कृष्णभक्तफलार्थिनी ।
याचकायाचकानन्दकारिणी याचकोज्ज्वला ॥१५० ॥
हरिभूषणभूषाढ्यानन्दयुक्ताऽऽर्द्रपादगा ।
है है-तालधरा थै थैशब्दाशक्तिप्रकाशिनी ॥१५१ ॥
हे हे-शब्दस्वरूपा च हीही-वाक्यविशारदा ।
जगदानन्दकर्त्री च सान्द्रानन्दविशारदा ॥१५२ ॥
पण्डिता पण्डितगुणा पण्डितानन्दकारिणी ।
परिपालनकर्त्री च तथा स्थितिविनोदिनी ॥१५३ ॥
तथा संहारशब्दाढ्या विद्वज्जनमनोहरा ।
विदुषां प्रीतिजननी विद्वत्प्रेमविवर्धिनी ॥१५४ ॥
नादेशी नादरूपा च नादबिन्दुविधारिणी ।
शून्यस्थानस्थिता शून्यरूपपादपवासिनी ॥१५५ ॥
कार्त्तिकव्रतकर्त्री च वसनाहारिणी तथा ।
जलाशया जलतला शिलातलनिवासिनी ॥१५६ ॥
क्षुद्रकीटाङ्गसंसर्गा सङ्गदोषविनाशिनी ।
कोटिकन्दर्पलावण्या कन्दर्पकोटिसुन्दरी ॥१५७ ॥
कन्दर्पकोटिजननी कामबीजप्रदायिनी ।
कामशास्त्रविनोदा च कामशास्त्रप्रकाशिनी ॥१४८ ॥
कामप्रकाशिका कामिन्यणिमाद्यष्टसिद्धिदा ।
यामिनी यामिनीनाथवदना यामिनीश्वरी ॥१५९ ॥
यागयोगहरा भुक्तिमुक्तिदात्री हिरण्यदा ।
कपालमालिनी देवी धामरूपिण्यपूर्वदा ॥१६० ॥
कृपान्विता गुणा गौण्या गुणातीतफलप्रदा ।
कूष्माण्डभूतवेतालनाशिनी शरदाऽन्विता ॥१६१ ॥
शीतला शबला हेला लीला लावण्यमङ्गला ।
विद्यार्थिनीविद्यमानविद्यास्वरूपिणी ॥१६२ ॥
आन्वीक्षिको शास्त्ररूपा शास्त्रसिद्धान्तकारिणी ।
नागेन्द्रा नागमाता च क्रीडाकौतुकरूपिणी ॥१६३ ॥

हरिभावनशीला च हरितोषणतत्परा ।
हरिप्राण हरप्राणा शिवप्राणा शिवान्विता ॥१६४ ॥
नरकार्णवसंहन्त्री नरकार्णवनाशिनी ।
नरेश्वरी नरातीता नरसेव्या नराङ्गना ॥१६५ ॥
यशोदानन्दनप्राणबल्लभा हरिबल्लभा ।
यशोदानन्दना रम्या यशोदानन्दनेश्वरी ॥१६६ ॥
यशोदानन्दना क्रीडा यशोदाक्रोडवासिनी ।
यशोदानन्दनप्राणा यशोदानन्दनार्थदा ॥१६७ ॥
वत्सला कोशला काला करुणार्णवरूपिणी ।
स्वर्गलक्ष्मीर्भूमिलक्ष्मीर्द्रौपदी पाण्डवप्रिया ॥१६८ ॥
तथार्जुनसखी भौमी भैमी भीमकुलोद्वहा ।
भुवना मोहना क्षीणा पानासक्ततरा तथा ॥१६९ ॥
पानार्थिनी पानपात्रा पानपानन्ददायिनी ।
दुग्धमन्थनकर्माढ्या दधिमन्थनतत्परा ॥१७० ॥
दधिभाण्डार्थिनी कृष्णक्रोधिनी नन्दनाङ्गना ।
घृतलिप्ता तक्रयुक्ता यमुनापरकौतुका ॥१७१ ॥
विचित्रकथका कृषणहास्यभाषणतत्परा ।
गोपाङ्गनावेष्टिता च कृष्णसङ्गार्थिनी तथा ॥१७२ ॥
रासासक्ता रासरतिरासवासक्तवासना ।
हरिद्रा हरिता हारीण्यानन्दार्पितचेतना ॥१७३ ॥
निश्चैतन्या च निश्चेता तथा दारुहरिद्रिका ।
सुबलस्य स्वसा कृष्णभार्या भाषातिवेगिनी ॥१७४ ॥
श्रीदामस्य सखी दाम दामिनी दामधारिणी ।
कैलासिनी केशिनी च हरिदम्बरधारिणी ॥१७५ ॥
हरिसान्निध्यदात्री च हरिकौतुकमङ्गला ।
हरिप्रदा हरिद्वारा यमुनाजलवासिनी ॥१७६ ॥
जैत्रप्रदा जितार्थी च चतुरा चातुरी तमी ।
तमिस्राऽऽतपरूपा च रौद्ररूपा यशोऽर्थिनी ॥१७७ ॥
कृष्णार्थिनी कृष्णकला कृष्णानन्दविधायिनी ।
कृष्णार्थवासना कृष्णरागिणी भवभाविनी ॥१७८ ॥

कृष्णार्थरहिता भक्ता भक्तभक्तिशुभप्रदा ।
श्रीकृष्णरहिता दीना तथा विरहिणी हरेः ॥१७९ ॥
मथुरा मथुराराजगेहभावनभावना ।
श्रीकृष्णभावनामोदा तथोन्मादविधायिनी ॥१८० ॥
कृष्णार्थव्याकुला कृष्णसारचर्मधरा शुभा ।
अलकेश्वरपूज्या च कुबेरेश्वरबल्लभा ॥१८१ ॥
धनधान्यविधात्री च जाया काया हया हयी ।
प्रणवा प्रणवेशी च प्रणवार्थस्वरूपिणी ॥१८२ ॥
ब्रह्मविष्णुशिवार्धाङ्गहारिणी शैवशिंसपा ।
राक्षसीनाशिनी भूतप्रेतप्राणविनाशिनी ॥१८३ ॥
सकलेप्सितदात्री च शची साध्वी अरुन्धती ।
पतिव्रता पतिप्राणा पतिवाक्यविनोदिनी ॥
अशेषसाधनी कल्पवासिनी कल्परूपिणी ॥१८४ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
श्रीराधिकानामसहस्रं पञ्चमोऽध्यायः

पञ्चमरात्रे षष्ठोऽध्यायः

श्री महादेव उवाच

इत्येतत् कथितं देवि राधानामसहस्रकम् ।
यः पठेत् पाठयेद्वापि तस्य तुष्यति माधवः ॥१ ॥
किं तस्य यमुनाभिर्वा नदीभिः सर्वतः प्रिये ।
कुरुक्षेत्रादितीर्थैश्च यस्य तुष्टो जनार्दनः ॥२ ॥
स्तोत्रस्यास्य प्रसादेन किं न सिद्ध्यति भूतले ।
ब्राह्मणो ब्रह्मवर्चस्वी क्षत्रियो जगतीपतिः ॥३ ॥
वैश्यो निधिपतिर्भूयात् शूद्रो मुच्येत जन्मतः ।
ब्रह्महत्यासुरापानस्तेयादेरतिपातकात् ॥४ ॥
सद्यो मुच्येत देवेशि सत्यं तत्र न संशयः ।
राधानामसहस्रस्य समानं नास्ति भूतले ॥५ ॥
स्वर्गे वाप्यथ पाताले गिरौ वा जलतोऽपि वा ।
नातःपरं शुभं स्तोत्रं तीर्थं नातःपरं परम् ॥६ ॥
एकादश्यां शुचिर्भूत्वा यः पठेत् सुसमाहितः ।
तस्य सर्वार्थसिद्धिः स्याच्छृणुयाद्वा सुशोभने ॥७ ॥
द्वादश्यां पौर्णमास्यां वा तुलसीसन्निधौ शिवे ।
यः पठेत् शृणुयाद्वापि तस्य तत्तत् फलं शृणु ॥८ ॥
अश्वमेधं राजसूयं वार्हस्पत्यं तथा त्रिकम् ।
अतिरात्रं वाजपेयग्निटोमं तथा शुभम् ॥९ ॥
कृत्वा यत् फलमाप्नोति श्रुत्वा तत्फलमाप्नुयात् ।
कार्त्तिके चाष्टमीं प्राप्य पठेद्वा शृणुयादपि ॥१० ॥
सहस्रयुगकल्पान्तं वैकुण्ठवसतिं लभेत् ।
ततश्च ब्रह्मभवने शिवस्य भवने पुनः ॥११ ॥
सुराधिनाथभवने पुनर्याति सलोकताम् ।
गङ्गातीरं समासाद्य यः पठेत् शृणुयादपि ॥१२ ॥
विष्णोः सारूप्यमायाति सत्यं सत्यं सुरेश्वरि ।
मम वक्त्रगिरेर्जाता पार्वतीवदनाश्रिता ॥१३ ॥
राधानामसहस्राख्या नदी त्रैलोक्यपावनी ।

पठ्यते हि मयो नित्यं भक्त्या शक्त्या यथोचितम् ॥१४॥
मम प्राणसमं ह्येतत् तव प्रीत्या प्रकाशितम् ।
नाभक्ताय प्रदातव्यं पाखण्डाय कदाचन ॥
नास्तिकायाविरागाय रागयुक्ताय सुन्दरि ॥१५॥
तथा देयं महास्तोत्रं हरिभक्ताय शंकरि ।
वैष्णवेषु यथाशक्ति दात्रे पुण्यार्थशालिने ॥१६॥
राधानाम सुधावारि मम वक्त्रसुधाम्बुधेः ।
उद्धृताऽऽसौ त्वया यत्नात् यतःस्त्वं वैष्णवाग्रणीः ॥१७॥
विशुद्धसत्वाय यथार्थवादिने
द्विजस्य सेवानिरताय मन्त्रिणे ।
दात्रे यथाशक्ति सुभक्तमानसे
राधापदध्यानपराय शोभने ॥१८॥
हरिपादाब्जमधुपमनोभूताय मानसे ।
राधापादसुधास्वादशालिने वैष्णवाय च ॥१९॥
दद्यात् स्तोत्रं महापुण्यं हरिभक्तिप्रसाधनम् ।
जन्मान्तरं न तस्यास्ति राधाकृष्णपदार्थिनः ॥२०॥
मम प्राणा वैष्णवा हि तेषां रक्षार्थमेव हि ।
शूलं मया धार्यते हि नान्यथा मैत्रकारणम् ॥२१॥
हरिभक्तिद्विषामर्थे शूलं संधार्यते मया ।
शृणु देवि यथार्थं मे गदितं त्वयि सुव्रते ॥२२॥
भक्तासि मे प्रियासि त्वमदः स्नेहात् प्रकाशितम् ।
कदापि नोच्यते देवि मया नामसहस्रकम् ॥२३॥
किं परं त्वां प्रवक्ष्यामि प्राणतुल्यं मम प्रिये ।
स्तोत्रं मन्त्रं राधिकाया यन्त्रं कवचमेव हि ॥२४॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
षष्ठोऽध्यायः

पञ्चमरात्रे सप्तमोऽध्यायः

श्रीपार्वत्युवाच

कैलासवासिन् भगवन् भक्तानुग्रहकारक ।
राधिकाकवचं पुण्यं कथयस्व मम प्रभो ॥१॥
यद्यस्ति करुणा नाथ त्राहि मां दुःखतो भयात् ।
त्वमेव शरणं नाथ शूलपाणे पिनाकधृक् ॥२॥

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शृणुष्व गिरिजे तुभ्यं कवचं पूर्वसूचितम् ।
सर्वरक्षाकरं पुण्यं सर्वहत्याहरं परम् ॥३॥
हरिभक्तिप्रदं साक्षात् भक्तिमुक्तिप्रसाधनम् ।
त्रैलोक्याकर्षणं देवि हरिसान्निध्यकारकम् ॥४॥
सर्वत्र जयदं देवि सर्वशत्रुभयावहम् ।
सर्वेषां चैव भूतानां मनोवृत्तिकरं परम् ॥५॥
चतुर्धासुक्तिजनकं सदानन्दकरं परम् ।
राजसूयाश्वमेधानां यज्ञानां फलदायकम् ॥६॥
इदं कवचमज्ञात्वा राधामन्त्रं च यो जपेत् ।
स नाप्नोति फलं तस्य विघ्नस्तस्य पदे पदे ॥७॥
ऋषिरस्य महादेवोऽनुष्टुप्छन्दश्च कीर्तितः ।
राधाऽस्य देवता प्रोक्ता रां-वीजं कीलकं स्मृतम् ॥८॥
धर्मार्थकाममोक्षेपु विनियोगः प्रकीर्तितः ।
श्रीराधा मे शिरः पातु ललाटं राधिका तथा ॥९॥
श्रीमती नेत्रयुगलं कर्णौ गोपेन्द्रनन्दिनी ।
हरिप्रिया नासिकां च भ्रूयुगं शशिशोभना ॥१०॥
ओष्ठं पातु कृपा देवी अधरं गोपिका तथा ।
वृषभानुसुता दन्तान् चिबुकं गोपनन्दिनी ॥११॥
चन्द्रावली पातु गण्डं जिह्वां कृष्णप्रिया तथा ।
कण्ठं पातु हरिप्राणा हृदयं विजया तथा ॥१२॥
बाहू द्वौ चन्द्रवदना उदरं सुबलस्वसा ।
कोटियोगान्विता पातु पादौ सौभद्रिका तथा ॥१३॥

नखान् चन्द्रमुखी पातु गुल्फौ गोपालवल्लभा ।
नखान् विधुमुखी देवी गोपी पादतलं तथा ॥१४॥
शुभप्रदा पातु पृष्ठं कक्षा श्रीकान्तवल्लभा ।
जानुदेशं जया पातु हरिणी पातु सर्वतः ॥१५॥
वाक्यं वाणी सदा पातु धनागारं धनेश्वरी ।
पूर्वादिशं कृष्णरता कृष्णप्राणा च पश्चिमाम् ॥१६॥
उत्तरां हरिता पातु दक्षिणां वृषभानुजा ।
चन्द्रावली नैशमेव दिवा क्ष्वेडितमेखला ॥१७॥
सौभाग्यदा मध्यदिने सायाह्ने कामरूपिणी ।
रौद्री प्रातः पातु मां हि गोपिनो रजनीक्षये ॥१८॥
हेतुदा सङ्गवे पातु केतुमाला दिवार्धके ।
शेषाऽपराह्णसमये शमिता सर्वसंधिषु ॥१९॥
योगिनी भोगसमये रतौ रतिप्रदा सदा ।
कामेशी कौतुके नित्यं योगे रत्नावली मम ॥२०॥
सर्वदा सर्वकार्येषु राधिका कृष्णमानसा ।
इत्येतत् कथितं देवि कवचं परमाद्भुतम् ॥२१॥
सर्वरक्षाकरं नाम महारक्षाकरं परम् ।
प्रातर्मध्याह्नसमये सायाह्ने प्रपठेद्यदि ॥२२॥
सर्वार्थसिद्धिस्तस्य स्यात् यद्यन्मनसि वर्तते ।
राजद्वारे सभायां च संग्रामे शत्रुसंकटे ॥२३॥
प्राणार्थनाशसमये यः पठेत् प्रयतो नरः ।
तस्य सिद्धिर्भवेद्देवि न भयं विद्यते क्वचित् ॥२४॥
आराधिता राधिका च तेन सत्यं न संशयः ।
गङ्गास्नानात् हरेर्नामग्रहणाद्यत् फलं लभेत् ॥२५॥
तत् फलं तस्य भवति यः पठेत् प्रयतः शुचिः ।
हरिद्रारोचनाचन्द्रमण्डितं हरिचन्दनम् ॥२६॥
कृत्वा लिखित्वा भूर्जे च धारयेत् मस्तके भुजे ।
कण्ठे वा देवदेवेशि स हरिर्नात्र संशयः ॥२७॥
कवचस्य प्रसादेन ब्रह्मा सृष्टिं स्थितिं हरिः ।
संहारं चाहं नियतं करोमि कुरुते तथा ॥२८॥

वैष्णवाय विशुद्धाय विरागगुणशालिने ।
दद्यात् कवचमव्यग्रमन्यथा नाशमाप्नुयात् ॥२९ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
सर्वरक्षाकरं राधाकवचं समाप्तं
सप्तमोऽध्यायः ॥७ ॥

पञ्चमरात्रे अष्टमोऽध्यायः

श्रीनारद उवाच

महादेव महादेव देवदेव जगत्पते ।
मन्त्रार्थं कृष्णमन्त्रानां गूढं राधामनुं प्रभो ॥
वक्तुमर्हसि देवेश भक्तं मां शशिशण्डधृक् ॥१ ॥

श्री महादेव उवाच

कृष्णमन्त्रार्थमेवाशु वक्ष्यामि शृणु नारद ।
ककारात्सृष्टिरूपोऽसौ लकारात्स्थितिरेव च ॥२ ॥
संहारात् ई भवेन्नित्यं निर्वाणाद्बिन्दुरेव च ।
ककाराद्भीतिमापन्ना यमदूता भवन्ति हि ॥३ ॥
ऋकारात् पातकानि स्युः पलायनपराणि च ।
षकारोच्चारणात् सर्वे भूता राक्षसपन्नगाः ॥४ ॥
विद्रवन्ति भयार्ता वै णकाराद्रोगराशयः ।
अकारात् सर्वतः शान्तिरेष कल्पद्रुमो मनुः ॥५ ॥
ककारो मुखचन्द्राऽस्य ऋकारो नेत्रमण्डलम् ।
षकारो बाहुयुगलं णकारः पादमेव च ॥६ ॥
अकारः सर्वगात्राणि शृणुष्व द्विजसत्तम ।
पुनरन्यत् प्रवक्ष्यामि शृणुष्व द्विजसत्तम ॥७ ॥
ककाराद्ब्रह्मरूपात्वात् सृष्टिकर्ता जनार्दनः ।
ऋकारात् सृष्टिकर्तासौ वेदवेद्यो हरिः स्वयम् ॥८ ॥
षकारात् शिवरूपत्वात् सृष्टिस्थित्यन्तकारकः ।
णकारात् श्वेतरूपत्वात् निर्वाणफलदायकः ॥९ ॥
जगद्बीजसर्वमायाविसर्गः परिकीर्तितः ।
कृष्णनामार्थ एवोक्तः परं शृणु महामते ॥१० ॥
मा लक्ष्मीः प्रोच्यते वेदे धवस्तस्याः पतिर्हरिः ।
अतो माधवनामाऽऽसौ प्रोच्यते पुरुषोत्तमः ॥११ ॥
मा शोभा तेजसो मूर्तिर्निराकारस्य तेजसः ।
धवस्तस्य हरिः साक्षान्माधवोऽसौ प्रकीर्त्तितः ॥१२ ॥
विष्णुर्विभवनत्वाच्च व्यापकत्वाच्च नारद ।
भावनत्वाच्च वर्णानां विष्णुरेव ततः स्मृतः ॥१३ ॥

काशो दीप्तिमतो यस्मात् प्रकाशः सर्वजन्मनाम् ।
प्रभुः प्रभवनत्वाच्च ततः काशः प्रभुः स्मृतः ॥१४॥
चैतन्यभूतो जीवानां यतश्चैतन्यवर्जिताः ।
जडीभूता भवन्तीह चैतन्यस्तु ततः स्मृतः ॥१५॥
सेवर्ते एष वा भूत्वा यस्मिन् कृष्णशरीरतः ।
अतः केशवनामाऽसौ सेव्यते पुरुषः परः ॥१६॥
हृषीकाणामिन्द्रियाणामीशः सम्प्रोच्यते यतः ।
अतो नारद लोकेऽस्मिन् हृषीकेश इति स्मृतः ॥१७॥
जनानर्दयते यस्मात् प्रलये महति द्विज ।
अतः स प्रोच्यते वेदे जनार्दन इति प्रभुः ॥१८॥
नारा जलमिति प्रोक्ता अयनं तस्य ता यतः ।
अतो नारायणो नाम गीयते पुरुषोत्तमः ॥१९॥
नारं नरसमूहे च अयनं ते यतः प्रभो ।
अयनं स साक्षिभूतो यतो नारायणः परः ॥२०॥
गां पृथ्वीं स्वर्गमिवाथ वाचं वा पशवोऽपि वा ।
तेजसो वा पालकोऽसौ गोपालस्तु ततः स्मृतः ॥२१॥
बालकत्वाच्च बालोऽसौ कृष्णवर्णगतो यतः ।
बालकृष्ण इति प्रोक्ता यतोऽसौ पुरुषोत्तमः ॥२२॥
वाशब्दबोधे वायुश्च लादान-ग्रहणेन च ।
ककारो ब्रह्मणो रूपमतो बालक उच्यते ॥२३॥
कर्ता हर्ता पालयिता दाता भोक्ता कृपामयः ।
नाथोऽयं जगतां यस्मात् जगन्नाथस्ततः स्मृतः ॥२४॥
हरिर्हरणशीलत्वात् पापानां दुःखयोनिनाम् ।
नरसिंहवपुर्यस्मादतो ब्रह्मन् हरिः स्मृतः ॥२५॥
न च्यवन्ति यतो भक्ता महति प्रलये सति ।
अतोऽच्युतः स विश्वात्मा गीयते पुरुषोत्तमः ॥२६॥
च्युतिहीनोऽव्ययो यस्मादथवाच्युत इष्यते ।
जगतामादिभूतश्च मध्यश्चान्तश्च यः स्मृतः ॥२७॥
अतो वेदे पुराणे च अनादिः परिकीर्तितः ।
गवामिन्द्रः स्मृतो यस्माद्वाचमिन्द्रस्ततः परम् ॥२८॥

अतो गोविन्द इति च कीर्त्यते वेदवादिभिः ।
इति नामरहस्यं ते गदितं परमाद्‌भुतम् ॥२९ ॥
नास्त्यन्तं नामतस्तस्य याथार्थ्यं मुनिपुङ्गव ।
यदि पृथिव्या धूल्यादेर्गणनाकरणक्षमः ॥३० ॥
भविष्यति तथापीशो नाम्नां नैव तु शक्यते ।
जन्मान्तरसहस्रेषु नैव नैव द्विजोत्तम ॥३१ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
मन्त्रनामरहस्यं अष्टमोऽध्यायः

पञ्चमरात्रे नवमोऽध्यायः

योगकथनम्

श्रीनारद उवाच

अधुना श्रोतुमिच्छामि रहस्यं परामद्भुतम् ।
ये ये मन्त्राश्च श्रीमत्या राधिकायाः सुगोपिताः ॥
तन्मे ब्रूहि महादेव यद्यनुग्राह्यता मयि ॥१ ॥

श्रीमहादेव उवाच

शृणु नारद वक्ष्यामि पार्वत्यै यत् प्रकाशितम् ।
नैव तत्त्वां प्रवक्ष्यामि शृणुष्व गदतो मम ॥२ ॥
बह्निबीजं क्रोशयुक्तं तथा बिन्दुविभूषितम् ।
एतद्बीजं मुनिश्रेष्ठ बीजं त्रैलोक्यपूजितम् ॥३ ॥
णकाक्षरोऽयं विप्रेन्द्र मनुः सर्वफलप्रदः ।
पुरश्चरणकृन्मत्री जपेल्लक्षद्वयं सुधीः ॥४ ॥
अथान्यं मन्त्रराजं तु शृणु कल्पद्रुमं महत् ।
निजबीजं ततो माया कामबीजमतः परम् ॥५ ॥
राधायै वह्निजायान्तो मन्त्रोऽयं कल्पपादपः ।
प्रातःकृत्यादिकं सर्वं पूर्ववत् परिकल्पयेत् ॥६ ॥
यागस्थानं ततो गत्वा स्थानासनपरिग्रहम् ।
भूतशुद्ध्यादिकं कृत्वा प्राणायामन्तु मूलतः ॥७ ॥
ऋषिरस्य महादेवो गायत्री छन्द एव च ।
देवता राधिका प्रोक्ता सर्वशास्त्रेषु गोपिता ॥८ ॥
एवं ऋष्यादिकं कृत्वां रां-बीजेनाङ्गकल्पना ।
ततो ध्यायेत् परां देवीं काञ्चनाभां वरप्रदाम् । ।९ ॥
किशोरीं कृष्णसंहिता नीलाम्बरधरां शुभाम् ।
दक्षिणे धृतताम्बूलां पाणौ वामे समुद्गकम् । ।१० ॥
धारयन्तीं स्वर्णभूषां सदा कृष्णानुरागिणीम् ।
कृष्णास्यनयनासक्तां हारनूपुरभूषिताम् ॥११ ॥
एवं ध्यात्वा मानसैस्तामुपचारैः समर्चयेत् ।
ततो ध्यात्वा पुनर्देवीं संस्थाप्य स्वपुरःस्थले ॥१२ ॥
प्राणप्रतिष्ठामन्त्रेण प्राणान् प्राणेषु योजयेत् ।

ततः पाद्यादिकं दत्त्वा मूलमन्त्रेण मन्त्रवित् ॥१३ ॥
यथाविधि धूपदीपनैवेद्यैः परिपूजयेत् ।
पुष्पाञ्जलि पञ्चधा च दत्त्वा मन्त्रेण वैष्णवः ॥१४ ॥
शुक्लपुष्पैः सदा पूज्या तुलसीपत्रसंयुता ।
करवीरं तथा पद्मं वकं काञ्चनमेव च ॥१५ ॥
शुक्लैरक्तैस्तथा पूज्या अन्यथा न समाचरेत् ।
वैष्णवे संगतिः कार्या वैष्णवे च सदा रतिः ॥१६ ॥
जन्माष्टमीं समासाद्य रोहिणीसंयुता यदि ।
लभ्यते चोपवासो हि कर्तव्यः सर्वथा सदा ॥१७ ॥
नालाभे रोहिणीभे च सप्तमीं परिवर्जयेत् ।
एवंप्रकारतो ब्रह्मन् तथा गोष्ठाष्टमीं तिथिम् ॥१८ ॥
उपवासः सदा कार्यो नान्यथा सिद्धिहानिकृत् ।
वैष्णवो यदि भुञ्जीत एकादश्यां प्रमादतः ॥१९ ॥
विष्ण्वर्चनं वृथा तस्य नरकं घोरमाप्नुयात् ।
वरं पितृबधं ब्रह्मन् मातृणां गमनं वरम् ॥२० ॥
एकादश्यां वैष्णवस्तु न भुञ्जीत कदाचन ।
इत्येतत् कथितं सर्वं यत्पृष्ठोऽहमिह द्विज ।
हरेराश्चर्यभूतस्य किमन्यत् श्रोतुमिच्छसिः ॥२१ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
राधामन्त्रकथनं नवमोऽध्यायः

पञ्चमरात्रे दशमोऽध्यायः

नारद उवाच

अधुना श्रोतुमिच्छामि शरीरस्य यथाक्रमम् ।
का नाड्यः कतिधास्तत्र गतयो वायुसम्भ्रमा ॥१ ॥
विशेषेण महादेव वक्तुमर्हसि मां प्रति ।
त्वदन्यः संशयस्यास्योच्छेत्ता नैवोपलभ्यते ॥२ ॥
शृणु नारद वक्ष्यामि योगधारणमुत्तमम् ।
तिस्रकोट्यस्तदर्धेन शरीरे नाडयो मताः ॥३ ॥
तासु मुख्या दश प्रोक्तास्तासु तिस्रोऽभ्यवस्थिताः ।
प्रधानो मेरुदण्डोऽत्र चन्द्रसूर्याग्निरूपिणी ॥४ ॥
शक्तिरूपा च सा नाडी साक्षादमृतविग्रहा ।
दक्षिणे पिङ्गलाख्या तु पुंरूपा सूर्यविग्रहा ॥५ ॥
दाडिमीकुसुमप्रख्या विषाख्या मुनिभिः स्मृता ।
मेरुमध्ये स्थिता या तु मूलदा ब्रह्मविग्रहा ॥६ ॥
सर्वतेजोमयी सा तु सुषुम्णा बहुरूपिणी ।
तस्या मध्ये विचित्राख्या अमृतप्लाविनी शुभा ॥७ ॥
सर्वदेवमयी सा तु योगिनां हृदयङ्गमा ।
विसर्गाद् बिन्दुपर्यन्तं व्याप्य तिष्ठति तत्त्वतः ॥८ ॥
मूलाधारे त्रिकोणाख्ये इच्छाजालक्रियात्मके ।
मध्ये स्वयम्भुलिङ्गं तु कोटिसूर्यसमप्रभम् ॥९ ॥
तदूर्ध्वे कामबीजं तु फलशान्तीन्दुनादकम् ।
तदूर्ध्वे तु शिखाकारा कुण्डली ब्रह्मविग्रहा ॥१० ॥
यद्बाह्य हेमवर्णाभं रसवर्णं चतुर्दलम् ।
द्रुतहेमसमप्रख्यं पद्मं तत्र विभावयेत् ॥११ ॥
तदूर्ध्वेऽग्निसमप्रख्यं षड्दलं हीरकप्रभम् ।
कादिचान्तषड्वर्णेन युक्ताधिष्ठानसंज्ञकम् ॥१२ ॥
मूलमाधाय षट्कोणं मूलाधारं ततो विदुः ।
स्वशब्देन परं लिङ्गं स्वाधिष्ठानं ततो विदुः ॥१३ ॥
तदूर्ध्वं नाभिदेशे तु मणिपूरं महत्प्रभम् ।
मेघाभं विद्युदाभं च बहुतेजोमयं ततः ॥१४ ॥

मणिवद्भिन्नतत्पद्मं मणिपुरं तथोच्यते ।
दशभिश्च दनैर्युक्तं डादिफान्ताक्षरान्वितम् ॥१५ ॥
शिखेनाधिष्ठितं पद्मं विश्वलोकैककारणम् ।
तदूर्ध्वेन हितं पद्ममुद्यदादित्यसान्निभम् ॥१६ ॥
कादिठान्ताक्षरैरर्कपत्रैश्चाज्यमधिष्ठितम् ।
तन्मध्ये बाणलिङ्गं तु सूर्यायुतसमप्रभम् ॥१७ ॥
शब्दब्रह्ममयं शब्देनाहतं तत्र दृश्यते ।
तेनाहताख्यं पद्मं तु मुनिभिः परिकीर्त्यते ॥१८ ॥
आनन्दसदनं तत्तु पुरुषावेष्टितं परम् ।
तदूर्ध्वं तु विशुद्धाख्यं दलषोडशपङ्कजम् ॥१९ ॥
रवेः षोडशकैर्युक्तं धूम्रवर्णं महत्प्रभम् ।
विशुद्धं तनुते तस्माज्जीवस्याहं सलोकनात् ॥२० ॥
विशुद्धं पद्ममाख्यातम् आकाशाख्यं महत् परम् ।
आज्ञाचक्रं तदूर्ध्वे तु आत्मनाधिष्ठितं परम् ॥२१ ॥
आज्ञासंक्रमणं तत्र गुरोराज्ञेति कीर्तितम् ।
कैलासाख्ये तदूर्ध्वे तु बोधनी तु तदूर्ध्वतः ॥२२ ॥
एवं च सर्वचक्राणि प्रोक्तानि तव सुव्रत ।
सहस्राराम्बुजं विन्दुस्थानं तदूर्ध्वमीरितम् ॥२३ ॥
इत्येतत् कथितं सर्वं योगमार्गमनुत्तमम् ।
आदौ पूरकयोगेन आधारे योजयेन्मनः ॥२४ ॥
गुदमेढ्रान्तरे शक्तिं तामूर्ध्वं च प्रबोधयेत् ।
लिङ्गभेदक्रमेणैव बिन्दुचक्रं तु प्रापयेत् ॥२५ ॥
शम्भुना तां परां शक्तिमेकोभावं विचिन्तयेत् ।
तत्रोत्थितामृतरसं द्रुतलाक्षारसोपमम् ॥२६ ॥
पाययित्वा च तां शक्तिं कृष्णाख्यां योगसिद्धिदाम् ।
षट्चक्रदेवतास्तत्र सन्तर्प्यामृतधारया ॥२७ ॥
अनेन ज्ञानमार्गेण मूलाधारं ततः सुधीः ।
एवमभ्यस्य चायम्य अहन्यहनि मारुतम् ॥२८ ॥
जरामरणदुःखाद्यैर्मुच्यते भवबन्धनात् ।
पूर्वोक्तदूषिता मन्त्राः सर्वे सिद्ध्यन्ति नान्यथा ॥२९ ॥
ये गुणाः सन्ति देवस्य पञ्चकृत्यविधायिनः ।

ते गुणाः साधकवरे भवन्त्येव न चान्यथा ॥३० ॥
इत्येतत् कथितं सर्वं योगमार्गमनुत्तमम् ।
इदं तु धारणाध्यानं शृणुष्वावहितो मम ॥३१ ॥
दिक्कालाद्यनवच्छिन्ने कृष्णे चेतो विधाय च ।
तन्मयो भवति क्षिप्रं जीवो ब्रह्मणि योजनात् ॥३२ ॥
अथवा समलं चित्तं यदा क्षिप्रं न सिद्ध्यति ।
तदावयवसंयोगाद्योगी योगान् समभ्यसेत् ॥३३ ॥
पादाम्भोजे मनो दद्यात् नखकिञ्जल्कचित्रिते ।
जङ्घायुग्मे तथा रामकदलीकाण्डशोभिते ॥३४ ॥
ऊरुद्वये मत्तहस्तिकरदण्डसमप्रभे ।
गङ्गावर्तगभीरे तु नाभौ सिद्धबिले ततः ॥३५ ॥
उदरे वक्षसि तथा हरेः श्रीवत्सकौस्तुभे ।
पूर्णचन्द्रायुतप्रख्ये ललाटे चारुमण्डले ॥३६ ॥
शङ्खचक्रगदाम्भोजदोर्दण्डपरिमण्डिते ।
सहस्रादित्यसंकाशे किरीटकुण्डलद्वये ॥३७ ॥
स्थाने स्थाने यजेन्मन्त्री विशुद्धशुद्धचेतसा ।
मनो निवेश्य कृष्णे वै तन्मयो भवति ध्रुवम् ॥
यावन्मनो लयं याति कृष्णे स्वात्मनि चिन्तयेत् ॥३८ ॥
तारादिष्टमनुं मन्त्री जपहोमं समभ्यसेत् ।
अतः परं न किञ्चिच्च कृत्यमास्ते मनोहरे ॥३९ ॥
विदिते परतत्त्वे तु समस्तैर्नियमैरलम् ।
तालवृन्तेन किं कार्यं लब्धे मलयमारुते ॥४० ॥
मन्त्राभ्यासेन योगेन ज्ञानं ज्ञानाय कल्पते ।
न योगेन विना मन्त्रो न मन्त्रेण विना हरिः ॥४१ ॥
द्वयोरभ्यासयोगो हि ब्रह्मसंसिद्धिकारणम् ।
तमःपरिवृते गेहे घटो दीपेन दृश्यते ॥४२ ॥
एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः ।
एवं ते कथितं ब्रह्मन् मन्त्रयोगमनुत्तमम् ॥
दुर्लभं विषायासक्तैः सुलभं तादृशामपि ॥४३ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे

योगकथने दशमोऽध्यायः

पञ्चमरात्रे एकादशोऽध्यायः

योगप्रकरणम्

श्री महादेव उवाच

अथ प्रकारान्तरं, तत्र शारदायाम् ।
षणवत्यङ्गुलायामं शरीरमुभयात्मकम् ।
गजध्वजान्तरे कन्दमुत्सेधादद्व्यङ्गुलं विदुः ॥१ ॥
तस्य द्विगुणविस्तारं वृत्तरूपेण शोभितम् ।
नाड्यस्तत्र समुद्भूताः मुख्यास्तिस्रः प्रकीर्त्तिताः ॥२ ॥
इडा वामे स्थिता नाडी पिङ्गला दक्षिणे मता ।
तयोर्मध्यगता नाडी सुषुम्णा तत्समाश्रिता ॥३ ॥
पादांगुष्ठद्वयं याता शिवाख्या शिरसा पुनः ।
ब्रह्मस्थानं समापन्ना सोमसूर्याग्निरूपिणी ॥४ ॥
तस्य मध्यगता नाडी विचित्रा योगिदुर्ल्लभा ।
ब्रह्मरन्ध्रं विदुस्तस्याः पद्मसूत्रनिभं परम् ॥५ ॥
आधारस्तु गतास्तत्र मतभेदादनेकधा ।
दिव्यमार्गमिमं प्राहुरमृतानन्दकारकम् ॥६ ॥
इडायां संचलेच्चेन्द्रः पिङ्गलायां दिवाकरः ।
जातौ तु योगनिद्रायां सुपुम्णायां च तावुभौ ॥७ ॥
आधारकन्दमध्यस्थं त्रिकोणमतिसुन्दरम् ।
ज्योतिषां निलयं दिव्यं प्राहुरागमवेदिनः ॥८ ॥
तत्र विद्युल्लताकारा कुण्डली परदेवता ।
परिस्फुरति सर्वात्मा सुप्ताहिसदृशाकृतिः ॥९ ॥
विभर्ति कुण्डली शक्तिरात्मानं हंसमाश्रिता ।
हंसःप्राणाश्रयो नित्यं प्राणा नाडीपथाश्रयाः ॥१० ॥
आधारदूर्ध्वतो वायुर्यथावत्सर्वदेहिनाम् ।
देहं प्राप्य स्वनाडीभिः प्रयाणं कुरुते बहिः ॥११ ॥
द्वादशांगुलमानेन तस्मात् प्राण इति स्मृतः ।
ग्म्ये मृद्वासने शुद्धे पटाजिनकुशोत्तरे ॥१२ ॥
यद्वैकमासनं योगी योगमार्गपरो भवेत् ।

ज्ञात्वा भूतो यत्र देहे यथावत् प्राणवायुना ॥
तत्र भूतो यजेद्देहे दृढत्वावाप्तये सुधी: ॥१३॥
अंगुलीभिर्दृढं बद्ध्वा करणानि समाहित: ।
अंगुष्ठाभ्यामुभे श्रोत्रे तर्जनीभ्यां विलोचने ॥१४॥
नासारन्ध्रे च मध्याभ्यामन्याभिर्वदनं दृढम् ।
बद्ध्वाऽऽत्मप्राणमनसामेकत्वं समनुस्मरन् ॥१५॥
धारयेन्मारुतं सम्यग्योऽयं योगिदुर्लभ: ।
नाद: संजायते तस्य क्रमादभ्यस्यत: शनै: ॥१६॥
स तु भृङ्गाङ्गनागीतसदृश: प्रथमो ध्वनि: ।
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घण्टारवसमं पश्चात् घनमेघस्वनोऽपर: ।
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ज्ञानमुत्पद्यते सर्व हंसक्षेपणमव्ययम् ।
पुंप्रकृत्यात्मकौ प्रोक्तौ बिन्दुसर्गौ मनीषिभि: ॥१९॥
ताभ्यां क्रमात् समुद्भूतौ बिन्दुसर्गावसानकौ ।
हंसौ हंसप्रकृत्याख्यौ हंसवान् प्रकृतिस्तु स: ॥२०॥
अजपा कथिता ताभ्यां जीवो यामुपतिष्ठते ।
पुरुषत्वाश्रयं मत्त्वा प्रकृतिर्नित्यमात्मन: ॥
यदा तद्भावमाप्नोति सदा सोऽहमिदं भवेत् ॥२१॥
साकारार्णं लोपयित्वा प्रयत्नश्च तत: परम् ।
सन्ध्यां कुर्यात् पूर्वरूपां तदासौ प्रणवो भवेत् ॥२२॥
परानन्दमयं नित्यं चैतन्यैकगुणात्मकम् ।
आत्माभेदस्थितं योगी प्रणवं भावयेत् सदा ॥२३॥
आस्थाय वाचामतिदूरमाद्यं वेद्यं स्वसंवेद्यगुणेन सन्त: ।
आत्मानमानन्दरसैकसिन्धुं पश्यन्ति ते तारकमात्मनिष्ठा: ॥२४॥
सत्यं हेतुविवर्जितं श्रुतिगिरामाद्यं जगत्कारणं
व्याप्तं स्थावरजङ्गमं निरूपमं चैतन्यमन्तर्गतम् ।
आत्मानं रविचन्द्रवह्निवपुषं तारात्मकं सन्ततं
नित्यानन्दगुणालयं सुकृतिन: पश्यन्ति रुद्धेन्द्रिया ॥२५॥
अंगुष्ठमात्रं पुरुषं भजन्ते

चैतन्यमात्रं रविमण्डलस्थम् ।
ध्यायन्ति दुग्धाब्दिभुजंगभोगे
शयानमाद्यं कमलासहायम् ॥
प्रफुल्लनेत्रोत्पलमञ्जनाभं
चतुर्मुखेनाश्रितपादपद्मम् ॥२६ ॥
आम्नायगन्तृचरणं धननीलमुद्यत्-
श्रीवत्सकौस्तुभगदाम्बुजशङ्खचक्रम् ॥
हत्पुण्डरीकनिलयं जगदेकमूल-
मालोकयन्ति कृतिनः पुरुषं पुराणम् ॥२७ ॥
इति मे योगशास्त्रस्य ज्ञातं माहात्म्यमुत्तमम् ।
प्रकाशितं च यत्नेन ज्ञानामृतमिदं भुवि ॥२८ ॥
बुधाः पिवत यत्नेन परं ब्रह्मरसायनम् ।
पीत्वेदममृतं भूयो मृतं जन्म न विद्यते ॥२९ ॥
येऽभ्यस्यन्ति त्विदं शास्त्रं पठन्ति पाठयन्ति वा ।
सिद्धयोऽष्टौ करे तेषां धनधान्यादिसम्पदः ॥३० ॥
आदृताः सर्वशास्त्रेषु भोगिनः क्षोभकारकाः ।
आप्नुवन्ति परं ब्रह्म सर्वशास्त्रविशारदाः ॥३१ ॥

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे
योगप्रकरणंनाम एकादशोऽध्यायः ॥११ ॥

समाप्तश्चेदं पञ्चमरात्रम् ।

समाप्तोऽयं ग्रन्थः